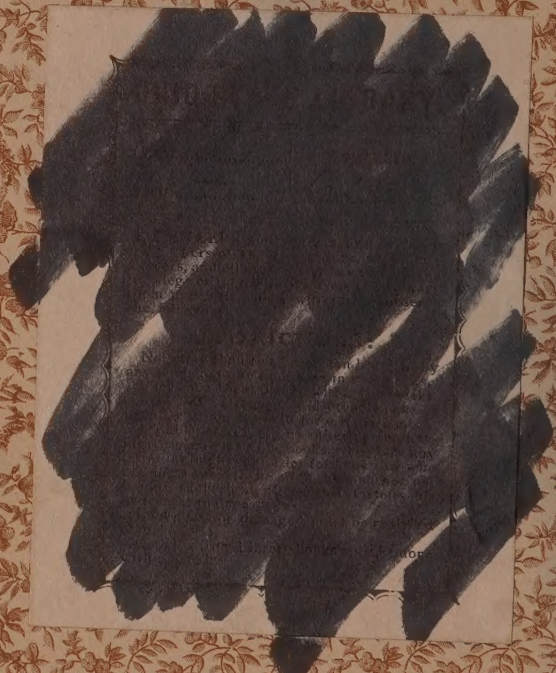


~~915.6~~
~~W 89~~
~~VOL 1~~

~~915.6~~
~~W 89~~



DISCONTINUED



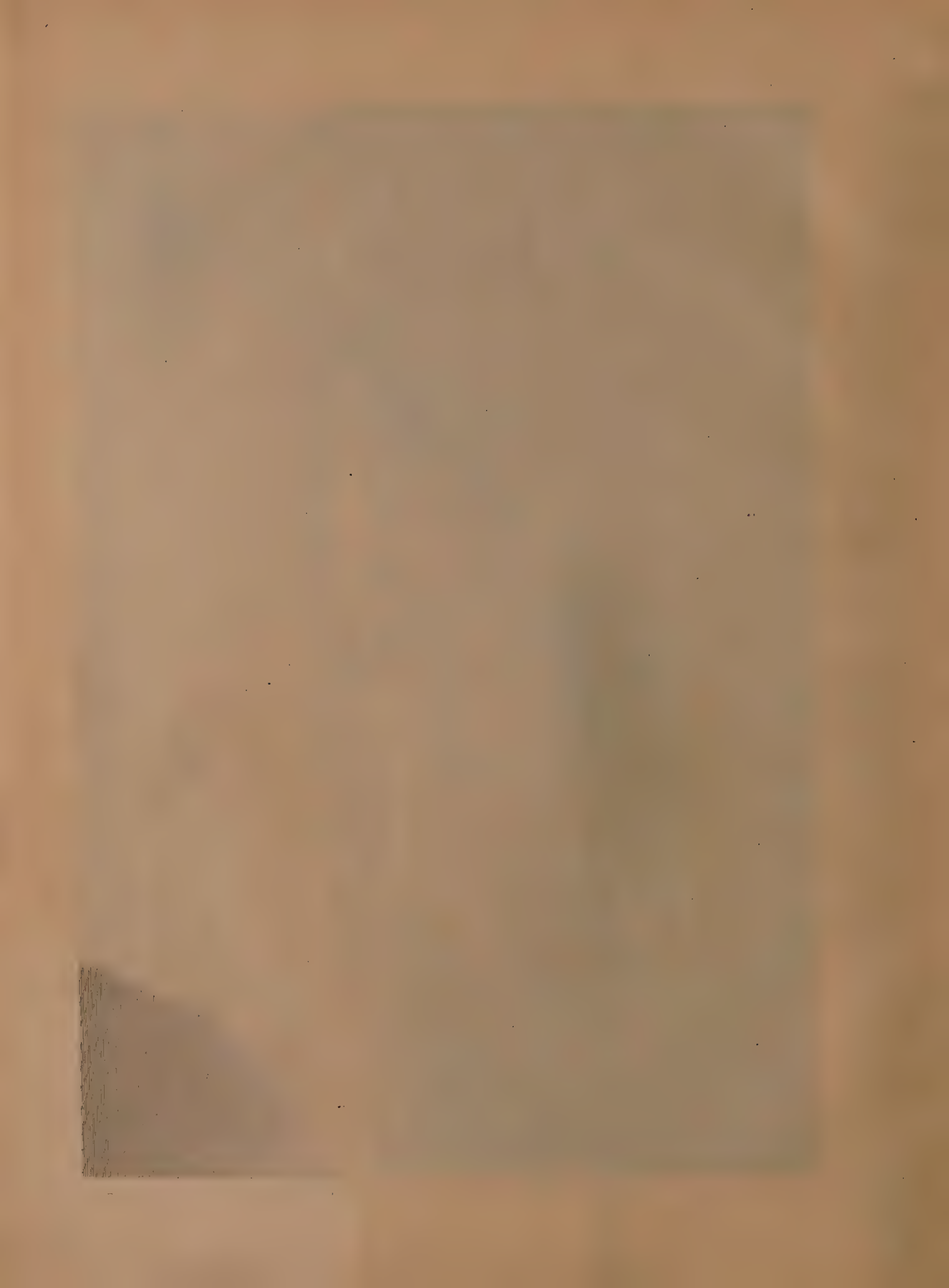
6424



H. FENN, DEL.

JERUSALEM, FROM SCOPUS.

C. COUSEN, SCULPT.



PICTURESQUE
PALESTINE,
SINAI AND EGYPT.



VOL. I

NEW YORK,
D. APPLETON & CO. PUBLISHERS.

PICTURESQUE PALESTINE

SINAI AND EGYPT

EDITED BY

COLONEL WILSON, R.E., C.B., F.R.S.

FORMERLY ENGINEER TO THE PALESTINE EXPLORATION SOCIETY

ASSISTED BY THE MOST EMINENT PALESTINE EXPLORERS
ETC.

*WITH NUMEROUS ENGRAVINGS ON STEEL AND WOOD FROM ORIGINAL DRAWINGS
BY HARRY FENN AND J. D. WOODWARD*

IN TWO VOLUMES

VOLUME I

915.6
W 69

NEW YORK
D. APPLETON AND COMPANY
1, 3, AND 5 BOND STREET

THE STATE LIBRARY OF OHIO
65 S. FRONT ST.
COLUMBUS, OHIO 43215

COPYRIGHT BY
D. APPLETON AND COMPANY,
1881.

CONTENTS.

VOLUME ONE.

	PAGE
INTRODUCTION. <i>By the Very Rev. DEAN STANLEY, D.D.</i>	vii
JERUSALEM. <i>By COL. WILSON, R.E., C.B., F.R.S.</i>	I
Situation of Jerusalem.—View from the Mount of Olives.—Walls and Gates of the City.—The Citadel.—Herod's Palace.—Tower of David.—Tomb of David.—The Holy Sepulchre.—The "Holy Fire."—The Via Dolorosa.—Markets, Bazaars, and Streets of Jerusalem.—The Temple Platform.—Excavations and Discoveries.—The Dome of the Rock.—Water Supply for the Temple.—Herod's Temple.—Ancient Walls.—Garden of Gethsemane.—The Mount of Olives.—Church of the Ascension.—Bethphage.—Bethany.—Tomb of Lazarus.—The Road from Bethany to Jerusalem.—Siloam.—Cemeteries, Jewish, Christian, and Moslem.—Description of various kinds of Ancient Tombs.—Water Supply: Cisterns, Pools, and Aqueducts.—Population of Jerusalem.	
BETHLEHEM AND THE NORTH OF JUDÆA. <i>By the Rev. CANON TRISTRAM, D.D., F.R.S.</i>	121
From Jerusalem to Bethlehem.—Churches and Shrines of Bethlehem.—Women of Bethlehem.—Relic Makers.—To Urtas and Solomon's Pools.—Valley and Caves of Khureitun.—To Jebel Fureidis.—Hermit Life.—Convent of Mar Saba.—The Kedron Valley.—The Dead Sea.—Cities of the Plain.—Ruins of Monasteries in the lower part of the Valley of the Jordan.—From Elijah's Fountain to Mount Quarantania.—Ancient Aqueducts.—Jericho.—Fountain of 'Ain Dûk.—Passes of Benjamin.—To Michmash, Geba, Mizpeh, and Gibeon.	
THE MOUNTAINS OF JUDAH AND EPHRAIM. <i>By LIEUT. CONDER, R.E.</i>	193
Through the Pass of Beth-horon.—The Valley of Ajalon.—Site of Emmaus.—Through the "Gate of the Valley" to Abu Ghosh.—Kolonia and 'Ain Kârim, in the Wady Beit Hanina.—The Valley of Roses.—Philip's Fountain.—Anathoth.—From Jerusalem to Shechem by way of Beeroth, Bethel, Shiloh, and Lebonab.—Wady Deir Ballût.—The Boundary between Judæa and Samaria.—Oak-trees of Syria.—Mount Gerizim.—Sacred Tombs.—The Plain of Mukhnah.—Tomb of Phinchas.—Balâta.—Jacob's Well.—Joseph's Tomb.	
SAMARIA AND PLAIN OF ESDRAELON. <i>By Miss M. E. ROGERS</i>	239
Vale of Shechem.—Joseph's Tomb.—Jacob's Well.—Ebal and Gerezim.—Nâblus.—Gardens.—The Samaritans.—The Passover.—Sebaste.—Dothan.—Jenin.—Plain of Esdraelon.—Carmel.—Waters of Megiddo.	
ESDRAELON AND NAZARETH. <i>By the Rev. CANON TRISTRAM, D.D., F.R.S.</i>	263
En Gannim.—Jezreel.—Gilboa.—The Kishon.—Tabor.—Defeat of Sisera.—Gideon's Victory.—Battlefields.—Shunem.—View from Neby Duhy.—Village of Nain.—Caves of Endor.—Nazareth.	
GALILEE. <i>By the Rev. Dr. SELAH MERRILL</i>	287
Tiberias.—View from the Castle.—View from Hermon.—View from Tabor.—Cana of Galilee.—The Crusaders.—Mount of Beatitudes.—Volcanoes.—Valley of Pigeons.—Battle of Arbela.—Magdala.—Sea of Tiberias.—Papyrus.	
NORTHERN GALILEE. <i>By the Rev. Dr. SELAH MERRILL</i>	311
Gennesaret.—Site of Capernaum.—Site of Bethsaida.—Cliffs of Akhbara.—Safed.—Earthquakes.—Synagogues at Meirôn and Kefr Beirm.	

	PAGE
CÆSAREA PHILIPPI AND THE HIGHLANDS OF GALILEE. <i>By the Rev. Dr. SELAH MERRILL</i>	335
People of Galilee.—Phœnicians.—Ancient Commerce.—Cities of Refuge.—Kedesh Naphtali.—Hunîn.—Lake Hûleh.—Reed Villages.—The Hasbâny.—Site of Dan.—Bâniâs.—Fountain of the Jordan.—Cæsarea Philippi.—Castle of Subeibeh.	
MOUNT HERMON AND ITS TEMPLES. <i>By the Rev. Dr. SELAH MERRILL</i>	359
The Lebanon and Anti-Lebanon.—The Bûkâ'a.—Oaks of Bashan.—Sacred Trees.—Lake 'Phiala.—Wady et Teim.—Pottery of Rasheiyat el Fûkhâr.—Wady Shib'a.—Caverns and Grottoes.—Hasbeiya.—Source of the Jordan.—The Leddân.—Temples of Hermon.—Rukleh.—Deir el 'Ashair.—Gorge of the Bârada.	
DAMASCUS. <i>By the Rev. Dr. PHILIP SCHAFF</i>	381
Gardens and Rivers of Damascus.—Cafés.—Mosques.—Ancient Remains.—Tombs of Saladin and Bibars.—The Peasants' Bazaar.—The Citadel.—Discovery of Arrows.—The Tekiyeh.—A Death-cry.—Private Houses.—Silversmiths and Bookbinders.—Horse Market.—Pigeon Fanciers.—Historical Sketch.—Saladin.—The Camel.—Mohammedan Worship.—The Koran.—Present Condition of Damascus.	
PALMYRA. <i>By the Rev. Dr. HENRY H. JESSUP</i>	429
Spring-time.—The Bedawîn.—To Palmyra <i>vid</i> Kurytein.—Temple of the Sun.—The Grand Colonnade.—Triumphal Gateway.—Wall of Justinian.—Turkish Fortification.—Tower Sepulchres.—Palmyrene Inscriptions.—Historical Sketch.	
THE WADY BARADA. <i>By the Rev. Dr. HENRY H. JESSUP</i>	444
'Ain Fîjeh.—Sûk Wady Barada.—Abîla.—Ancient Tombs and Tablets.—Plain of Zebedâny.—Source of the Barada.—The Bûkâ'a.—Tombs of Seth, Noah, and Ham.—Arab Shrines.	
BA'ALBEK. <i>By the Rev. Dr. HENRY H. JESSUP</i>	453
The Quarries.—Method of raising Colossal Stones.—Temple Platform.—Tunnels.—Temple of the Sun.—The Six Columns.—Inscriptions in the Portico.—Temple of Venus.—Ruined Mosque.—City Walls.—Historical Sketch of Ba'albek.	

LIST OF ILLUSTRATIONS.

VOLUME ONE.

ENGRAVINGS ON STEEL.

JERUSALEM, FROM SCOPUS.	<i>Frontispiece</i>
KUBBET ES SAKHRA, FROM THE SOUTH	<i>Vignette</i>
JERUSALEM FROM THE MOUNT OF OLIVES	<i>to face page</i> 4
BETHANY	89
THE MOUNT OF OLIVES FROM MOUNT ZION	98
CHURCH OF THE NATIVITY, BETHLEHEM	123
MAR SABA, VALLEY OF THE KEDRON	148
THE PLAINS OF JERICHO, FROM THE WEST	160
VIEW FROM NEBY SAMWIL	188
THRESHING CORN	201
NÂBLUS, THE ANCIENT SHECHEM	248
MOUNT TABOR	265
THE VALE OF NAZARETH	282
TIBERIAS	289
CÆSAREA PHILIPPI	353
MOUNT HERMON	361
RIVERS OF DAMASCUS	382
A STREET IN DAMASCUS	408
✱ PALMYRA	432
LEBANON RANGE AND BA'ALBEK	456

ENGRAVINGS ON WOOD.

PAGE	PAGE
The Jaffa Gate	1
Entrance to the Citadel	3
The Tower of David—Phasaclus	5
The Mount of Olives	8
The Southern Slopes of Olivet and the Mountains of Moab	9
The Zion Gate, or Gate of the Prophet David	10
The Tomb of David	11
Hezekiah's Pool, from the south side	13
Entrance to the Church of the Holy Sepulchre	16
The Shrine of the Holy Sepulchre	17
The Chapel of Helena, Church of the Holy Sepulchre	19
The Chapel in the Cave of the Cross	21
Pilgrims of the Greek Church buying Candles	22
Via Dolorosa—The Ecce Homo Arch	24
House of Saint Veronica, in the Via Dolorosa	25
The Houses of the Rich and Poor Man, Dives and Lazarus	26
A Shoemaker's Shop, Jerusalem	27
Masjed el Majahidin—Mosque of the Knights of the Crescent	30
A Grocer's Shop, Jerusalem	32
A Street Café, Jerusalem	33
Entrance to the Hospice of St. John and Minaret of Omar	35
Staircase leading to the Church of St. John	37
The Street of the Damascus Gate	40
The Damascus Gate—Bab el Amud (Gate of the Column)	41
The Wailing-place of the Jews	43
A Jewish Cotton-cleaner	44
Street of the Gate of the Chain	45
Fountain of the Gate of the Chain—Bab es Silsileh	48
The Summer Pulpit, Platform of the Dome of the Rock	49
North-west corner of the Haram esh Sherif	52
Oratories on the west side of the Haram esh Sherif	53
Old Cypress-trees in the Haram esh Sherif	56

	PAGE		PAGE
The Golden Gate of the Haram esh Sherif	57	The Milk Grotto, Bethlehem	135
Interior of the Dome of the Rock	59	Herodium, or Frank Mountain, from Bethlehem	137
The Cave under the Great Rock on Mount Moriah	60	View from the Frank Mountain	137
The Façade of the Mosque el Aksa, Jerusalem	61	Valley of Urtas	140
The Platform of the Dome of the Rock	63	Valley and Ruins of Khureitun, from Cave of Adullam	143
Birket Israil—The Pool of Bethesda	66	Pools of Solomon	145
Mount Scopus from St. Stephen's Gate	67	The traditional Cave of Adullam, at Khureitun	147
In the Mohammedan Cemetery, Jerusalem	69	Balconies to Monks' Cells, Mar Saba	149
Khan ez Zait, the great Bazaar of the Oil Merchants	71	Entrance to the Cave of St. Saba	150
Robinson's Arch, Jerusalem	72	Dead Sea and Mountains of Moab from Mar Saba	152
The Hill of Evil Counsel, from the south wall, Jerusalem	73	St. Saba's Palm-tree	153
The South Wall of the Haram esh Sherif	75	Hermits' Caves in the Cliffs of the Kedron	155
The Upper Pool of Siloam	77	Convent of Mar Saba, from Brook Kedron	158
The Lower Pool of Siloam	79	Northern End of the Dead Sea	159
The Jewish Cemetery in the Valley of Jehoshaphat	82	Kasr. Hajla, the ancient Beth Hogla	159
Absalom's Pillar, Valley of Jehoshaphat	83	Bathing-place on the Jordan	162
The Village of Siloam from the Tomb of St. James	85	Valley of the Jordan, from the Convent of St. John the Baptist	163
The Garden of Gethsemane	86	Banks of the Jordan, above the Convent of St. John the Baptist	165
Entrance to the Chapel of the Tomb of the Virgin	87	Bit on the Plains of Jericho	167
Exterior of the Golden Gate	89	Er Riha, the modern Jericho	168
Mosque and Church of the Ascension, Mount of Olives	90	One of the Arches of an Aqueduct over the Wady Kelt, Plains of Jericho	169
Neby Samwil, from the Mount of Olives	91	Ain es Sultan, the Sultan's Spring	172
Traditional Site of Bethphage, the House of Figs	92	Mount Quarantania, from the site of Jericho	173
Part of the North Wall of Jerusalem	93	Ruined Convent of St. George	175
The Quarries near to the Damascus Gate	96	Ruins in the Gorge of the Wady Kelt, the Valley of Achor	177
Grotto of Jeremiah	97	Mukmâs, the ancient Michmash, in the Wady Suweint	181
Kefr et Tur, the village on the summit of Olivet	99	Jebâ, the ancient Geba of Benjamin	183
Valley of Hinnom, from the North-west angle of the city wall	102	Site of Ai	185
The Birket Mamilla, commonly called the Upper Pool of Gihon	102	The Summit of Neby Samwil	186
Rock Tombs north of Jerusalem	103	Taleil el Fûl, from Neby Samwil	188
The Citadel of Jerusalem from the Valley of Hinnom	105	The Village of El Jib, the ancient Gibeon of Benjamin	189
Saracenic Fountain on the Aqueduct from Solomon's Pools	106	Neby Samwil, the ancient Mizpeh, the watchtower of Benjamin	190
Mount of Offence, from the Valley of Hinnom	107	Beit 'Ur el Foka, on the site of Upper Beth-horon	191
Aceldama	110	View from Upper Beth-horon	192
Summit of the Hill of Evil Counsel	110	Beit 'Ur et Tahta, on the site of Lower Beth-horon	193
The Valley of Hinnom	111	View from the Ruins of the Mediæval Fortress at Latrôn	195
Caves in the Valley of Hinnom, east of Aceldama	114	Valley of Ajalon, from the west	195
Tophet, the lower portion of the Valley of Hinnom	115	Soba, from the Jerusalem road	198
Jerusalem from the south	117	Curve el 'Anab, the Village of Grapes	199
Bir Eyub—Job's Well	120	Kolonia, and Wady Beit Hanîna	202
Olive Grove below Bir Eyub	121	Mosque of the Fountain, 'Ain Kârim	203
View of the Shepherds' Field, from Bethlehem	124	Franciscan Monastery and Church of St. John at 'Ain Kârim, in the so-called "Wilderness of St. John"	205
In the Shepherds' Field, Bethlehem	125	Well of Zacharias and Elizabeth, 'Ain Kârim	207
Rachel's Tomb	126	Altar of Church of St. John, 'Ain Kârim	209
External Stairway of a House at Bethlehem	127	'Ain Haniyeh, in the Valley of Roses	210
Chapel of the Nativity in the Crypt of the Church of St. Mary, Bethlehem	128	'Anâta, on the site of Anathoth	211
An example of a Peasant's Home, with its manger, in a village of Palestine	129	The Village of Sh'afât, on the supposed site of Nob, the City of the Priests	213
Bethlehem, from the south-west	131	Mosque and Tomb at Er Ram, the Ramah of Benjamin	214
Mother-of-pearl Workers of Bethlehem	133		
David's Well	134		

	PAGE		PAGE
Ruins of Crusaders' Church at El Bîreh, the ancient Beeroth	215	Mount Carmel from the Castle at Sefûriyeh, the Sephoris of Josephus	286
A Halt for the Night in the Khan of El Bîreh, the ancient Beeroth	216	Mount Tabor	287
Beitîn, the ancient Bethel	217	Bâb el Hawa (Gate of the Wind)	289
Remains of a Church at Beitîn	219	Kefr Kenna, the traditional Cana of Galilee	292
The Village of Taiyibeh, from the Heights of Rumman	222	The Well at Kefr Kenna	293
Wady el Jib	223	The Shrine of Neby Yûnas, at El Meshhad	294
Seilûn, on the site of Shiloh	225	The Horns of Hattîn (Kûrûn Hattîn)	296
Ancient Doorway at Shiloh, and Ruins of the "Convent Castle" in Wady Lubban (Lebonah)	226	Northern end of the Sea of Galilee, from the Castle of Tiberias	297
A Threshing-floor	227	Mosque of Tiberias (Tûbariyeh)	300
Jacob's Well, at the foot of Mount Gerizim	230	Castle of Tiberias (Tûbariyeh)	301
Joseph's Tomb	231	Hot Baths of Tiberias (Hûmmâm Tûbariyeh)	303
Ruins on the summit of Mount Gerizim, on the site of the Samaritan Temple	233	The Valley of Pigeons (Wâdy el Hamâm)	305
The Village of Sâlim	237	The Kûl'at Ibn Ma'ân, on the north-west side of the Valley of Pigeons	307
Tomb of Phinehas	238	Magdala (Mejdel)	308
Moslem Sanctuary at the Entrance to the Valley of Shechem	239	Fishermen on the Sea of Galilee	309
Tomb of Eleazar	242	The Plain of Gennesaret (El Ghuweir) from Khân Minyeh	311
The Approach to Nâblus, the ancient Shechem	243	The Sea of Galilee from 'Ain et Tin, the Fountain of the Fig-tree, near Khân Minyeh, the supposed site of Capernaum	313
Entrance to the Great Mosque (Jamia el Kebîr), Nâblus	245	On the Shore of the Lake, at Et Tâbighah, the supposed site of Bethsaida	316
Mount Ebal, from the Gardens S.W.S. of Nâblus	247	The Sea of Galilee from Et Tâbighah, the supposed site of Bethsaida	317
Nâblus and Gerizim from the south-western slopes of Ebal	249	View from Tell Hûm, with Fishing-boat	320
Ancient Copy of the Samaritan Pentateuch	251	The Ruins of Tell Hûm	321
The Hill of Samaria	252	Caverns in the Cliffs of Wâdy Leimôn	323
Moslem Sanctuary above the reputed Tomb of St. John, Samaria	253	The Cliffs of Wâdy Leimôn	325
Part of the Colonnade which once encircled Samaria	255	Safed	328
The southern expanse of the Plain of Esdraelon, from Jenîn	258	Castle of Safed	329
The Plain of Dothan	258	Ancient Synagogue, Meirôn	330
Jenîn, the ancient En-Gannim	259	Jewish Shrine at Meirôn	332
The Mosque of Jenîn	260	Remains of a Synagogue at Kefr Beirim	333
Mount Tabor from "The Waters of Megiddo"	261	Site of Kedesh Naphtali	334
Khan el Lejjûn (the Roman Legio), the supposed site of Megiddo	262	Tomb at Kedes, the ancient Kedesh Naphtali	335
Taanach from the Waters of Megiddo	263	Sarcophagi among the Ruins of Kedesh Naphtali	336
Zerîn, the ancient Jezreel	264	First Glimpse of the Lebanon Range from the south	337
The Castle of Zerîn (Jezreel)	265	Lake Hûleh (Waters of Merom) from Hunîn	340
'Ain Jalûd, the Fountain of Jezreel, known also as Gideon's Fountain	267	The River Hasbâny, the northern tributary of the Jordan	341
The Hills of Samaria from Sûlem, the ancient Shunem	268	The Site of Laish, afterwards called Dan, the ancient northern limit of the Holy Land	343
Mount Gilboa from Sûlem (Shunem)	269	The Jordan at Bâniâs (Cæsarea Philippi)	344
Mount Tabor from Nain	271	Remains of Roman Aqueduct at Bâniâs (Cæsarea Philippi)	345
Entrance to the Cave of Endor	273	The most easterly Source of the Jordan, Bâniâs (Cæsarea Philippi)	348
The Fountain of the Virgin, Nazareth	274	Sculptured Niches dedicated to Pan, at Cæsarea Philippi	349
Mosque at Nazareth	275	Bowers on the Housetops at Bâniâs (Cæsarea Philippi), ...	351
The traditional Mount of Precipitation, Nazareth	278	The Castle of Subeibeh	354
View from the Summit of the Hill N.W. of Nazareth	279	The Citadel of the Castle of Subeibeh	355
Nazareth, from the south	281	A Cup of Coffee on the Heights of Subeibeh	358
A Galilean Hamlet near Nazareth	284		

	PAGE		PAGE
Moslem Graves under "The Oaks of Bashan"	359	A Street Barber's Stall	417
The Nahr Leddân, an affluent of the Jordan	362	Bedouins buying Spears	418
Pottery, Râsheiyet el Fukhâr	363	Reception-Room of a Damascus House	420
The Ruins of the Temple at Hebbâriyeh	366	A Street Drinking-fountain, Damascus	421
Wâdy Shib'a, from Hebbâriyeh	367	Greek Inscription on an ancient and disused Doorway of the Great Mosque	423
The Gateway, Hâsbeiya	370	A Bedouin of the Haurân	424
The Palace of Hâsbeiya	371	Ruined Tombs, Palmyra	425
El Kûweh, the natural Bridge over the Litâny	372	Grand Colonnade, Palmyra, from the Triumphal Arch	427
The Gorge of the Litâny	373	Western Side of the Ruins of the Temple of the Sun, Palmyra	429
Mount Hermon from Râsheiya	375	Ruins of a Mausoleum near the north-western end of the Great Colonnade, Palmyra	431
The Castle of Râsheiya	376	The Triumphal Arch, Palmyra	434
Medallion on the Temple at Rukhleh	378	View of Palmyra, from the Grand Colonnade, showing the Castle in the distance	435
The Temple at Deir el 'Ashâir	379	Wâdy Barada, from Bessîma	437
The Gorge of the Bûrada (Abana), through which the new French road approaches Damascus	380	'Ain Fijeh	440
Entrance to Damascus	381	Wayside Tombs in Wâdy Barada	441
Roadside Café, Damascus	383	Gathering Figs on the Barada, near 'Ain Fijeh	443
A Muëddin chanting the Call to Prayer from a Gallery of the Minaret-of 'Isa (Jesus)	385	Tombs and Aqueduct, Wâdy Barada	445
Kubbet el Khazneh (Dome of the Treasures), Damas- cus	388	The Cliffs of Sûk Wâdy, Barada	447
The Tomb of Saladin, Damascus	389	Road and Tablets cut in the Cliffs of Wâdy Barada	448
The Mosque of Sabunîyeh, Damascus	392	Waterfall of the Upper Barada, near Zebedâny	449
Gold- and Silversmiths' Bazaar, Damascus	393	The Tomb of Noah	451
The Mohammedan Day School in the Shoemakers' Bazaar	394	An Arab Shrine, south-west of Ba'albek	452
The Arch of Triumph, Damascus	396	Entrance to the Ruins of Ba'albek	453
Bridge in the Shoemakers' Bazaar, Damascus	398	The Temple of the Sun, Ba'albek	455
A Narrow By-way in Damascus	399	Under the Peristyle, Temple of the Sun, Ba'albek	457
The Citadel, Damascus	400	The Fallen Column, Ba'albek	460
Mosque of the Tekîyeh, or Hospice of the Sultan Selim	403	South Wing of the Portico of the Great Temple, Ba'albek	461
Makbaret Bâb es Saghr (Burial-ground of the Little Gate)	404	Gateway to the Temple of the Sun, Ba'albek	464
The Horse Bazaar, Damascus, as it appears on market days	405	Ruined Mosque, north of Ba'albek	465
The Large Plane-tree, Damascus	407	The Six Columns of the Great Temple, Ba'albek	468
Houses on the City Wall, Damascus	410	The South-east Corner of the Temple of the Sun, Ba'albek	469
Bâb Shurky (East Gate), Damascus	411	The Temple of Venus, or Circular Temple	472
"The Street called Straight"	413	The Large Stone in the Quarry, Ba'albek	473
Bâb Tûma, the Gate of Thomas	416	A Cedar of Lebanon	474
		In the Grove of Cedars, Lebanon	475

INTRODUCTION.

THE writers on sacred geography may be divided into three classes. There was first the class of pilgrims, beginning with the Empress Helena, and continuing through the whole period of the Middle Ages, almost down to our own time. The writings of this class contain much that is curious in the way of legend and of fancy, but in the way of historical, geographical, or philosophical investigation they contain almost nothing.

Next, in the seventeenth century, supervened the class of travellers, few and far between, who wandered from the beaten track, partly in pursuit of adventure, partly for the sake of investigating these countries scientifically, and who, advancing onwards to the present time, included amongst their number some few who have acquired a widespread fame—amongst others, first and foremost, the Emperor Napoleon, who, in his brief Notes on Syria, founded on his military expedition, has laid the basis of all the subsequent scientific descriptions of Palestine. But these travellers were hardly ever gifted with a sense of the perception either of natural scenery, or of imaginative and devotional sentiment. Jerusalem, as was expressed by that great genius of whom we have just spoken, did not lie within the line of their operations.

The third group partly resembled these, but may be distinguished as the literary class. Châteaubriand was the first. He described—inaccurately, but still with a sense of what he saw before him—something of the peculiar conformation of the outlines of the country. He was the first who spoke of that long line of mysterious hills beyond the Jordan which now impresses every traveller who visits those scenes.

These literary travellers were finally united with that more scientific group which preceded them in the person of one who must be called for all practical purposes the discoverer of Palestine. It was Dr. Robinson, the American traveller, who first brought to the geography of Palestine a previous knowledge worthy of the subject and an eye capable of observing it. From that time forward the two streams of literary and of scientific investigators have been continued, sometimes apart, sometimes united. The crowd of visitors who hang on the outskirts of the literary class, and who have published their

travels, are well-nigh countless. Their books are amongst the least worthy of the noble theme of any that have appeared on this or any other country. But the class which may be called scientific have more or less kept before their minds the ideal which advanced knowledge and the seriousness of the subject demanded; and it is to their work that this volume is chiefly owing. It represents the results of their travels—in Egypt, so far as it concerns the Chosen People; in Arabia, so far as Arabia is connected with the giving of the Law and the wanderings of the Israelites; in Palestine, as it includes not only the sacred history, both Jewish and Christian, but also the monuments of the Crusaders and the Saracen princes of a later time.

The engravings and the descriptions must be left to speak for themselves. A few words only need here be added to express the value of such an addition to our knowledge of the Holy Land, or rather, we may say, of the Holy Lands. Of Egypt it is enough to say that its transitory connection with the slavery and migration of the children of Israel, although very slightly indicated in the Egyptian history or monuments, yet deserves any light which can be thrown by the recent investigations which have taken place with regard to Heliopolis or the neighbourhood of Suez. The desert of Mount Sinai is more closely bound up with the sacred history. A few incidents in the wanderings of the Chosen People, the identification of Paran and of the Giving of the Law with the magnificent scenery of Serbal and the Gebel Mousa, and the conjectural identification of Petra with Kadesh, or, at any rate, with Mount Hor, furnish the only links of direct relationship; but the general atmosphere, the natural history, and the unique configuration of the granite mountains which form the peculiar charm of the desert, cannot fail to quicken the appreciation with which we read the accounts of the "great and terrible wilderness," and the thunders and lightnings of Mount Horeb, the palm-trees of Elim, and the springs of Rephidim and Kadesh.

But in Palestine the connection of the history and the geography is so intimate and so compact as to exceed that of any other country, with the exception of Greece. The beauty, the variety, the marked features of the Grecian landscape, cannot be rivalled by any other part of the world, and are so interwoven with every stage of the mythology and history of the marvellous people which inhabited it, as to place its historical geography in a superlative degree above that of any other nation or locality.

Next to Greece, however, Palestine stands supreme. The extraordinary rift of the Jordan valley, deeper than any similar fissure on the surface of the earth, the innumerable questions, historical or scientific, which that valley suggests in the overthrow of the five cities in the passage of the Jordan, would of itself render Palestine peculiar amongst the countries of

the globe. The caves with which its limestone rocks are perforated are features which cannot be destroyed or altered by time, and represent a series of adventures and hiding-places from the time of Abraham and David down to the heroic insurgents of the age of Josephus. The wells and springs, which are so remarkable an element in all Eastern lands, and which ally themselves alike with the early history of the Patriarchs and with the recorded discourses of Him who by the well of Sychar proclaimed the great truth of the spirituality and universality of His religion, still remain as living witnesses to the history of which they are the expression, and justify with singular force the striking words of a well-known traveller, "There is no event so permanent as that which is writ in water." The fragments of buildings which overspread the whole country, and which date from almost every age, recall the prehistoric times of those old aboriginal tribes whose names appear only to be blotted out by the successive tides of invasion which have swept over the country; and the manifold vestiges of Jerusalem, Samaria, Cæsarea, and Baalbec carry us on, like the broken arches of a majestic aqueduct, through the Herodian, the Syro-Roman, and the Crusading periods, so as to leave upon the mind the impression, even more than Greece or Italy, of a land of ruins. The mountains, if unlike Greece, where, by reason of the variety of form and colour,

"Each old poetic mountain
Inspiration breathes around,"

yet, by the general elevation of the whole country, have given form and substance to the peculiar diction of Prophet and Psalmist, and have also lent themselves to that long succession of celebrated views with which no other history can compare. They, and they alone, made possible the view of Abraham from Bethel; the view of Jacob from the rocky defile of Jabbok; the view of Moses from the top of Pisgah; the survey of Balaam from that same spot over the country which lay beneath his feet; the parting view of the exile of the forty-second Psalm, as he mounted the hills of Gilead and looked back on the beloved sanctuary of his home; the view of a greater than Abraham, or Moses, or David, from a mountain "exceeding high," over "all the kingdoms of the world;" or, again, from Hermon, where His garments became as white as snow; or, again, from that spot which, almost alone in Palestine, is consecrated, not by tradition, but by its own intrinsic evidence, as the place where, "when He saw Jerusalem, He wept over it."

Such are some of the scenes which are presented in this volume. It is believed that they will tend, at once by the accuracy of description and of delineation, to produce a livelier sense of the "goodly land," and the descending river, and the holy city "with the mountains standing round about it."

In the New Testament they can for the most part only supply the external framework where the grand events occurred and the great truths were proclaimed, which form the substance of the Christian revelation. The events and the truths are too spiritual to be touched by the local and natural position of mountain and valley, of building and vegetation. "He is not here—He is risen." But for the Old Testament, where the name of every plain is significant, where the formation of every glen has wrought itself into a picture, where every stream, spring, and well has intertwined itself with some sacred history, where every bird and beast has almost a voice that speaks, it is not too much to say, "Thy servants take pleasure in her stones and favour the dust thereof."



THE JAFFA GATE.

The chief entrance to the city of Jerusalem, as it appears from within the city walls. The open space within the gate is used as a market-place.

JERUSALEM.

"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Ps. cxxxvii. 5.

JERUSALEM is emphatically a mountain city. Situated in the heart of the hill country which extends from the great plain of Esdraelon to the southern extremity of the Promised Land, surrounded on all sides by limestone hills

whose surface is broken by countless ravines, and only approached by rough mountain roads, its position is one of great natural strength. This peculiarity in the situation of the Holy City is frequently alluded to in the Bible, and we may infer from the well-known words of the Psalmist, "As the mountains are round about Jerusalem, so the Lord is round about

his people," that importance was attached to the hills as a barrier or protection against hostile attack.

The modern city stands, as did the ancient one, on the southern extremity of a gently shelving plateau, not more than one thousand acres in extent, which is bordered by two valleys that bear names familiar to us from childhood: one is the Valley of the Brook Kedron, the other the Valley of Hinnom. These two valleys, at first mere shallow depressions in the ground, take their rise within a few yards of each other, and at an altitude of two thousand six hundred and fifty feet above the sea, in the gentle undulation which at that point parts the waters of the Mediterranean from those of the Jordan Valley. Separating at once, they soon take one of those rapid plunges downward so characteristic of the wild glens of Judæa, and, after encircling the plateau, meet again at Bir Eyub (the Well of Job), six hundred and seventy-two feet below their original starting-point; hence, united as the Wady en Nar, "Valley of Fire," they pass by a deep gorge through the Wilderness of Judæa to the Dead Sea.

The eastern or Kedron valley, after running eastward for a mile and a half, turns sharply to the south and forms at its southern extremity the Valley of Jehoshaphat. The western valley, or Valley of Hinnom, which at its head swells out into a large shallow basin, follows a southerly course for one mile and a quarter, and then turns eastward to Bir Eyub, south of the city.

A third ravine, the Tyropœon, or Valley of the Cheesemongers, which rises near the head of the plateau between the Kedron and Hinnom valleys, runs southward to join the former at Siloam, and divides the ground on which the city stands into two spurs of unequal size, which terminate in abrupt broken slopes. On Mount Moriah, the eastern and smaller spur, once stood the temples of Solomon, Zerubbabel, and Herod, and the palace of Solomon; on the western, which is one hundred and twenty feet higher than Moriah, and of greater area, were situated the "upper city" of Josephus, the stately palace of Herod, and the three great towers Hippicus, Phasaelus, and Mariamne. A fourth and smaller ravine, the rugged nature of which was unsuspected a few years ago, rises near the eastern side of the plateau and falls into the Kedron near the well-known Golden Gate. In the bed of this ravine two large reservoirs were constructed; one of these still exists as the Birket Israil, or Pool of Bethesda.

The sides of the valleys of Kedron and Hinnom are now encumbered with rubbish, but they are still sufficiently steep to be difficult of access, and every here and there places are found where the rock has been cut perpendicularly downwards, in cliffs ten to twenty feet high, to give additional security. It was probably in these natural defences, strengthened by art, which protect the city on the south, east, and west, that the Jebusites put their trust when they boasted to King David, "Thou wilt not come in hither; the blind and lame shall drive thee back." The only side upon which the city could be attacked with any chance of success was the north; and here it was defended by walls of such massive strength as

to be capable of offering a determined resistance to the most celebrated armies of the ancient world.

Immediately beyond the Kedron Valley, "before" or to the east of Jerusalem, is the Mount of Olives (see page 8), a long ridge of graceful outline, swelling out ever and again



ENTRANCE TO THE CITADEL.

Showing the rudely constructed wooden bridge across the moat and Turkish sentries on guard.

into rounded knolls which command striking views of the city and the surrounding country. On one of these knolls, opposite Mount Moriah, and two hundred and twenty feet above the Temple Platform, are the Mosque and Church of the Ascension; on another, towards the north, a small ruin marks the spot where, according to tradition, the men of Galilee stood



J. D. WOODWARD, PINXIT

C. COUSEN, SCULPTOR



THE TOWER OF DAVID.—PHASAEUS.

Showing the moat and bridge of the Citadel, and the gardens of the Armenian monastery, beyond the Turkish barracks.

Haram esh Sherif. The surface of the Haram enclosure is studded with cypress and olive, and its sides are surrounded, in part, by the finest mural masonry in the world, capable, even in its decay, of affecting men's minds more strongly than any other building of the ancient world. At its southern end is the Mosque el Aksa and a pile of buildings formerly used by the Knights Templars. Nearly in the centre is a raised platform paved with stone, from the centre of which rises the well-known "Dome of the Rock" (Kubbet es Sakhra) (see vignette, title-page). Within this sacred enclosure stood the Temple of the Jews, but all traces of it have long since disappeared, and its exact position has for years been one of the most fiercely contested points in Jerusalem topography.

Beyond Mount Moriah and the Valley of the Tyropœon, which can be plainly distinguished running down from the Damascus Gate, is the western hill, now known as Zion. The ancient city extended over the entire hill, but the southern end is now bare. Within the modern walls the ground is thickly covered with houses, except on the west, where there is an open space occupied by gardens. At the north-west corner, where the road from Jaffa enters the town, is the Citadel with its massive towers, and adjoining them on the south are the principal barracks of the Turkish garrison.

From the Jaffa Gate on the west, a street, following apparently the direction of a small lateral branch of the Tyropœon Valley, runs eastward, along the northern side of the Zion of to-day, to the Haram esh Sherif. North of this line stretches the Christian quarter of the town, rising gradually to the north-west till it reaches the corner of the modern wall at Goliath's Castle (Kalat Julud), a ruined castle, supposed by some writers to be the tower Psephinus mentioned by Josephus. Nearly in the centre of this quarter lies the Church of the Holy Sepulchre.

Without the walls towards the north-west is the great Russian establishment, consulate, cathedral, and hospice, which, like some great fortress or barrack, overshadows and completely dominates the Holy City. In the same direction are the less pretentious buildings of the German orphanage for girls, and the Syrian orphanage for boys, as well as the church of the native Protestant community.

Jerusalem is entirely surrounded by a massive wall built by Sultan Suleiman in A.D. 1542. It is provided with numerous flanking towers, and protected on the north by a ditch partly cut in the rock. The form of the city is that of an irregular quadrangle, and the total extent of the walls is about two and a half miles. There are ten gates in the walls, five of which are open and five closed. Of the former, the Jaffa Gate is on the west, the Damascus Gate on the north, St. Stephen's Gate on the east, and the Zion and Dung Gates on the south; of the latter, the Gate of Flowers or of Herod is on the north, the Golden Gate on the east, and the Single, Double, and Triple Gates on the south. From the Jaffa Gate the street of David runs eastward to the "Gate of the Chain," the principal entrance to the Haram esh Sherif. From the Damascus Gate one street traverses the city from north to south, passing near the eastern end of the Church of the Holy Sepulchre and through the bazaars to the

vicinity of the Zion Gate, whilst another, named "El Wad," or Valley Street, follows, except where it has to cross the causeway, the general direction of the Tyropœon Valley to the Dung Gate. From St. Stephen's Gate a street runs past the Pool of Bethesda to the Valley Street, and from the Zion Gate a street leads in an almost direct line to an open space in front of the Jaffa Gate. The principal streets divide Jerusalem, approximately, into four quarters, of which the north-east, including Bezetha and the Upper Tyropœon Valley, is occupied by Moslems; the north-west and south-west, or Zion and the western hills, by Christians; and the south-east, comprising the eastern slope of Zion and the Lower Tyropœon, by Jews.

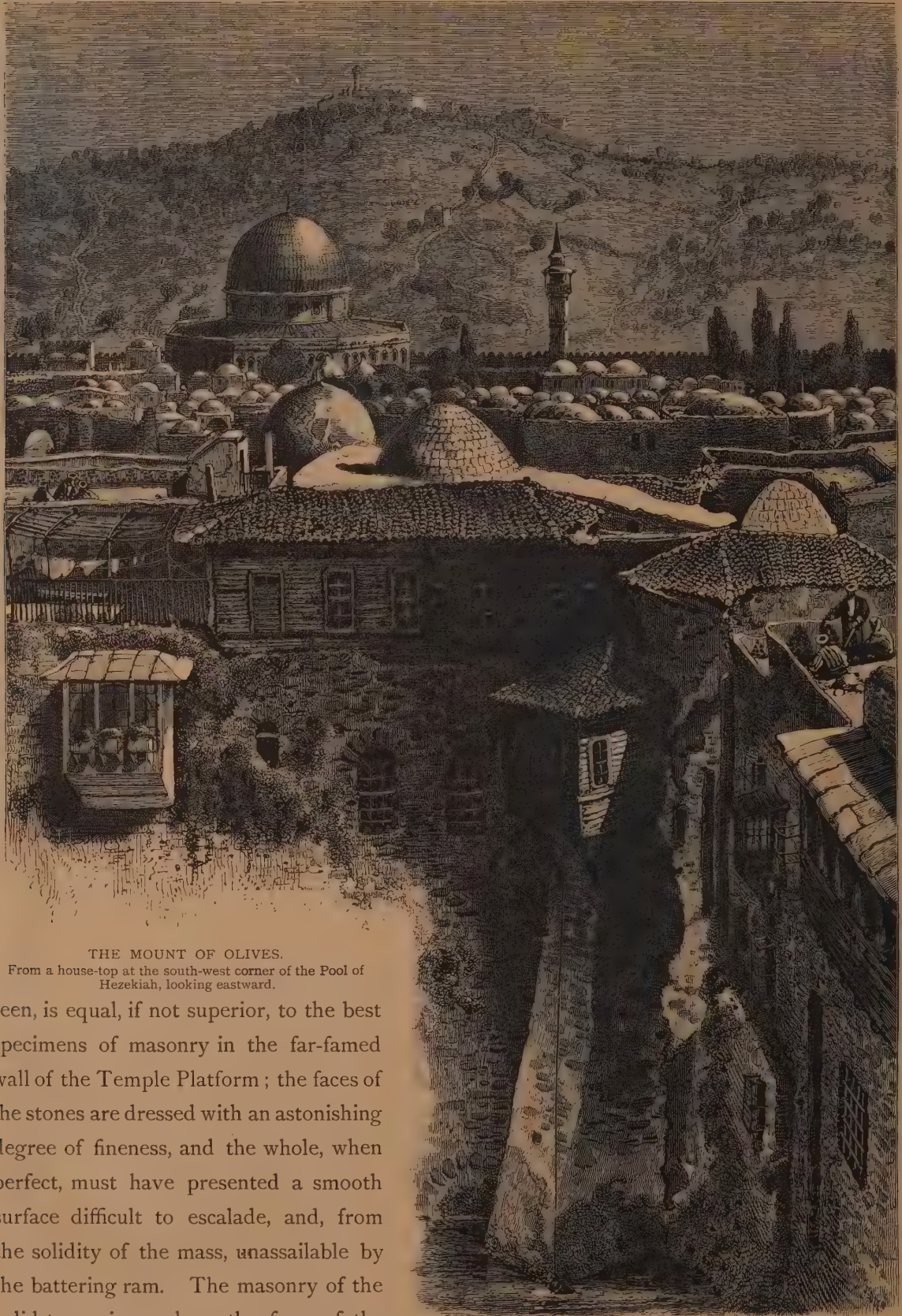
The Jaffa Gate, or Gate of Hebron (Bab el Khalîl), is the principal entrance to the city, and its immediate neighbourhood is generally enlivened by a throng of passers-by, and by the groups of muleteers, packers, and idlers who spend a large portion of their time lounging about the cafés without the gate (see page 1).

South of the Jaffa Gate is the Citadel, and beyond it are the barracks and the extensive gardens of the Armenian monastery (see page 5). This portion of the western hill was covered in part, or perhaps entirely, by Herod's Palace, with its gardens, and by the three towers which adjoined it on the north. Josephus has left us a glowing account of the royal palace, which "was entirely surrounded by a wall thirty cubits high, with decorated towers at equal intervals, and contained enormous banquetting halls, besides numerous chambers richly adorned."

The towers were built of blocks of white stone of great size, "so exactly joined together that each tower appeared to be one mass of rock;" and they played a prominent part during the memorable siege by the Romans. These towers were left standing by Titus when he destroyed the city, to protect the legion left to garrison the place and prevent any insurrectionary movements on the part of the Jews.

Any remains which may now exist of Herod's Palace are buried beneath a mass of rubbish more than thirty feet deep; but two at least of the towers, Phasaelus and Hippicus, can be recognised in the works of the modern Citadel. The Citadel, remodelled in the fourteenth century, and again repaired in the sixteenth century, consists of five square towers and other buildings, surrounded by a ditch (see page 3). It has a commanding position, and before the introduction of fire-arms must have been of great strength. Even now the solid masonry of the lower portion would resist for some time any artillery that could be brought against it.

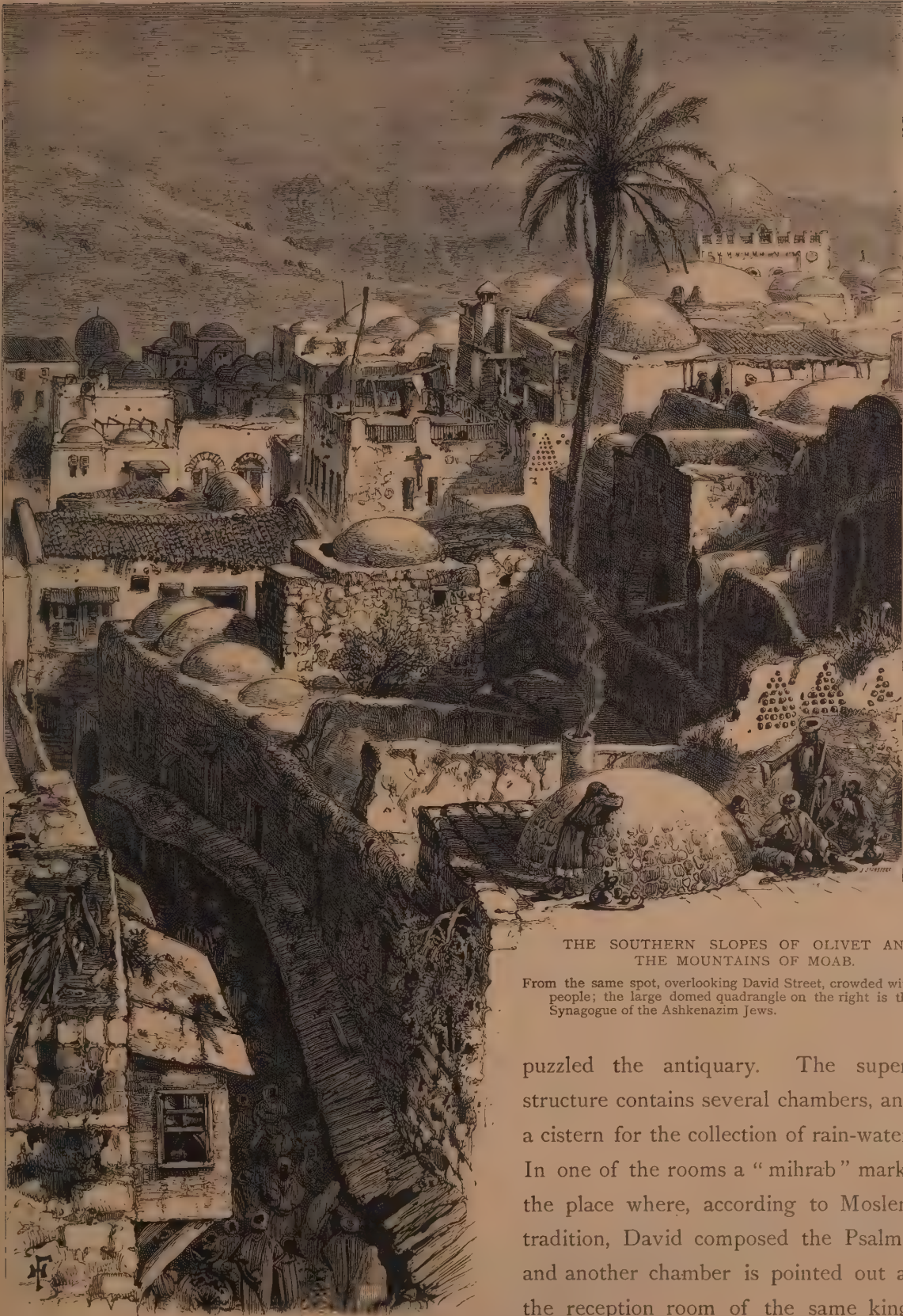
The Tower of David (see page 5) appears to be the oldest portion of the Citadel, and its dimensions and mode of construction agree well with those of the tower Phasaelus as described by Josephus. The substructure consists of a solid masonry escarp, rising from the bottom of the ditch at an angle of about forty-five degrees, with a pathway, or *chemin des rondes*, round the top. Above this the tower rises in a solid mass for a height of twenty-nine feet, and then comes the superstructure. The escarp retains to some extent its original appearance, but time and hard treatment have worn away much of the finer work, and the repairs have been executed in the usual slovenly manner of the Turks. The old work, where it can be



THE MOUNT OF OLIVES.

From a house-top at the south-west corner of the Pool of
Hezekiah, looking eastward.

seen, is equal, if not superior, to the best specimens of masonry in the far-famed wall of the Temple Platform ; the faces of the stones are dressed with an astonishing degree of fineness, and the whole, when perfect, must have presented a smooth surface difficult to escalate, and, from the solidity of the mass, unassailable by the battering ram. The masonry of the solid tower is rougher ; the faces of the stones project, and they are pitted with a number of deep square holes which have long



THE SOUTHERN SLOPES OF OLIVET AND
THE MOUNTAINS OF MOAB.

From the same spot, overlooking David Street, crowded with people; the large domed quadrangle on the right is the Synagogue of the Ashkenazim Jews.

puzzled the antiquary. The superstructure contains several chambers, and a cistern for the collection of rain-water. In one of the rooms a "mihrab" marks the place where, according to Moslem tradition, David composed the Psalms, and another chamber is pointed out as the reception room of the same king.

The Tower of David was the last place to yield when Jerusalem was captured by the

Crusaders; and when the city walls were destroyed by the Moslems in the thirteenth century, it was for some reason—probably its solidity—spared, to come down to our own time as a fine example of the mural masonry of the Jews.

The remaining towers of the Citadel have suffered far more severely, from the battering



THE ZION GATE, OR GATE OF THE PROPHET DAVID.
Exterior view. In the foreground, outside the gate, is a group of Bethlehmites.

they have undergone during numerous sieges, and without extensive excavation it would be impossible to determine their original form. The tower, however, which guards the Jaffa Gate, though its dimensions are somewhat smaller than those given by Josephus, is satisfactorily identified with the tower of Hippicus by the discovery of an aqueduct twelve feet below

the level of the present conduit, which is probably that by which, according to the Jewish historian, water was brought into that building.

Within the Citadel there is ruin and rubbish everywhere; without, in the moat, soldiers' gardens, beds of cactus or prickly pear, and filth of every possible description; and on the ramparts a few old cannon, much dreaded by the artillerymen who have to fire them. The view from the top of David's Tower is extensive, embracing the whole town, the Mount of Olives, the Dead Sea, and the Mountains of Moab—a pleasant sight to feast the eyes upon for half an hour before the sun goes down.

In front of the Tower of David is the residence of the late Bishop Gobat, whose stalwart



THE TOMB OF DAVID.

The whole group of buildings is called *Neby Daūd*, which signifies the Sanctuary of the Sepulchre of the Prophet David.

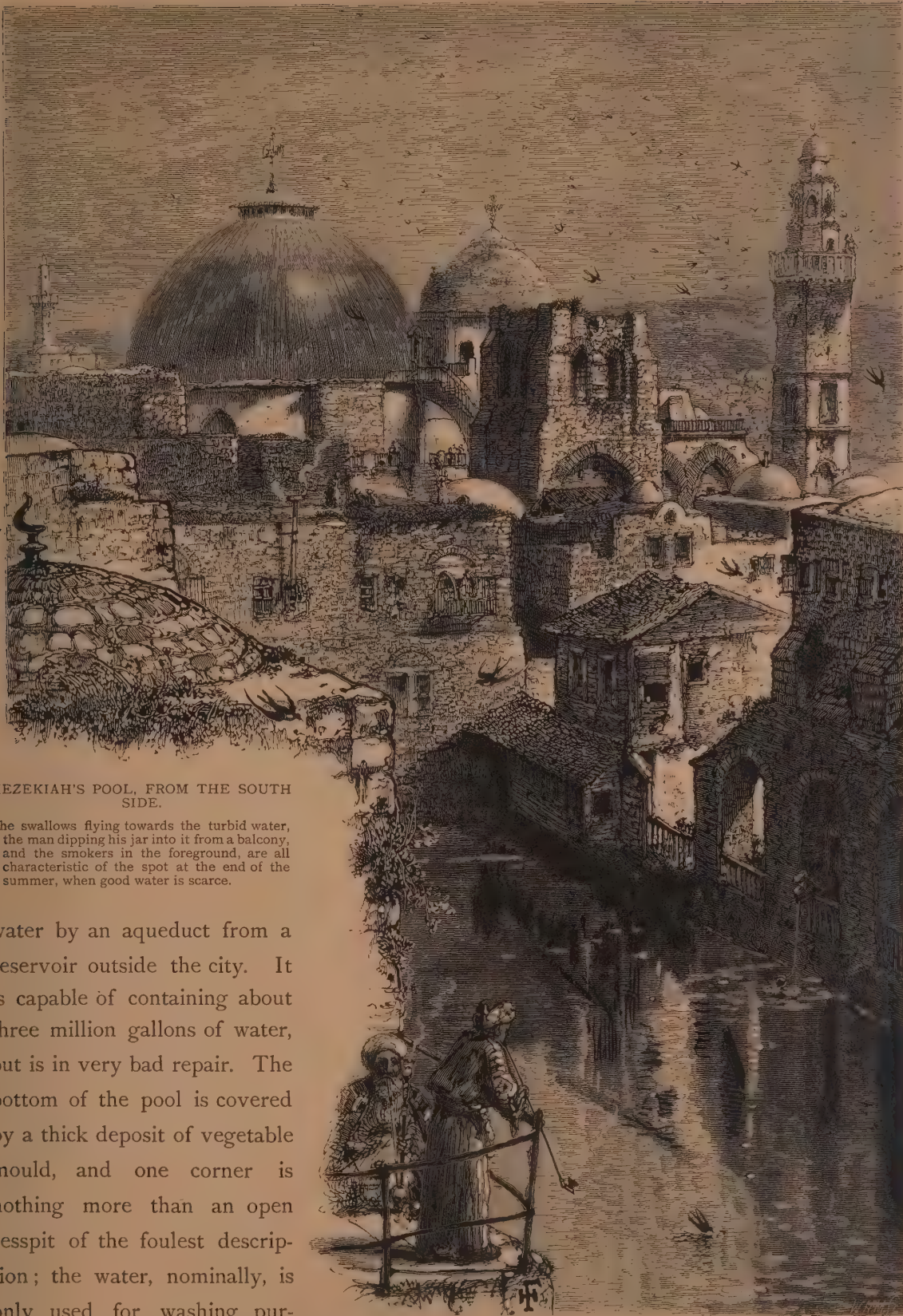
form and kind, homely manner -will not soon be forgotten. Not far from it, opposite the Citadel, on the east side of Armenian Street, which leads to the Zion Gate, is Christ Church, the English Protestant church. The foundation stone of this church was laid in 1842 by Bishop Alexander, a Jewish proselyte, who in the previous year had been consecrated first bishop of the United Church of England and Ireland in Jerusalem. The church owes its existence to the efforts of the English Society for Promoting Christianity among the Jews, which has had resident missionaries in the city since 1824.

Proceeding southward along Armenian Street, we have on the right the fine gardens of the Armenian Monastery, and on the left the monastery itself, and the Church of St. James. The monastery is the largest and most comfortable building of its class in Jerusalem, and has, attached to it, schools and dormitories for the accommodation of students preparing themselves for the priesthood, and also an extensive range of buildings capable of containing three thousand pilgrims. It was founded by the Georgians as early as the eleventh century, but when their fortunes declined and they were unable to satisfy the claims made upon them by the Turks, it was sold by them to the Armenians in the fifteenth century. The Georgians attached as a condition to the sale that the monastery should be restored to them when they were again able to support it; and upon this condition the Greek Church has based a claim to the buildings, which may some day swell into one of those quarrels respecting the holy places which have led to such serious consequences. The refectory or dining-hall of the monastery retains much of its old character—a step divides the patriarch and bishops from the rest of the clergy; the tables are fine slabs of white marble; the pavement is of what is known as “Santa Croce” marble; there is some pretty inlaid work; and on the walls, amidst much that is modern, are some fine old porcelain tiles.

The Church of St. James is, with the exception of that of the Holy Sepulchre, the largest within the city, and is the richest in gilding, decoration, and pictures. On the north side of the church is a chapel dedicated to St. Stephen, in which is preserved the font used on the occasion of the baptism of the first Jew converted to Christianity. The walls of the church and its chapels are covered with porcelain tiles of comparatively modern date and of inferior pattern.

A short distance beyond the monastery is the Zion Gate, or the Gate of the Prophet David, Bab en Neby Daūd (see page 10), leading out to the group of buildings called Neby Daūd, which stand on the waste portion of the modern Mount Zion (see page 11). The gate itself dates from the reconstruction of the walls by Suleiman in 1539—42 A.D. Close to the Zion Gate is an Armenian monastery called the House of Caiaphas, in which are shown the prison of Our Lord and the stone that once closed the Holy Sepulchre. In the quadrangle of the monastery are the tombs of the Armenian patriarchs of Jerusalem. A short distance beyond are the “cœnaculum,” or chamber of the Last Supper, and the Tomb of David, contained in one building. The tomb, or cenotaph shown as such, occupies the eastern end of a chamber which appears to have been the crypt of an old church erected during the Frank kingdom of Jerusalem, probably that called the Church of St. Mary.

We must now return to the market-place in front of the Jaffa Gate, and, proceeding for a short distance eastward down David Street, turn to the left into the street of the Christians to gain the Church of the Holy Sepulchre. Passing along this last street, we have, at first, on the left the large reservoir known as Hezekiah’s Pool, and on the right the Greek Church and Monastery of St. John the Baptist. Hezekiah’s Pool, or, as it is called by the people, “The Pool of the Patriarch’s Bath,” is an open tank surrounded by houses, which is supplied with



HEZEKIAH'S POOL, FROM THE SOUTH SIDE.

The swallows flying towards the turbid water, the man dipping his jar into it from a balcony, and the smokers in the foreground, are all characteristic of the spot at the end of the summer, when good water is scarce.

water by an aqueduct from a reservoir outside the city. It is capable of containing about three million gallons of water, but is in very bad repair. The bottom of the pool is covered by a thick deposit of vegetable mould, and one corner is nothing more than an open cesspit of the foulest description; the water, nominally, is only used for washing purposes, but the poorer classes often draw it for drinking during summer, and hence arises much

fever and sickness. The Church of St. John the Baptist, or "Forerunner," has been built above a much older church, which is half-filled with rubbish, but in a good state of preservation. The floor of this old church is twenty-five feet below the present level of the "Street of the Christians"—a good proof of the great accumulation of rubbish in this part of the city. At Easter time Christian Street is thronged with pilgrims passing to and fro, or making purchases at the numerous shops, and presents an appearance of life and animation which it is far from possessing during the autumn and winter months. On the left-hand side of the street, near the Church of the Holy Sepulchre, is the great Greek Monastery, celebrated for the library and manuscripts which it contains. Five churches—of which the oldest is that of St. Thecla—are included in the monastery, and there is considerable accommodation for the monks and for pilgrims who visit Jerusalem. On the right-hand side of the street a narrow passage and flight of steps lead down to the courtyard in front of the entrance to the Church of the Holy Sepulchre (see page 16). The open court is the favourite resort of pedlars from Bethlehem, who expose their wares for sale on the pavement, and drive a thriving trade in rosaries, mother-of-pearl ornaments, olive-wood trinkets, and other small articles, which the pilgrims purchase as mementoes of their visit to the Holy City.

A discussion of the many difficult questions connected with the site of the Holy Sepulchre would be beyond the scope of the present work; it will be sufficient here to state briefly the nature of the theories which have been advanced, and to give a slight sketch of the history of the church. The three principal theories are:—First, that the Sepulchre of our Lord was beneath the "Sakhra" or Rock in the Haram esh Sherif, and that the noble building above it, the "Dome of the Rock," is the Church of the Resurrection erected by the Emperor Constantine in the fourth century. According to this theory, of which Mr. James Fergusson is the well-known author and able exponent, the tradition relating to the site of the sepulchre was transferred to the present tomb in the eleventh century. Second, that the Church of the Holy Sepulchre occupies the ground once covered by the churches of Constantine, and that it contains within its walls the tomb of Christ. Third, that the true sepulchre was to the north of the city without the present walls, and was never found, but that the present "Holy Sepulchre" is the tomb "miraculously discovered" by Constantine, and that over which he built his church.

The first question that arises is whether Constantine really found the "new sepulchre wherein was never man yet laid," which Joseph of Arimathæa "had hewn out in the rock" in his own garden. What is historically certain is that Constantine erected on the "discovered ground" a magnificent group of buildings, which were completed and dedicated in 335 A.D.

In 614 A.D., when the Persians captured Jerusalem, the Great Basilica, or Martyrion, was wholly or partially destroyed by fire, but it was rebuilt about 626 A.D. by Modestus, Superior of the Monastery of Theodosius. The buildings, which are fully described by a French bishop, Arculf, who saw them about 700 A.D., then consisted of the Anastasis, or Church of the Resurrection, which contained the Holy Sepulchre; the Basilica, or Martyrion, a five-aisled

building with a circular apse and an opening towards the east; the square Church of St. Mary; and a very large church on the east of the sepulchre, called the Church of Golgotha.

In 936, and again in 969, when the Fatimite Caliphs gained possession of the city, portions of the churches were damaged by fire; and in 1010 they were partially destroyed by El Hakim, the third Fatimite Caliph. This wild fanatic commenced a systematic persecution of the Christians, drove them from their churches, and even attempted to destroy the Holy Sepulchre. About the middle of the eleventh century the Christians began to return to Jerusalem (1048 A.D.) and commenced the rebuilding of the churches; and it is to this period that Mr. Fergusson ascribes the transference of the site of the Holy Sepulchre from the Sakhra in the Haram esh Sherif to its present position. During the last half of the eleventh century Jerusalem fell under Turkish rule, and the Christians were much oppressed; they were robbed and maltreated even whilst worshipping in their churches, and the pilgrims had to submit to every species of insult. Among those who suffered was Peter the Hermit, whose burning eloquence on his return to Europe roused the indignation of Western Christendom and brought about the First Crusade. On the 15th July, 1099, the Crusaders captured Jerusalem, and, after putting to death most of the Turkish population, entered the Church of the Holy Sepulchre barefooted and singing hymns of praise. They soon, however, found the building too insignificant, and commenced to remodel it and add new shrines. An English monk named Saewulf, who made a pilgrimage to Jerusalem about 1103, has left an account of the buildings as they then existed, and a description of the numerous "Holy Places," many of which have been handed down by tradition to the present day. When Saladin took the city in 1187, and also in 1244, when the Christians were finally driven from Jerusalem, the church and the sepulchre were injured, but with these exceptions the buildings remained nearly in the state in which the Crusaders left them until the great fire of 1808. The church, except the eastern portion, was almost entirely destroyed; the dome fell in, crushing the Chapel of the Holy Sepulchre; the marble columns of the Rotunda were cracked and calcined; images, altars, pictures, were consumed in the general conflagration; and there was a mass of ruin from the Chapel of Helena to the rock-hewn tomb of Joseph of Arimathæa.

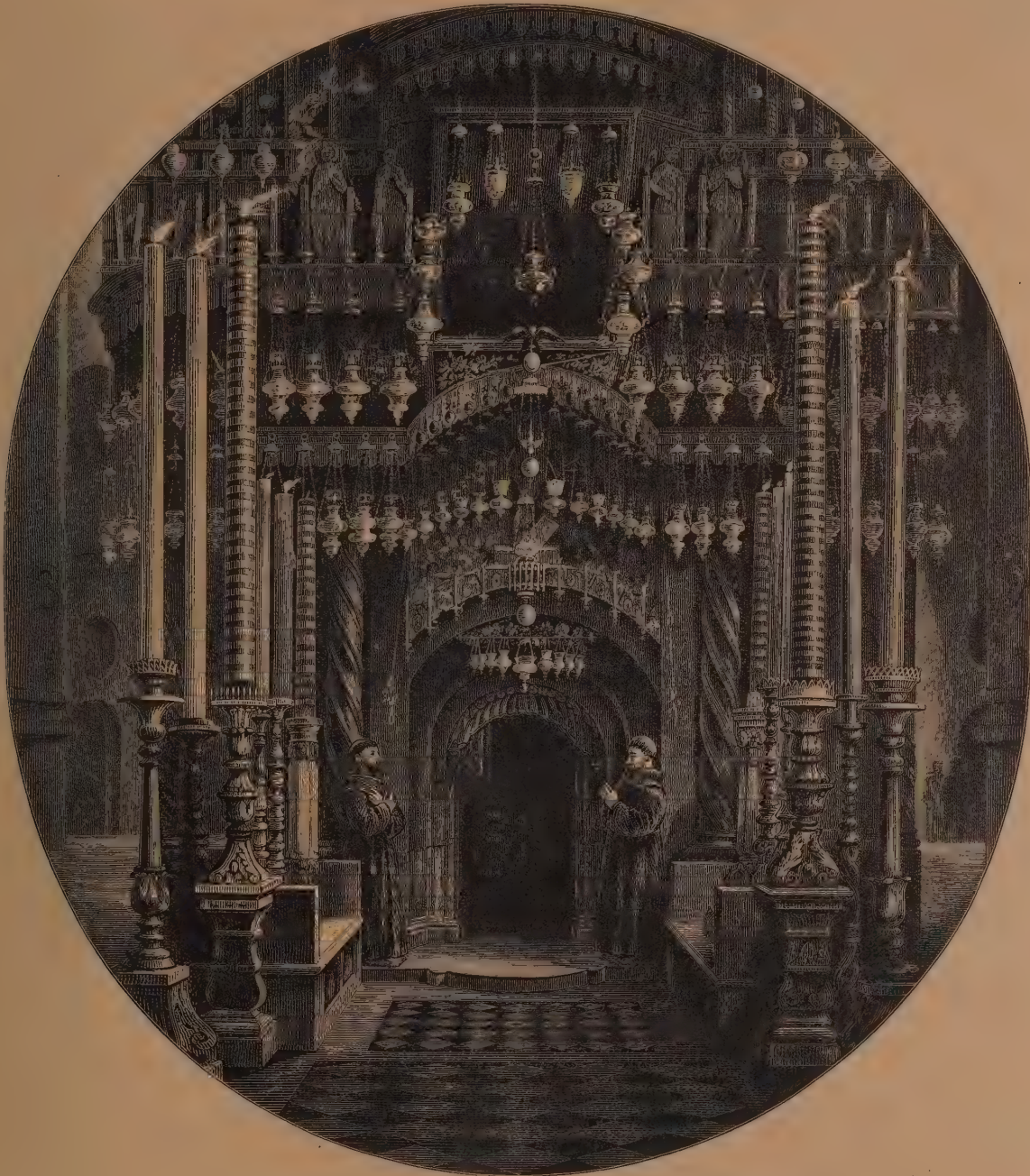
In the intrigues which followed at Jerusalem and Constantinople in connection with the rebuilding of the church, the Greeks secured for themselves the greater portion of the buildings, and during the execution of the repairs two noble monuments of the Latin or Frank kingdom, the tombs of Godfrey de Bouillon and his brother Baldwin, disappeared. The work was completed and the renovated church consecrated in 1810, a certain Greek, Commenos by name, being architect.

The only entrance to the church at present is on the south side, from the open court or quadrangle which has been alluded to above. South of the court is the Greek Monastery of Gethsemane, occupying the site of the residence of the Grand Master of the Knights of



ENTRANCE TO THE CHURCH OF THE HOLY SEPULCHRE.
Pilgrims buying rosaries and relics in the forecourt.

St. John; in front of this building are the bases of three columns, probably the remains of some porch or screen. On the east side are the Greek Monastery of Abraham, containing a small chapel in which is shown the spot, close to Golgotha, where Abraham was on the



THE SHRINE OF THE HOLY SEPULCHRE.

The enormous candles at the entrance are lighted only on important festivals.

point of sacrificing Isaac; the Armenian Church of St. John; and the Coptic Chapel of the Angel St. Michael, whence a passage leads to the Coptic Monastery. On the west side are the Chapel of St. James, the brother of our Lord; the Chapel of the "Forty Martyrs," or of

the "Ointment Bearers"—originally the Chapel of the Trinity—where all marriages and baptisms were conducted, and which contains a very beautiful font; and the Chapel of St. John, in the basement story of the great tower. The façade of the church occupies the entire northern side of the court. There are two doorways, one open and one closed by the masonry of the Chapel of Calvary, and above each door is a window. The whole dates from the twelfth century, and forms part of the work of the Crusaders when they remodelled the church. Some of the ornamentation is very similar to that which may be seen in many churches in Normandy at the present day, and a bas-relief over one of the doors, representing with much spirit the entrance of Christ into Jerusalem, is supposed to have been executed in France. The string courses above the doors and windows are partly made up of blocks of stone belonging to a very beautiful cornice of classical design, almost identical with that of the cornice of the Golden Gate in the east wall above the Haram esh Sherif. At the north-east corner of the court is a small chapel dedicated to St. Mary of Egypt. Above this chapel is another called the Chapel of the Agony, which is adjacent to Mount Calvary, and belongs to the Latins. In the north-east corner of the court is the fine Campanile or Bell Tower, projecting from the façade, and once standing free, but now incorporated with the church. The tower was erected towards the close of the Latin occupation of Jerusalem, about 1170, and as late as 1678 consisted of five stories. There are at present only three stories, so that the striking effect which must have been produced by the tower when it was in its original state is quite lost.

On entering the church we pass at once into the south transept of the Church of the Crusaders, which, in consequence of the changes made in 1808, has now the appearance of a vestibule. Here, on the left-hand side, some members of the Moslem family which has charge of the keys will always be found seated when the church is open; and the visitor has directly in front of him the "Stone of Unction," which is said to mark the spot on which our Lord's body was laid when it was anointed after having been taken down from the cross. The stone, a large slab of limestone, is raised a few inches above the level of the floor, and is said to have been placed in its present position when the church was rebuilt. A few paces to the left of the stone is the spot where the Virgin Mary and the other women stood when the body of Christ was anointed, and beyond it lies the Rotunda, which is sixty-seven feet in diameter. The Rotunda formerly had twelve large columns which supported the dome, but there are now eighteen piers which carry a clerestory and a dome open at the top. A vaulted aisle with three apses, now walled up and divided into chambers, runs round the western half of the Rotunda.

In the centre is the Shrine of the Holy Sepulchre (see page 17), built, in the very worst taste, of the ruddy coloured limestone known at Jerusalem as "Santa Croce" marble. The building is about twenty-six feet long and eighteen feet wide. Its western end is polygonal in shape, its eastern, square; and the interior is divided into two chapels, one on the east, known as the Chapel of the Angels, the other containing the Sepulchre of Christ. In front of the



THE CHAPEL OF HELENA, CHURCH OF THE HOLY SEPULCHRE.
Showing the entrance to the Cave of the Cross.

entrance to the Chapel of the Angels are gigantic wax candles, lighted only on certain solemn occasions, and here the pilgrims take off their shoes before venturing to tread on the holy ground within. On either side of the entrance are two holes in the wall through which the "Holy Fire" is given out at the Greek Easter; and in the centre of the chapel itself, encased in marble and resting on a pedestal, is a portion of the stone that was rolled away from the mouth of the Sepulchre. At the western end of the antechamber is a low doorway, the mouth of the tomb, over which is a bas-relief representing the figure of our Lord rising from the grave, with the angel seated on the right-hand side, and the two Marys bringing incense and spices for the anointment on the left. The tomb chamber is entirely lined with marble, and from its roof hang forty-three lamps, of which thirteen belong to the Latins, thirteen to the Greeks, thirteen to the Armenians, and four to the Copts. These lamps are kept burning day and night. The tomb is a raised bench two feet high, six feet four inches long, and three feet wide, covered by a marble slab which has a groove cut transversely across the centre. Above the tomb are three bas-reliefs in white marble representing the resurrection.

A small chapel belonging to the Copts is attached to the western end of the shrine of the Holy Sepulchre, and nearly opposite to it a door leads from the Rotunda to the Chapel of the Syrians, and thence to the chamber which contains the tombs of Joseph and Nicodemus. The tombs are of the kind known as "kokim" (deep horizontal recesses), and there can be no reasonable doubt that the chamber is an ancient Jewish sepulchre containing, when perfect, six "kokim" for the reception of bodies. This would at first sight seem to indicate that the ground upon which the church is built lay without the walls of the ancient city; but we know that some of the kings were buried in Jerusalem, and it is doubtful to what extent the Jews, before the Captivity, buried their dead outside the walls. At the time of the Roman siege one tomb at least lay within the walls, for it is referred to by Josephus as a well-known object.

North of the shrine of the Holy Sepulchre the spot is pointed out where our Lord appeared to Mary Magdalene as a gardener, and a little beyond it is the Latin Chapel of the Apparition, which commemorates the appearance of Christ to his mother after the Resurrection. Behind the chapel is the Monastery of the Franciscans who live within the church, and in the adjacent sacristy are kept the sword and spurs of Godfrey de Bouillon.

Directly east of the Sepulchre is the large Greek church, which occupies the site of the church of the Crusaders, destroyed by fire in 1808. It is profusely decorated, and contains a broken column said to mark the centre or navel of the earth. The church is separated from the aisles that surround it by a partition wall, through which a door leads to the two Greek chapels of the "Prison" and the "Bonds" of Christ. This portion of the church appears to have been little damaged by the fire. Passing along the north aisle, the first chapel belongs to the Greeks, and is dedicated to Longinus, the soldier who pierced Jesus' side with a spear; beyond this is a closed doorway, which once formed the eastern entrance to the church; and then the Armenian Chapel of the "Parting of the Vestments." Still further, at the east end of the south aisle, is the Greek Chapel of the "Crowning with Thorns," which contains the



THE CHAPEL IN THE CAVE OF THE CROSS,
Called "The Chapel of the Invention (*i.e.* the finding) of the Cross."

"Column of the Derision," a fragment of a granite column on which Christ is said to have sat when he was crowned with thorns and mocked by those that stood near. In the same chapel is also kept a crown of thorns, made from the species of shrub which is supposed by tradition to have been that which supplied the original crown. Between the two last-mentioned chapels



PILGRIMS OF THE GREEK CHURCH BUYING CANDLES,
To be lighted by the "Holy Fire" in the Church of the Holy Sepulchre, at the celebration of the Easter Festival.

a flight of steps leads down from the east aisle to the Chapel of Helena, a portion of the church which does not seem to have suffered during the fire (see page 19). The chapel is divided into three aisles by four stunted columns with heavy-looking capitals, which carry a dome that rises above the level of the courtyard of the Abyssinian Monastery, and gives light

to the chapel below. There are two apses containing altars dedicated respectively to St. Helena and the Penitent Thief. The position of the third apse is occupied by an opening through which a flight of steps leads down to the Chapel of the Invention of the Cross (see page 21). In the Chapel of St. Helena the place is pointed out where the Empress sat whilst the workmen were searching for the cross in the cave below, which appears to have been either an old cistern or a natural cavern artificially enlarged. It now contains an altar and a life-size statue of the Empress. According to tradition, the search instituted by the Empress Helena led to the discovery of the three crosses; but, unfortunately, the tablet bearing the inscription had become detached, and it was at first impossible to distinguish the cross upon which our Saviour died. This difficulty was overcome by taking the three crosses to a noble lady of Jerusalem who was afflicted with an incurable illness; the crosses of the thieves had no effect, but on being touched with the true cross her disease left her, and she sprang from her couch whole and well.

Not far from the entrance to the church, and close to the "Stone of Unction," is the Chapel of Adam. Here Adam, and also Melchizedek, are supposed to have been buried. At the entrance to the chapel once stood the tombs of Godfrey and Baldwin; and at its eastern end may be seen the rock of Calvary, with the rent made in it by the earthquake at the time of the Crucifixion. Doubts have frequently been raised with respect to the genuine character of the rock of Calvary, and it has even been stated that it was built up with blocks of granite; but there can hardly be a doubt that the greater portion, if not the whole, is natural rock, the same limestone that is seen at the tombs of Joseph and Nicodemus, and in other places in the church. The floor of the Chapel of the "Exaltation of the Cross" is fifteen feet above that of the Rotunda, and here is shown the summit of Calvary and the hole in which the cross is said to have been placed. By the side of this chapel and on the same level, being supported by vaults, is the Latin Chapel of the Crucifixion, erected where Christ, according to tradition, was nailed to the cross.

No description of the Church of the Holy Sepulchre would be complete without some notice of the ceremony of the "Holy Fire," which, to the disgrace of Eastern Christianity, is enacted at the present day, and we cannot do better than quote the graphic words of Dean Stanley: "The Chapel of the Sepulchre rises from a dense mass of pilgrims, who sit or stand wedged round it; whilst round them, and between another equally dense mass, which goes round the walls of the church itself, a lane is formed by two lines, or rather two circles, of Turkish soldiers stationed to keep order. For the spectacle which is about to take place, nothing can be better suited than the form of the Rotunda, giving galleries above for the spectators and an open space below for the pilgrims and their festival. For the next two hours everything is tranquil. Nothing indicates what is coming, except that two or three pilgrims who have got close to the aperture keep their hands fixed in it with a clench never relaxed. It is about noon that this circular lane is suddenly broken through by a tangled group rushing violently round till they are caught by one of the Turkish soldiers. It seems



VIA DOLOROSA—THE ECCE HOMO ARCH.

to be the belief of the Arab Greeks that unless they run round the Sepulchre a certain number of times the fire will not come. Possibly, also, there is some reminiscence of the funeral games and races round the tomb of an ancient chief. Accordingly, the night before, and from this time forward for two hours, a succession of gambols takes place, which an Englishman can only compare to a mixture of prisoner's base, football, and leap-frog, round and round the Holy Sepulchre. First he sees these tangled masses of twenty, thirty, fifty men, starting in a run, catching hold of each other, lifting one of themselves on their shoulders, sometimes on their heads, and rushing on with him till he leaps off, and some one else succeeds; some of them dressed in sheep-skins, some almost naked, one usually preceding the rest, as a fogleman, clapping his hands, to which they respond in like manner, adding also wild howls, of which the chief burden is 'This is the tomb of Jesus Christ!—God save the Sultan!—Jesus Christ has redeemed us!' What begins in the lesser groups soon grows in magnitude and extent, till at last the whole of the circle between the troops is continually

occupied by a race, a whirl, a torrent of these wild figures, like the witches' Sabbath in

'Faust,' wheeling round the Sepulchre. Gradually the frenzy subsides or is checked, the course is cleared, and out of the Greek Church on the east of the Rotunda a long procession



HOUSE OF SAINT VERONICA, IN THE VIA DOLOROSA.

The peasant walking up the street, wearing an embroidered abai, or cloak made of goats' hair, is carrying a plough. On the right sits a seller of fruit under an awning made of his cloak.

with embroidered banners, supplying in their ritual the want of images, begins to defile round the Sepulchre.

"From this moment the excitement, which has been before confined to the runners and dancers, becomes universal. Hedged in by soldiers, the two huge masses of pilgrims still

remain in their places, all joining, however, in a wild succession of yells, through which are caught from time to time, strangely, almost affectingly, mingled, the chants of the procession—the solemn chants of the Church of Basil and Chrysostom mingled with the yells of savages. Thrice the procession passes round; at the third time the two lines of Turkish soldiers join



THE HOUSES OF THE RICH AND POOR MAN, DIVES AND LAZARUS.

This is the most picturesque group of buildings in the Via Dolorosa. In the foreground are a Bedouin mounted on a camel laden with forage, and an Ashkenazi Jew conversing with a water-seller.

and fall in behind. One great movement sways the multitude from side to side. The crisis of the day is now approaching. The presence of the Turks is believed to prevent the descent of fire, and at this point it is that they are driven, or consent to be driven, out of the Church. In a moment the confusion as of a battle and a victory pervades the Church. In every

direction the raging mob bursts in upon the troops, who pour out of the Church at the south-east corner. The procession is broken through, the banners stagger and waver. They stagger, and waver, and fall, amidst the flight of priests, bishops, and standard-bearers hither and thither before the tremendous rush. In one small but compact band the Bishop of Petra (who is on this occasion the Bishop of 'the Fire,' the representative of the patriarch) is hurried to the Chapel of the Sepulchre, and the door is closed behind him. The whole church is now one heaving sea of heads. One vacant spot alone is left—a narrow lane from the aperture



A SHOEMAKER'S SHOP, JERUSALEM.

Mohammedan shoemakers at work.

on the north side of the chapel to the wall of the church. By the aperture itself stands a priest to catch the fire; on each side of the lane hundreds of bare arms are stretched out like the branches of a leafless forest—like the branches of a forest quivering in some violent tempest

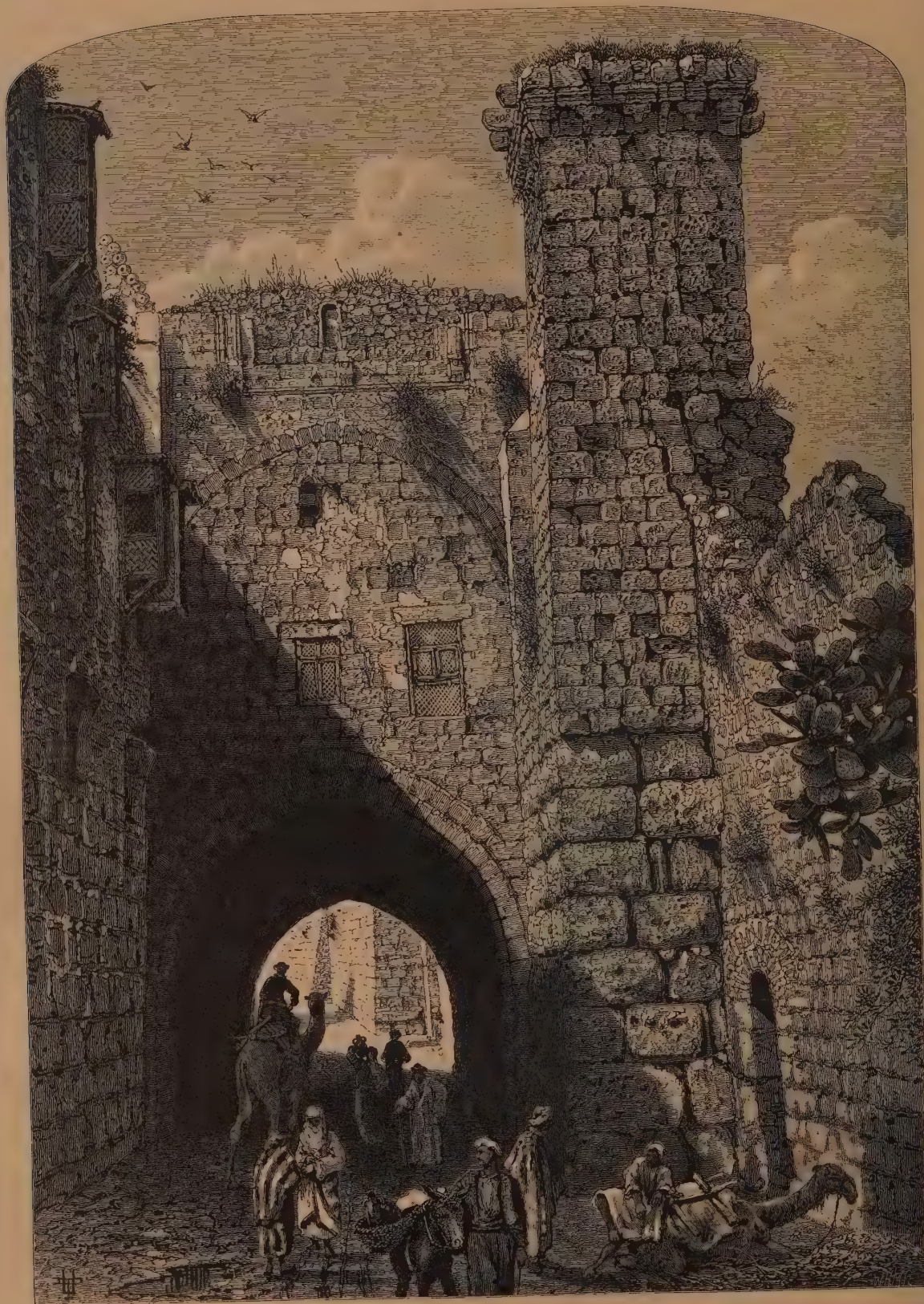
“At last the moment comes. A bright flame as of burning wood appears inside the hole—the light, as every educated Greek knows and acknowledges, kindled by the bishop within—the light, as every pilgrim believes, of the descent of God himself upon the Holy Tomb. Any distinct feature or incident is lost in the universal whirl of excitement which envelops the church as slowly, gradually, the fire spreads from hand to hand, from taper to taper, through that vast multitude, till at last the whole edifice, from gallery to gallery and through the area below, is one wide blaze of thousands of burning candles. It is now that, according to some accounts, the bishop or patriarch is carried out of the chapel in triumph, on the shoulders of the people, in a fainting state, ‘to give the impression that he is overcome by the glory of the Almighty, from whose immediate presence he is supposed to come.’ It is now that the great rush to escape from the rolling smoke and suffocating heat, and to carry the lighted tapers into the streets and houses of Jerusalem, through the one entrance to the church, leads at times to the violent pressure which in 1834 cost the lives of hundreds. For a short time the pilgrims run to and fro, rubbing the fire against their faces and breasts to attest its supposed harmlessness. But the wild enthusiasm terminates from the moment that the fire is communicated; and perhaps not the least extraordinary part of the spectacle is the rapid and total subsidence of a frenzy so intense—the contrast of the furious agitation of the morning with the profound repose of the evening, when the church is once again filled—through the area of the Rotunda, the Chapels of Copt and Syrian, the subterranean Church of Helena, the great nave of Constantine’s basilica, the stairs and platform of Calvary itself, with the many churches above—every part, except the one Chapel of the Latin Church, filled and overlaid by one mass of pilgrims, wrapt in deep sleep and waiting for the midnight service.

“Such is the Greek Easter—the greatest moral argument against the identity of the spot which it professes to honour—stripped, indeed, of some of its most revolting features, yet still, considering the place, the time, and the intention of the professed miracle, probably the most offensive imposture to be found in the world.”

Intimately connected with those historical and legendary events, that have found a local habitation within the walls of the Church of the Holy Sepulchre, are the traditions which during the course of centuries have clustered round certain spots in the narrow, crooked streets that lead from the Turkish Barracks, north of the Haram esh Sherif, to the church—the stations of the Via Dolorosa. The course of the Via Dolorosa depends on the site of the Prætorium, or residence of Pilate, and this has never been satisfactorily ascertained. At one period the Prætorium was supposed to have stood on the eastern hill, Moriah; at another on the western, the modern Zion; and it was not till the close of the crusading period that its present position was assigned to it, and the first station of the Via Dolorosa was located

in the above-mentioned Turkish Barracks (see page 30). The second station is in the street below, where, at the foot of the Scala Santa, which led to the Judgment Hall, the cross was laid upon Christ. A few paces westward the street is spanned by the Ecce Homo Arch (see page 24), which marks the spot where Pilate brought Jesus forth "wearing the crown of thorns and the purple robe," and presented Him to the multitude with the memorable words, "Behold the man!" (John xix. 5). The arch has all the appearance of a Roman triumphal arch of the time of Hadrian. It consists of a large central arch, with a smaller one on the north side which has been included in and forms the eastern termination of the Church of the Convent of the Sisters of Zion. Following the street downwards to the valley the third station is reached, a broken column near the Austrian Hospice which indicates the place where Christ fell under the cross. A little lower down is the house of Lazarus (see page 26), and the fourth station, where Christ met the Virgin Mary; and then follow the house of Dives, with its handsome doorway, and the fifth station, where, our Lord having fallen for the second time, Simon of Cyrene took up the cross. A short ascent leads to the house of St. Veronica, the sixth station (see page 25). The road now ascends to the street which connects the Bazaars with the Damascus Gate, and here at the crossing is shown the seventh station, the so-called "Porta Judiciaria." The eighth station, where Christ addressed the women who accompanied him with the words, "Daughters of Jerusalem, weep not for me," is at the Monastery of St. Caralombos; the ninth station, where He fell for the third time, is in front of the Coptic Convent; the tenth, within the church, marks the spot where He was undressed; the eleventh where He was nailed to the cross; the twelfth where the cross was raised; the thirteenth where He was taken down from the cross; and the fourteenth the Sepulchre itself. It is, perhaps, needless to add that the buildings along the Via Dolorosa are modern, and that the "stations" themselves have been moved from place to place in the city whenever necessity or convenience required their removal.

Not far from the entrance to the Church of the Holy Sepulchre is the old gateway which formerly led into the pile of buildings belonging to the Knights of St. John, and which now, surmounted by the Prussian eagle, gives access to the ground presented by the Sultan to Prussia on the occasion of the visit of the Crown Prince to Jerusalem in 1869. The arch is semicircular, and when perfect must have been a beautiful specimen of twelfth-century work. Round the arch is a series of figures in stone, now much mutilated, but once representing the months. February is indicated by a man pruning, July by a reaper, August by a thresher, September by a grape-gatherer, &c. In the centre are the sun and moon—"Sol" a half figure holding a disc on high, "Luna" a female with a crescent. Above the arch is a cornice enriched with figures of lions and other animals, carved with great spirit, apparently by the same man who cut those in the cornice above the Chapel of the Egyptian Mary, near the door of the Church of the Holy Sepulchre. In the close vicinity of the arch is the minaret of the Mosque of Omar (see page 35), erected 1417 A.D., and supposed to mark the place where Omar prayed when he entered Jerusalem after its capitulation. The mosque occupies the site of the



MASJED EL MAJAHIDIN—MOSQUE OF THE KNIGHTS OF THE CRESCENT.
Turkish Barracks, commonly called the Tower of Antonia. The cactus and caper-bush growing on the wall on the right are especially characteristic of mural vegetation in Jerusalem.

Kubbet Dirka, built by a nephew of Saladin in the thirteenth century. Extensive excavations have been made by the German Government in the old home of the Hospitallers. The church dedicated to the Virgin Mary, known as Maria Latina, the monastery of the same name, and portions of the Hospice of the Knights of St. John, have been cleansed of the rubbish and filth which encumbered them, and much of interest has been brought to light. The south wall has a staircase attached to it which gives access to the cloisters, and to the old refectory recently fitted up as a German Protestant Chapel at the private cost of the German Emperor. The other buildings are being repaired or rebuilt as schools and other establishments for the use of the German community at Jerusalem, and the Church of Maria Latina is to be restored in the original style.

From the Bazaars, which lie immediately east of the old Hospice of the Knights of St. John, a street runs directly to the Bab el Amud (Gate of the Column), commonly known as the Damascus Gate (see page 41). This, the most picturesque of the city gateways, through which passes the great road to Nablus and Damascus, is the work of Sultan Suleiman, and dates from the sixteenth century. The gateway which preceded it was known in the twelfth century as that of St. Stephen, from the Church of St. Stephen, which then stood a few yards distant without the walls, on the place where the first Christian martyr is supposed to have been stoned. The scene of St. Stephen's martyrdom is now shown on the east side of the city without the present St. Stephen's Gate. The Damascus Gate is built over an older gateway, possibly as old as the time of Hadrian, which can just be seen rising above the rubbish. Flanking the gate are two towers built with stones taken from the ancient walls, and perhaps resting on the foundations of the older walls of the city.

* The Bazaars stretch southwards from the Church of Maria Latina to David Street. They are not remarkable for architectural beauty or for the value of the wares offered for sale, but in the early morning they are filled with a busy throng amidst which representatives of almost every nationality may be found. This is especially the case at Easter, when the population of Jerusalem is for two or three weeks apparently doubled by the presence of thousands of pilgrims, Christians and Moslems. For at this season Moslem devotees come from all parts of the Turkish Empire and even from India to pray within the sacred enclosure on Mount Moriah, the Haram esh Sherif, and to visit the reputed Tomb of Moses at the north-west of the Dead Sea. Probably this pilgrimage was instituted to counterbalance the great influx of Christians; especially of the Greek and Oriental Churches, who come from all parts of Russia and Greece and from remote Turkish provinces, to attend the Easter services in the Church of the Holy Sepulchre (see page 22) and to bathe in the river Jordan. This is the harvest time for the people of Jerusalem. Not only is every khan, convent, and hotel crowded, but tents are pitched outside the walls, while in all available open spaces within the city the poorer pilgrims make themselves at home, cooking their simple food in the open air and resting at night under the stars. Men, women, and children, wrapped in their

* The following pages (to page 37), describing the Bazaars and Markets of Jerusalem, are contributed by Miss Mary Eliza Rogers.

travelling rugs, crowd together in family groups till they are hardly distinguishable from their baggage.

A favourite site for a bivouac is the open space just within the Jaffa Gate; but pilgrims and wayfarers who select this spot must move at a very early hour in the morning, to make way for the peasants who come from the neighbouring villages with daily supplies of fruit,



A GROCER'S SHOP, JERUSALEM.

Two peasant women seated in the foreground, and a man of Silwan (Siloam) carrying a patched goat's skin filled with water from Job's Well.

vegetables, and poultry for Jerusalem. This open space probably represents the "market-place" mentioned by Josephus as being situated on the western hill, prior to the capture of the city by the Romans; and here the wholesale fruit and vegetable market is now held every day soon after sunrise. Dusky women of Bethany and Siloam, in long blue or white gowns, with bright-coloured kerchiefs tied round their heads, bring large baskets full of cucumbers,

tomatoes and onions, and other garden produce, while from more distant villages, especially Bethlehem and Artas, troops of donkeys come laden with enormous cauliflowers and turnips, guided by boys in white shirts girdled with broad red leather belts. The pleasant-looking



A STREET CAFÉ, JERUSALEM.

A Bedouin and peasant playing at a game called dâneh.

Bethlehem women, wearing crimson and yellow striped or blue gowns with long white linen veils, carry on their heads baskets of grapes, figs, prickly pears, pomegranates, and apricots, or whatever fruit is in season. Sometimes this market-place is almost blocked up with piles of melons, or with oranges and lemons from Jaffa, and in the early summer time roses are sold

here by weight to the makers of preserves and attar of roses. Hotel-keepers and servants from the various convents come here to make their bargains, and turbaned greengrocers and itinerant vendors of fruit come to buy their stock for the day. Soon the place is crowded, and the bustle of buying and selling begins. No purchase is effected without a considerable amount of contention. The seller does not usually price the goods, but waits for an offer. The first offer is always absurdly low. The seller then names an exorbitantly high price. For instance, a dignified-looking shopkeeper, wearing a white turban, will offer three piastres for a large basket full of tomatoes. The girl in charge answers indignantly, "I will carry my tomatoes back to Siloam rather than take less than fifteen!"—"O thou most greedy of the greedy, I will give no more than six!"—"O possessor of a tightly closed hand, I will not take less than twelve! How shall I buy the rice for my mother if I give away the fruits of her garden?" Finally she obtains seven and a half piastres for her tomatoes, and goes away perfectly satisfied, having argued with pertinacity for the half piastre.

In an hour or two the market people disperse, and only a few retail sellers of fruit or of rude pottery remain. The illustration on page 1 gives an excellent idea of this place as it appears during the midday hours.

As soon as the market is over the crowds increase in the bazaars. The narrow bazaar, of which a bird's-eye glimpse is shown on page 9, is called David Street. It opens into the market-place, and is paved with shallow steps as smooth as polished marble, descending towards the east, and generally littered with vegetable refuse. The shops on each side of the way are like large cupboards raised one or two feet from the ground. Within these recesses the shopkeepers sit at their ease gravely smoking in the midst of their wares. Damascus and Aleppo silks, Manchester prints and calicoes, Constantinople and Swiss muslin coloured veils, are displayed, and farther on pipes and hardware and dried fruits may be found. To the right are the bazaars leading to the Jewish quarter, and here most of the busiest workers congregate—tailors, embroiderers, tinsmiths, and shoemakers. The engraving on page 27 gives a good idea of a shoemaker's shop in one of the most narrow but busy bazaars in the city. It is close to an old archway overgrown with cactus and henbane. Two men are engaged at work. The wearer of the earrings, the master, is seated at a bench formed of a solid block of wood, and is vigorously using his mallet to beat into solidity a piece of leather for the sole of a shoe, while from the bowl of the neglected narghileh at his side a long curling column of smoke rises towards the dilapidated roof, and a lesser column issues from the mouthpiece which rests on the edge of the stall. The poor old short-sighted assistant squatting on the floor, and making a bench of his left leg, is patiently plying his awl and his waxed thread. The interior of the shop is fitted up with rude shelves, on which are ranged in rows heavy red shoes with pointed and turned-up toes and a few clumsy-looking lasts. Outside, on the large smooth round stones (which give a fair example of the usual kind of pavement on level ground in Jerusalem), may be seen the shoes of the occupants of the shop, two water-coolers of native pottery, and a roll of leather soaking in a bowl of water.

It must not be supposed that this is the best shoe-maker's shop to be found in the city. There is one not far off where rows of large red boots, the pride of the Bedouin chieftain, and red slippers and shoes of all sizes, may be found, and another in which may be purchased delicately made Damascus socks of yellow kid, like boots, to be worn by ladies under their yellow shoes. It is one of the greatest delights of a peasant to put on a pair of new shoes, and



ENTRANCE TO THE HOSPICE OF ST. JOHN AND MINARET OF OMAR.

A muezzin in the balcony chanting the call to prayer. Peasants loading a camel in the foreground, and a townswoman wearing a white izzar and dark veil in the distance.

especially to see all his family newly shod for a fête day. In the same neighbourhood the cotton-cleaners are found, one of whom, a Jew, is represented on page 44, busy at work. Cotton pods are brought to him in a sack. After weighing them, he separates the husks and seeds from the cotton with his bow-string, which he beats vigorously with his mallet. On a tray, mounted on a low stool, the seeds and pods may be seen; these will be weighed with the cotton in the presence of the owner when the task is completed. When there is sufficient space a second bow is used, and thus a double spring is obtained. The smaller bow is attached to a beam overhead, and to this is suspended a large harp-shaped bow, called a *mandaf*, the long string of which on being beaten into the cotton quickly converts it into fleecy clouds. The labour of holding the bow is avoided by thus suspending it, and the work is accomplished with surprising rapidity.

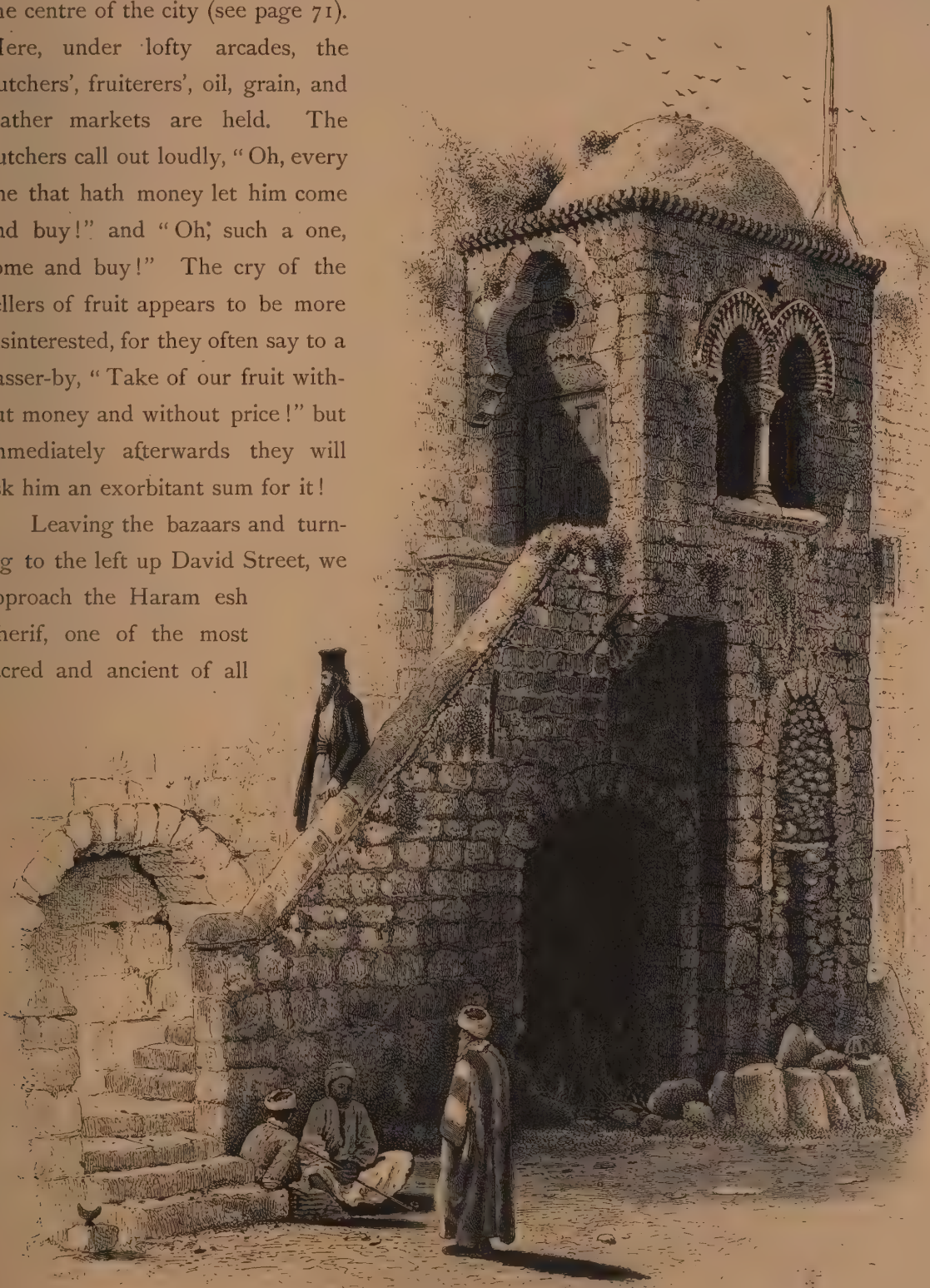
Cotton-cleaners are frequently employed in private houses to purify and lighten mattresses and divan cushions by the same process.

In every district a grocer's shop may be found, and on page 32 a typical one may be seen. The grocer in his striped gown and coloured turban sits on his shop-board quietly smoking, for it is nearly midday, and there is not much business to attend to. His stock consists of baskets of Egyptian rice and rice from the Jordan, a good supply of loaf sugar and coffee, dried fruits, pistachio nuts, walnuts, olives, salt, pepper, and all kinds of spices. A laden camel is just coming into the picture, making a growling noise and ringing his bells. The right foot of the rider alone is visible. In advance of the camel comes a water-carrier from Siloam, with a patched goatskin filled with water from the Bir Eyub (Job's Well). He rattles his brass cups, and cries out in a shrill voice, "May God compassionate me!" Two peasant women with dishevelled hair and yellow kerchiefs bound round their stiff red cloth caps are resting near the shop. They have rings in their noses and on their fingers, but their feet are bare. Peasant women of Judæa are not generally attractive in appearance. The features of the townspeople are much more refined, and there are many women and girls, both Christian and Moslem, in Jerusalem whose coloured muslin veils hide really pretty faces. Jewesses do not veil themselves, but the younger and prettier among them are kept very much out of sight.

From David Street a turning towards the north, called Christian Street, leads to the Church of the Holy Sepulchre, and here there are a few European shops, kept by Maltese, Italians, and Germans, in the midst of the truly Oriental barbers, pipe-makers, bakers' shops, and cafés. A good example of one of the less important street cafés is shown on page 33. All that is absolutely necessary is a nook in which a fire can be made for the preparation of pipes and coffee, a supply of coffee cups, *narghilehs*, and long pipes, and a few rush seats; but the proprietor adds greatly to the attractions of his establishment if he can supply a board for the game called *dámeh*, at which a Bedouin and a peasant are represented playing in the illustration. In the evening a story-teller or a singer may generally be found here entertaining a group of smokers.

A turning eastward out of Christian Street leads through dirty crooked streets of stairs and arched passages, dark and dusty, to the most important bazaars and khans, which are in the centre of the city (see page 71). Here, under lofty arcades, the butchers', fruiterers', oil, grain, and leather markets are held. The butchers call out loudly, "Oh, every one that hath money let him come and buy!" and "Oh, such a one, come and buy!" The cry of the sellers of fruit appears to be more disinterested, for they often say to a passer-by, "Take of our fruit without money and without price!" but immediately afterwards they will ask him an exorbitant sum for it!

Leaving the bazaars and turning to the left up David Street, we approach the Haram esh Sherif, one of the most sacred and ancient of all



STAIRCASE LEADING TO THE CHURCH OF ST. JOHN.
A Greek priest descending the stairs.

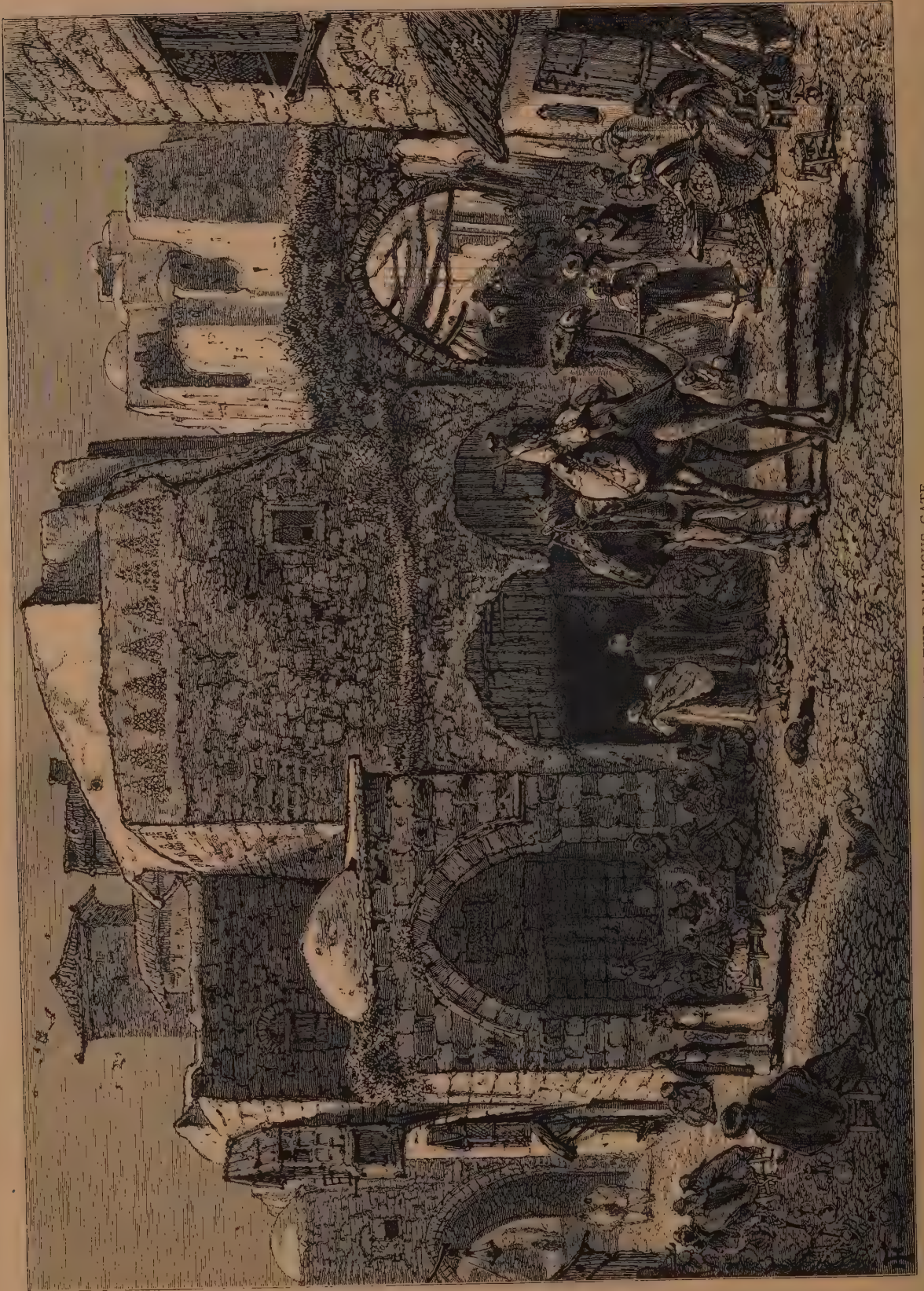
holy places. Within its area was, according to tradition, the scene of Abraham's sacrifice (Gen. xxii. 3—14); and there was certainly the threshing floor which David bought from Araunah the Jebusite for fifty shekels of silver, and upon which he built an altar and offered burnt-offerings and peace-offerings. There, too, were the successive temples of Solomon, Zerubbabel, and Herod, the fortress of Antonia, and possibly the palace of Solomon; and there at the present day are the beautiful "Dome of the Rock" and the Mosque el Aksa, and the buildings which were once the home of the Knights Templars. All traces of the altar and of the temples of the Jews have long since disappeared, and their exact positions have for years been amongst the most fiercely contested points of Jerusalem topography. In the midst of all this ruin and desolation we can, however, feel that the hill is the same Mount Moriah round which cluster so many memories connected with Jewish history, with the earlier and later years of our Lord's life, and with the ministry of the Apostles, and that somewhere on its surface stood the building which excited the admiration and astonishment of the Queen of Sheba.

The sacred ground, or Temple Platform, was enclosed and supported by massive retaining walls which are described by the Jewish historian in glowing terms. The enormous height of these walls and the magnificence of the masonry, almost justifying the description of Josephus, have been fully brought to light by the excavations undertaken by Captain (now Lieut.-Col.) Warren, R.E., for the Palestine Exploration Fund. At one corner the solid masonry rises to a height of one hundred and eighty feet, at another to a height of one hundred and thirty-eight feet, above the ground; and at one point in the wall a great stone, thirty-eight feet nine inches long, four feet high, and ten feet deep, has been used at a height of eighty-five feet from the surface. Partially concealed as the walls are, here by ninety-five feet, there by sixty feet of rubbish, they still fill the traveller with admiration, and they must, when fresh from the builder's hands, have been the finest specimens of mural masonry in the world. It was with such walls before their eyes that the astonished Jews replied to our Lord, "Forty and six years was this Temple in building, and wilt thou rear it up in three days?" Above all this stood the Temple, of pure white glittering stone, covered in part with plates of gold, and surrounded by its courts and cloisters—a *tout ensemble* unsurpassed in magnificence by any temple of ancient times.

One of the finest fragments of the ancient masonry is that at the south-west angle of the Haram esh Sherif, but, unfortunately, only a comparatively small portion of the older work is visible above ground. No mortar has been used in building the wall, and the great blocks of stone are so beautifully fitted together that a penknife can hardly be introduced between the joints. The faces of the stones are also finely "dressed," and round the margin of each runs a chiselled draft from two to five inches wide and about a quarter of an inch deep. Thirty-nine feet north of the south-west angle is the fragment of an old arch known as "Robinson's Arch" (see page 72), from the fact that it was first brought to notice by the eminent American, Dr. Robinson, who may well be looked upon as the foremost pioneer

in the systematic and scientific exploration of Palestine. The arch is fifty feet long, and it had a span of forty-two feet. Portions of the three lower courses, in which are stones from nineteen to twenty-five feet long, alone remain, and these, from the appearance and position of the stones, evidently formed part of the original wall. The remaining stones of the arch were found lying, just as they fell, on a pavement of polished stone, more than forty feet beneath the surface of the ground, and near them a portion of the pier was also discovered. Under the pavement were the remains of an older arch, and lower still a remarkable rock-hewn channel for the conveyance of sweet water, which was in existence long before the Haram wall was built, and which may, perhaps, have been executed by order of King Hezekiah, who is known to have undertaken extensive works in connection with the water supply of Jerusalem. The position of "Robinson's Arch," and its dimensions, seem to indicate that it formed the first of a series of arches which supported a broad flight of steps leading from the Tyropœon Valley to the centre aisle of the Royal Cloisters, "Stoa Basilica," which ran along the south wall of Herod's Temple. The arch may also mark the position of the fourth gate on the western side of the Temple, which Josephus says "led to the other city, where the road descended down into the valley by a great number of steps, and thence up again by the ascent." The "Stoa Basilica" was six hundred feet long and one hundred feet wide. It was divided into three aisles by one hundred and sixty-two Corinthian columns; and the centre aisle was one hundred feet, the side aisles each fifty feet, high. The roofs were adorned with deep sculptures in wood; the high part in the middle was of polished stone; and the whole was finished off with much magnificence. The dimensions of the cloisters, in plan and section, are almost identical with those which York Cathedral would present if the transepts were taken off the sides and added to the ends; and it would be difficult to imagine a finer effect than that which would be produced by a flight of steps fifty feet wide, carried on arches, and at one point raised fifty feet above the ground, leading up to such a noble pile of buildings.

At a distance of two hundred and seventy feet from the south-west angle there is a closed gateway in the wall called the Gate of Mohammed, but generally known as "Barclay's Gate," from its fortunate discoverer, Dr. Barclay, an American missionary to Palestine. The gateway, which is evidently one of those that Josephus describes as leading from the western cloisters of the Temple to the suburbs of the city, is partly concealed by rubbish; but excavations have shown that it was about eighteen feet ten inches wide and twenty-eight feet nine inches high. The lintel of the gate is one enormous stone, and its sill is no less than forty-nine feet nine inches above the rock. The approach was probably by a solid ramp of earth. Immediately behind the closed entrance there is now a mosque, in which is shown the ring to which Mohammed fastened his mysterious steed, Al Borak, on the occasion of his famous night journey; but the gateway formerly gave access to a vaulted passage, one of the approaches to Herod's Temple, which ran for sixty-nine feet in a direction at right angles to the wall, to a domed chamber or vestibule, and then, turning at right angles to the south,



THE STREET OF THE DAMASCUS GATE.
With a characteristic group of Bedouins outside a café on the left, a party of Turkish soldiers breakfasting, and on the right a group of dealers in fruit and vegetables.

gained the Temple area by a ramp or flight of steps. North of "Barclay's Gate" is the well-known Wailing-place of the Jews, a small paved area in front of a portion of the retaining wall which is supposed by some writers to be the nearest point, without the enclosure, to the position of the "Holy of Holies." The pavement is at least seventy feet above the natural surface of the ground. Jews may often be seen sitting for hours at the Wailing-place bent in sorrowful meditation over the history of their race, and repeating oftentimes the words of the Seventy-ninth Psalm. On Fridays especially, Jews of both sexes, of all ages, and from all countries, assemble in large numbers to kiss the sacred stones and weep outside the precincts they may not enter (see page 43).

About six hundred feet from the south-west angle, and not far from the Wailing-



THE DAMASCUS GATE—BAB EL AMUD (GATE OF THE COLUMN).
The northern entrance to Jerusalem.

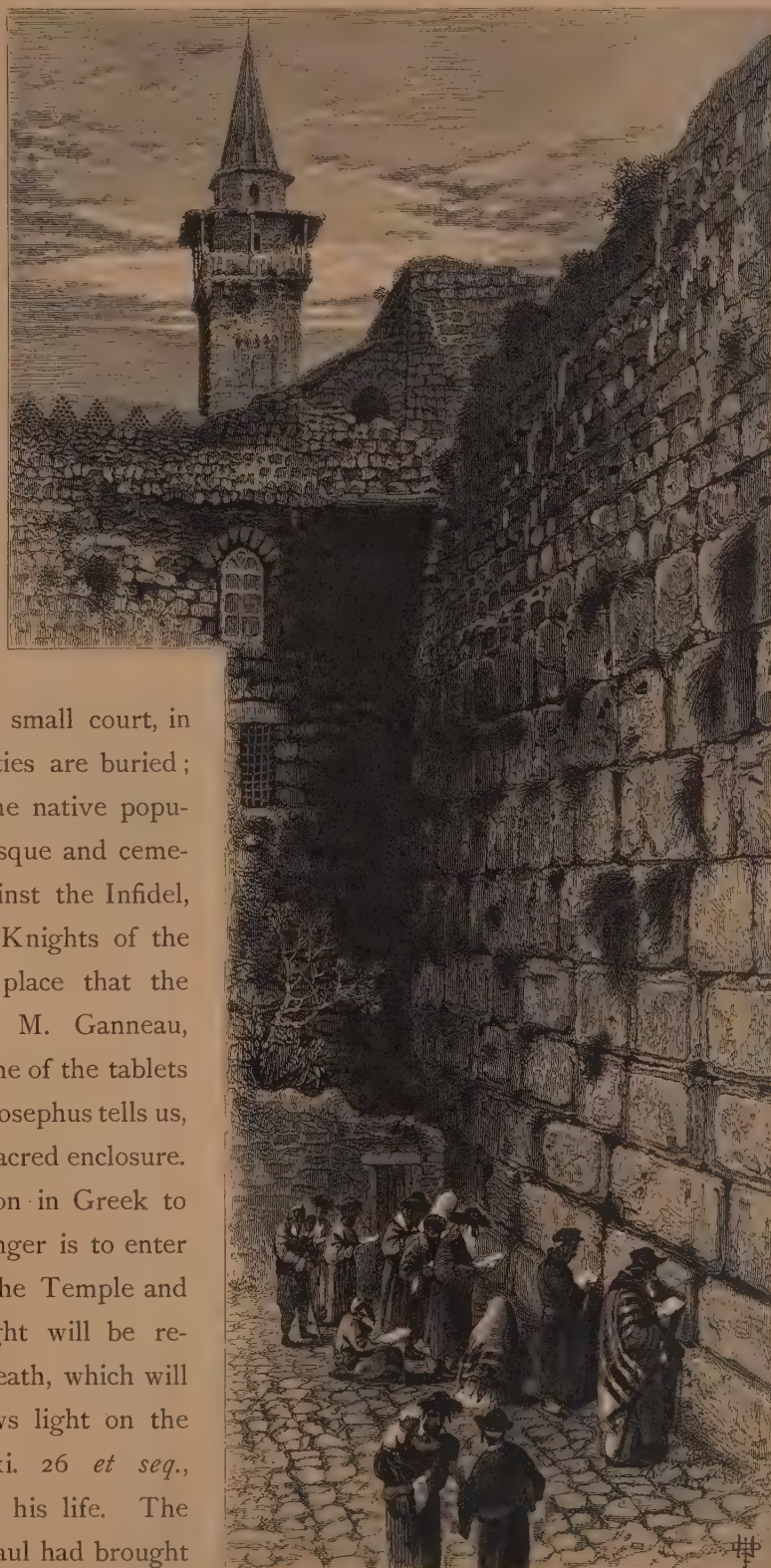
place, is "Wilson's Arch," one of the finest and most perfect remains in Jerusalem, named after the writer of these pages. The arch has the same span as "Robinson's Arch," and it formed part of the grand viaduct, of which other portions have been found, that connected Mount Moriah with the modern Mount Zion. West of the arch Captain Warren found a chamber, the "Masonic Hall," which may be a guard-house of the stormy period of the Maccabees, and a long subterranean gallery, which was apparently constructed to allow soldiers to pass freely and unnoticed from the Citadel, where Herod's palace was situated, to the Temple. This gallery appears to have been that which was used by Simon, son of Gioras, when, after the capture of Jerusalem by Titus, he passed from the

Upper City to the Temple area, and attempted to escape by appearing as a ghost to the Roman soldiers in the place where the Temple had stood. The principal approach to the Haram esh Sherif is by David Street, which passes over Wilson's Arch and enters the enclosure on a level, through a handsome double gate, of which the southern portal is called Bab es Silsileh (Gate of the Chain), and the northern Bab es Salam (Gate of Peace). At the bottom of the left jamb of the latter there is a massive stone with a marginal draft, the north end of which corresponds with the end of the great causeway arch beneath. The gate was built about 1492 A.D., and is ornamented with twisted columns, which were probably taken from some building erected by the Crusaders. In front of the gateway is a very beautiful fountain, which is supplied with water by the aqueduct from Solomon's Pools (see page 48).

Beyond the Gate of the Chain is "Warren's Gate," named after Captain Warren, R.E., whose excavations have thrown so much light on the topographical features of ancient Jerusalem. The gate, which is unfortunately concealed by rubbish, led into a "passage" eighteen feet wide, and was, perhaps, the second gate which gave access to the suburbs from the west side of the Temple enclosure. A short distance to the north is Bab el Kattanin (Gate of the Cotton Merchants), a handsome Saracenic portal at the end of the old Cotton Bazaar, said to have been repaired in A.D. 1336. A flight of steps leads up to the gate, which tradition asserts to be the "Beautiful Gate" of the Temple, where Peter healed the lame man. From Wilson's Arch northwards to the Gate of the Seraglio the retaining wall can nowhere be seen; but beneath the latter a portion has been found in a rock-hewn aqueduct, and near it Lieut. Conder, R.E., discovered the only masonry belonging to the original wall which is visible above the present surface of the Haram esh Sherif. This fragment is of great interest, as it has projecting pilasters and is similar in character to the masonry of the Haram wall, which encloses the last resting-place of the patriarchs at Hebron; it also shows that the outer walls of the Temple cloisters were built with pilasters, as represented in the restorations of Mr. Fergusson and the Count de Vogüé. The north-west angle of the Haram esh Sherif has been cut out of the rock so as to leave escarpments from three to twenty-three feet high facing inwards on the north and west. There is here, in fact, a mass of rock, about one hundred feet thick, which is separated from the more northern hill of Bezetha by a ditch one hundred and sixty-five feet wide, and from twenty-six to thirty-three feet deep. Upon the rock stands a Turkish barrack, the successor, perhaps, of the Tower of Antonia, which Herod built to "secure and guard" the Temple. The tower, or castle, was of great extent, and played an important part during the siege of Jerusalem by Titus. It was on a rock fifty cubits high, which was covered from its foot with smooth stones, like the lower part of the Tower of David, so that "any one who would either try to get up or to go down it might not be able to hold his feet upon it." There were towers at each corner of the castle; that at the south-east was seventy cubits high, that it might overlook the Temple; and that at

the south-west had passages to the Temple cloisters, by which the Temple guard went to its post, for, as Josephus adds, "the Temple was a fortress that guarded the city, as was the Tower of Antonia a guard to the Temple, and in that tower were the guards of those three." At the present day a pile of masonry in the street which runs westward along the north end of the Haram esh Sherif from St. Stephen's Gate is known as the "Tower of Antonia" (see page 30). This so-called tower appears to be part of an old mosque or church; it has attached to it a small court, in

which several Moslem celebrities are buried; and the place is known to the native population of Jerusalem as the mosque and cemetery of those who fought against the Infidel, or, as we might call them, Knights of the Crescent. It was near this place that the distinguished French *savant*, M. Ganneau, was fortunate enough to find one of the tablets of Herod's Temple, which, as Josephus tells us, forbade strangers to enter the sacred enclosure. The tablet bears an inscription in Greek to the following effect: "No stranger is to enter within the balustrade round the Temple and enclosure. Whoever is caught will be responsible to himself for his death, which will ensue." The inscription throws light on the events described in Acts xxi. 26 *et seq.*, during which Paul nearly lost his life. The Jews of Asia supposed that Paul had brought Trophimus, an Ephesian, into the Temple, and thus polluted the Holy Place. A tumult



THE WAILING-PLACE OF THE JEWS.

The west wall of the Haram, or Sacred Enclosure. On Fridays, after four o'clock, Jews and Jewesses assemble here for prayer, and bewail the downfall of Jerusalem.

arose, and the people were about to put Paul to death, when the commandant of the fortress Antonia, gathering a number of soldiers together, ran down and rescued him. The minaret which stands on the rock at the north-west angle was built about 1207 A.D. (see page 52). Amongst the stones used in its construction is a marble capital with mutilated figures representing the "Presentation of Christ in the Temple," which was probably taken from the Chapel



A JEWISH COTTON-CLEANER.

Separating seeds from cotton by the ancient process of bowing it.

of the Presentation, situated during the Latin Kingdom in the "Dome of the Rock," then called the "Templum Domini." On the left Simeon receives the infant Jesus from the hands of the Virgin; on the right is a figure with a nimbus round its head, which seems to be intended for Joseph.

The ditch alluded to as separating the rock on which the Turkish barrack stands from

the hill on the north has been traced for some distance along the line of the Via Dolorosa, and it can be seen in two vaulted passages or *souterrains* which lie beneath the street. At the end of one of the *souterrains* there is a rock-hewn aqueduct, from twenty to thirty feet high, which brought water from the north. It is an old and important work, but no one has yet been able to find the source from which it derived its supply of water. The eastern portion of the north side of the Haram esh Sherif is protected by the Birket Israil, known traditionally as the Pool of Bethesda. The reservoir is situated in a valley which takes its rise to the north of the city wall, and runs out into the Kedron valley about one hundred and forty-three feet south of the north-east angle of the Haram enclosure. The valley is now little more than a shallow depression, but excavations have shown that in the lower portions of its course it assumes the character of a deep ravine, and that its bed is no less than one hundred and forty feet below the surface of the Temple platform. The Birket Israil is three hundred and sixty feet long, one hundred and twenty-six feet wide, and eighty feet deep, but its great size can hardly be appreciated on account of the rubbish, which rises to a



STREET OF THE GATE OF THE CHAIN.

A narrow picturesque street, with projecting lattice-work windows of many kinds.

height of thirty-five feet above the floor. At the west end are two parallel passages running westwards along the Haram wall, whence a flight of irregular steps leads down to the pool; the east end is closed by a dam forty-five feet thick, which is also part of the city walls. No trace has yet been found of the system of conduits by which it was supplied with water. North of the Birket Israil (see page 66) is the street leading to St. Stephen's Gate, and immediately beyond it the Church of St. Anne, which was given by the Sultan Abdul Mejid to the French Emperor on the termination of the Crimean war. The church is built over the Grotto of St. Anne, an excavation in the rock remarkably like an old cistern, which is claimed by tradition as the home of St. Anne and the birthplace of the Virgin Mary. The building has been thoroughly repaired by the French, who have made no material alterations in the original edifice left by the Crusaders, and who have retained traces of the Moslem occupation in an Arabic inscription over the doorway and the *mihrab*, or prayer niche, which was cut in the south wall. The St. Stephen's Gate is called by the native Christians Bab Sitti Mariam (Gate of Our Lady Mary), from the circumstance that the road which passes through it leads to the tomb of the Virgin in the valley below. It dates from the restoration of the city walls by Sultan Suleiman. Above the doorway are two lions sculptured in stone in low relief.

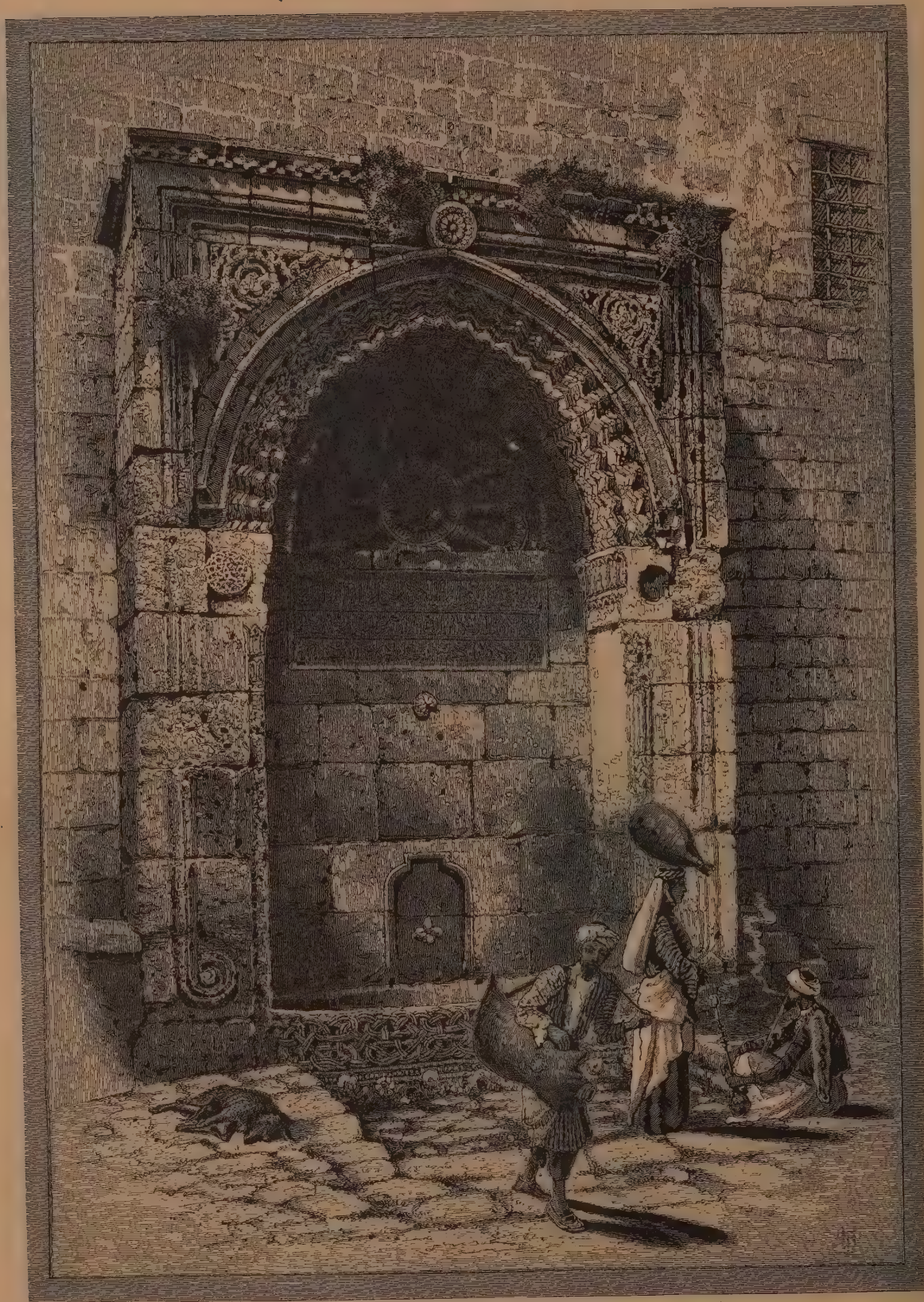
The first point of interest in the east wall of the Haram esh Sherif is the Golden Gate, an entrance to the sacred enclosure which has long been closed, in consequence of a Moslem tradition that when the Christians capture Jerusalem they will make their triumphal entry by it. South of the Golden Gate is a postern, now closed with masonry, which is called by the Arab historian, Mejr ed Din, the Gate of Borak. Beside it there are traces of an old fountain, once probably fed from the water in the cisterns of the Haram.

From St. Stephen's Gate to the postern, and even beyond it, the ground at the foot of the east wall is occupied by the Mohammedan cemetery, and closely covered with tombs—plain rectangular masses of masonry with rounded tops; they are generally badly built and soon fall to pieces, leaving nothing but a heap of ruins. Here and there may be seen a headstone with a roughly hewn turban, and in some cases the tombs are protected from the weather by a square building pierced with arches and surmounted by a dome (see pages 67 and 69). Moslem funerals pass into the Haram esh Sherif by the "Gate of the Tribes," and enter the Dome of the Rock by the "Gate of Paradise." After a few short prayers the procession passes out of the mosque by the gate that opens in the direction of Mecca, and leaves the Haram by the way it entered; it then proceeds to the grave. No coffin is used; the body is simply wrapped in a sheet and carried to the grave in a wooden box by six men. A man bearing a palm branch heads the procession, and the mourners follow the body in a confused crowd without any order or arrangement. At the grave a few verses of the Koran are recited, and if the deceased is rich alms are distributed to the poor.

The imposing mass of masonry at the south-east angle of the Haram esh Sherif, which overhangs the Kedron valley, has always excited the admiration of travellers. Its foundation-stones bear the Phœnician letters which at the time of their discovery attracted

so much attention. The letters are either cut into or painted on the stones. The incised characters are cut to a depth of three-eighths of an inch; the painted characters, some of which are five inches high, were probably put on with a brush. They are in red paint, apparently vermilion, and easily rubbed off with a wetted finger. These *graphiti* were examined by the late Mr. Emanuel Deutsch, who says: "The signs cut or painted were on the stones when they were first laid in their present places. They do not represent any inscription. They are Phœnician. I consider them to be partly letters, partly numerals, and partly special quarry signs or masons' marks. Some of them were recognisable at once as well-known Phœnician characters; others, hitherto unknown in Phœnician epigraphy, I had the rare satisfaction of being able to identify on absolutely undoubted Phœnician structures in Syria." The pottery obtained during the excavations consisted of a small jar found in a hole cut out of the rock, "standing upright, as though it had been purposely placed there," and many fragments of lamps and other utensils. Dr. Birch, the keeper of oriental antiquities at the British Museum, states that it is just possible that this jar, which resembles Egyptian ware in shape, might be as old as the fourth or fifth century B.C. Mr. Greville Chester, the well-known antiquary, observes, in the "Recovery of Jerusalem," that the vase "is of pale red ware, and of a common Græco-Phœnician type." Amongst the fragments were found several broken lamps of red or brownish ware, with one, two, or three lips, which "seem adapted for the burning of fat rather than oil." They are similar in design to lamps that have been found in Cyprus and Malta; and Mr. A. W. Franks, of the British Museum, considers them "to be of late date—not earlier than the second century before the Christian era." The south-east angle is by some writers believed to be one of the oldest portions of the wall and the work of Solomon; whilst others, from the peculiar character of the masonry, believe it to have been built by Herod Agrippa, or to be even as late as the reign of Justinian.

The most remarkable features of the south wall of the Haram esh Sherif are the large stones known as the "Great Course," and the Single, Double, and Triple Gates. The "Great Course" is a course of drafted stones about six feet high, which extends continuously for a distance of seventy feet west of the south-east angle, and can be traced thence at intervals to the Triple Gate. The stones have sometimes been supposed to be of great age, but in our opinion they are more probably connected with the great works which were undertaken at Jerusalem by order of Justinian. Procopius, in describing the Mary Church of Justinian, says that the fourth part of the ground required for the building was wanting towards the south and east; the builders, therefore, laid out their foundations at the extremity of the sloping ground, and raised up a wall until they reached the pitch of the hill. Above this they constructed a series of arched vaults, by means of which they raised the ground to the level of the rest of the enclosure. Procopius also speaks of the immense size of the stones and of the skill with which they were dressed. This describes exactly what is found at the south-east angle: solid masonry to the level of the top of the hill under the Triple Gate, then vaults to raise the level to that of the area, and the "Great Course" to mark the end of the solid



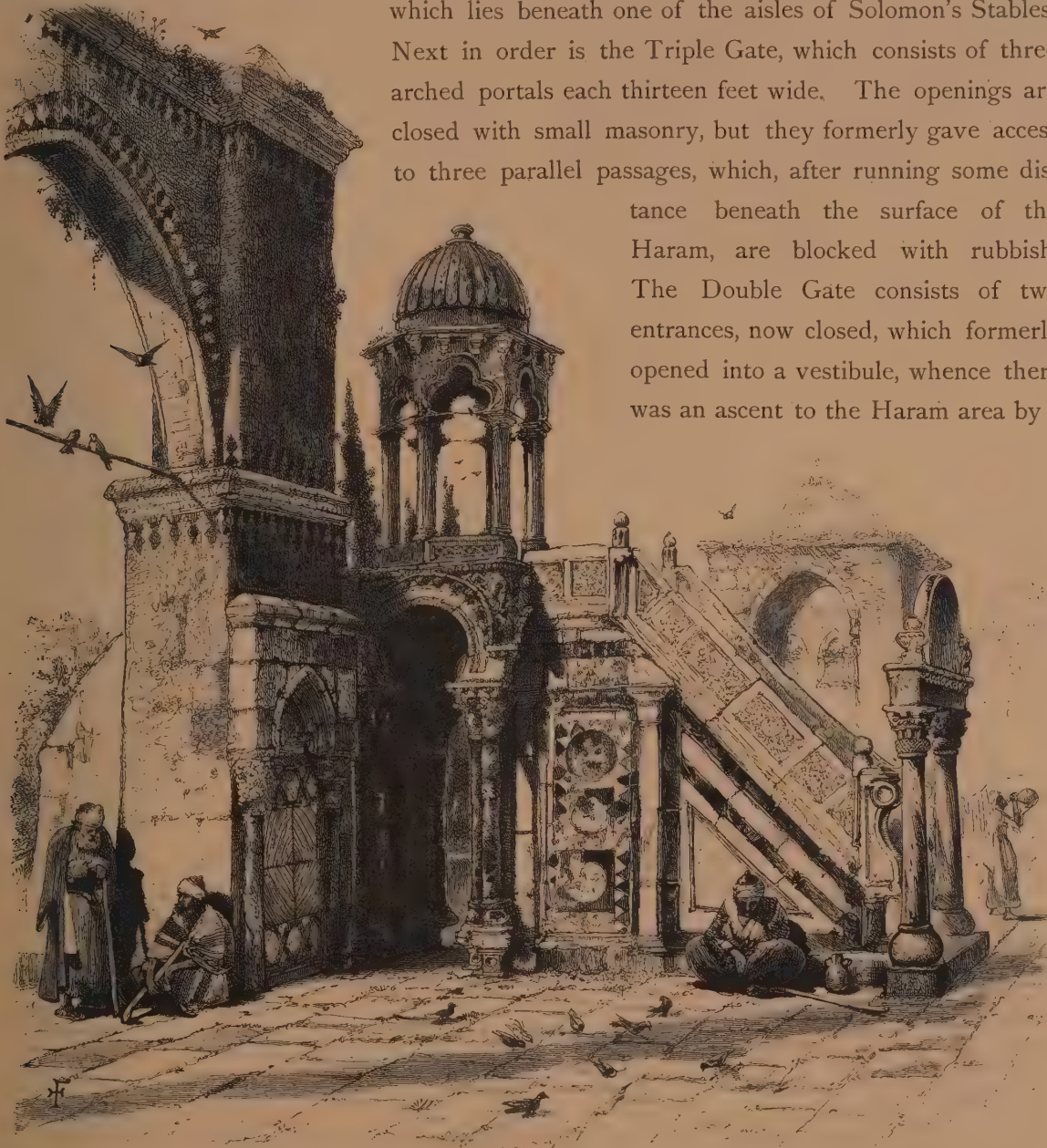
FOUNTAIN OF THE GATE OF THE CHAIN—BAB ES SILSILEH.
Supplied with water from Solomon's Pools.

masonry. The Single Gate, the nearest of the three gateways to the south-east angle, is a closed entrance of comparatively modern date, which at one time led directly into the vaults within the Haram, known as "Solomon's Stables." Beneath the gate Captain Warren found the "Great Passage," a narrow way from twelve to eighteen feet high and sixty-nine feet long,

which lies beneath one of the aisles of Solomon's Stables. Next in order is the Triple Gate, which consists of three arched portals each thirteen feet wide. The openings are closed with small masonry, but they formerly gave access to three parallel passages, which, after running some distance

beneath the surface of the Haram, are blocked with rubbish.

The Double Gate consists of two entrances, now closed, which formerly opened into a vestibule, whence there was an ascent to the Haram area by a



THE SUMMER PULPIT, PLATFORM OF THE DOME OF THE ROCK.

Showing a portion of the arcaded approach from the south. The pigeons in the foreground are characteristic of the place.

vaulted passage at right angles with the line of the wall. The gates are each eighteen feet wide, and they are covered with large lintels, which have been cracked by the pressure of the masonry above, and are now supported by columns. Immediately under the lintels are two ornamented arches, which form no part of the wall, but are simply fastened on to it with metal

cramps. The style of ornament is similar to that of the Golden Gate. The Double Gate is undoubtedly a relic of the Temple of Herod. Close to the eastern lintel is a dedicatory inscription to Hadrian, built into the wall upside down, which some writers suppose belonged to the statue erected to that emperor in the Temple area.

Allusion has frequently been made to Captain Warren's excavations for the Palestine Exploration Fund. Those excavations are, for their extent, for the boldness with which they were conceived, and for the skill with which they were carried out, without a parallel in the history of archæological exploration. It will not be out of place to give here, in the explorer's own words, a description of one of the shafts by means of which he penetrated through the rubbish which conceals the foundations of the Temple platform.

"On Friday (October 11th, 1867), having arrived at a depth of seventy-nine feet, the men were breaking up a stone at the bottom of the shaft. Suddenly the ground gave way; down went the stone and the hammer, the men barely saving themselves. They at once rushed up, and told the sergeant they had found the bottomless pit. I went down to the spot and examined it, and, in order that you may have an idea of the extent of our work, I will give you a description of our descent.

"The shaft mouth is on the south side of the Sanctuary wall, near the south-west angle, among the prickly pears. Beside it, to the east, lying against the Sanctuary wall, is a large mass of rubbish that has been brought up; while over the mouth itself is a triangular gin with iron wheel attached, with guy for running up the excavated soil. Looking down the shaft one sees that it is lined for the first twenty feet with frames four feet six inches in the clear. Farther down, the Sanctuary wall and soil cut through is seen, and a man standing at what appears to be the bottom. An order is given to this man, who repeats it, and then, faintly, is heard a sepulchral voice answering as it were from another world. Reaching down to the man who is visible is a thirty-four feet rope ladder, and, on descending by it, one finds he is standing on a ledge which the ladder does not touch by four feet. This ledge is the top of a wall running north and south and abutting on the Sanctuary wall; its east face just cuts the centre of the shaft, which has to be canted off about two feet towards the east, just where some large loose stones jut out in the most disagreeable manner. Here five more frames have been fixed to keep these stones steady. On peering down from this ledge one sees the Sanctuary wall with its projecting courses until they are lost in the darkness below, observing also, at the same time, that two sides of the shaft are cut through the soil and are self-supporting. Now to descend this second drop the ladder is again required; accordingly, having told the man at the bottom to get under cover, it is lowered to the ledge, from whence it is found that it does not reach to the bottom by several feet. It is therefore lowered the required distance, and one has to reach it by climbing down hand over hand for about twelve feet. On passing along, one notes the marvellous joints of the Sanctuary wall stones, and also, probably, gets a few blows on skull and knuckles from falling pebbles. Just on reaching the bottom one recollects there is still a pit of unknown depth to be explored, and cautiously

straddles across it. Then can be seen that one course in the Sanctuary wall, near the bottom, is quite smooth all over, the stone being finely dressed, all other courses being only well dressed round the drafts. One also sees two stout boards lying against the Sanctuary wall, under which the men retire whenever an accidental shower of stones renders their position dangerous. One is now at a depth of seventy-nine feet from the surface, and from here we commence the exploring of the 'bottomless pit.' After dropping a rope down we found that it was only six feet deep, though it looked black enough for anything. Climbing down we found ourselves in a passage running south from the Sanctuary, four feet high by two feet wide, and we explored this passage. It is of rough rubble masonry, with flat stones at top similar to the aqueduct from Triple Gate, but not so carefully constructed. The floor and sides are very muddy, as if water gathers there during the rainy season.

"It struck me that it might be an overflow aqueduct from the Temple, and that there might be a water-conduit underneath. We scrambled along for a long way on our feet, our skulls and spines coming in unhappy contact with the passage roof. After about two hundred feet we found that the mud reached higher up, and we had to crawl by means of elbows and toes. Gradually the passage got more and more filled up, and our bodies could barely squeeze through, and there did not appear sufficient air to support us for any length of time, so that, having advanced four hundred feet, we commenced a difficult retrograde movement, having to get back half-way before we could turn our heads round. . . . This passage is on a level with the foundations of the Haram wall, eighty-five feet below the surface of the ground. . . . We have sunk a shaft three hundred and fifty feet to the south of the Sanctuary wall, and have had the good fortune, at a depth of sixty feet, to drop directly upon our passage. . . . The passage was cleared out for a total distance of six hundred feet from the Sanctuary wall and was then abandoned. . . . This aqueduct appears to have existed before the south-west angle of the Sanctuary, and to have been cut across and rendered useless when the wall was built."

The Haram esh Sherif has a general elevation of two thousand four hundred and nineteen feet above the Mediterranean, and its surface is almost level, if we except the raised platform in the centre, a deep hollow in front of the Golden Gate, and a slight rise towards the north-west corner. It has been formed by cutting the rock away in some places, by building supporting vaults in others, and by filling in hollows with large stones and rubbish. The dimensions are—north side, one thousand and forty-two feet; east side, one thousand five hundred and thirty feet; south side, nine hundred and twenty-two feet; and west side, one thousand six hundred and one feet. The enclosure contains thirty-five acres, and is nearly one mile in circuit.

In the north-west corner the natural rock is either visible or but slightly covered with earth over some extent of ground, and the surface has been artificially formed by cutting down the rock under the Turkish barrack, and then entirely removing the upper strata as far as the north-west angle of the raised platform, where the rock is scarped, and rises nearly to the

level of the pavement on which the Dome of the Rock stands. Between the corner and the platform the ridge of Moriah is in one place very narrow. Here the rock gives place to turf, and there are indications which point to the existence of a ditch cut in the solid rock.

The north-east corner has been formed by filling up the deep ravine, which has already



NORTH-WEST CORNER OF THE HARAM ESH SHERIF.

Showing the highest minaret of the Sanctuary, and the old Serai, which is now used as a state prison.

been alluded to as that in which the Birket Israil (Pool of Bethesda) is situated. The south-west corner, as far as we know at present, is, with the exception of the passage from Barclay's Gate, alluded to above, filled up in a solid manner with large stones and earth. On the south

side of the Haram esh Sherif is the Mosque el Aksa, and in front of it is a level space



ORATORIES ON THE WEST SIDE OF THE HARAM ESH SHERIF.

shaded by fine trees. In the centre of the Haram is the raised platform on which stands the Kubbet es Sakhra (Dome of the Rock), erected over the sacred rock from which Mohammed

is said to have ascended into heaven. The platform has four sides, but none of its sides are equal, nor are any of its angles right angles. Its general level is about sixteen feet above that of the Haram esh Sherif, and the top of the "Sakhra" is nearly five feet higher, or two thousand four hundred and forty feet above the Mediterranean. The platform is paved with flat slabs of stone. On the west and south-west it is partly supported by vaults. In other directions the rock rises up to, or nearly up to, the level of the pavement. The most interesting feature is the "Sakhra," or Rock, to which the beautiful building gives an air of mystery and a prominence that it would not possess if the pavement were removed and the ground were restored to its original form.

The platform is approached by several flights of steps, at the top of which are screens supported by light columns, called "mawazin," or balances. (See pages 49, 53, and 63.)

The Kubbet es Sakhra (Dome of the Rock) is an octagonal building, each side of which measures sixty-six feet. Internally it is one hundred and fifty-two feet in diameter. The great rock, the "Sakhra," which is in the centre, is encircled by four massive piers and twelve columns; three columns being placed between each pair of piers. They are united by arches and support the beautifully proportioned dome, which is sixty-six feet in diameter at its base. An octagonal screen, composed of eight piers and sixteen columns, divides the remaining space into two encircling aisles; the outer aisle being thirteen and the inner one thirty feet wide. (See page 59.) There is a door in each of the four faces fronting the cardinal points—on the north, Bab el Jenné (Gate of Paradise); Bab el Gharby (West Gate); Bab el Kiblé (South Gate); and the Bab en Neby Daûd (Gate of the Prophet David). Each of the doorways had in front of it an open porch of columns, but, with the exception of that before the Bab el Kiblé, they have been closed in and cased with marble. The chambers thus formed are made use of by the attendants of the mosque. The doors are covered with plates of bronze, and have very fine old locks.

The building consists of a basement sixteen feet high, pierced only by the four doors; then a story of plain masonry, twenty feet in height, with seven round arches on each side, thirty-eight of which are pierced for windows, and the remaining eighteen are blind panels. The basement is cased with slabs of various coloured marble, which are fastened to the masonry by metal clamps run in with lead.

The old round-headed arches are hidden by pointed arches probably dating from the sixteenth century. In course of time several of the pointed arches fell out, and the western faces became so ruinous that in 1873 the Turkish Government found it necessary to carry out extensive repairs. It was then that Mons. Ganneau discovered "that the parapet wall above the principal range of windows, which had always been believed to be solid, was in reality composed of a range of thirteen small arches on each face, each arch being adorned with a small dwarf pillar on each side. It may be assumed as certain that this arcade formed the front of a covered gallery, not only because no other view seems consistent with common sense, but because the description of it by John of Würzburg, made in the time of the

Crusades, will bear no other interpretation." Some of these arcades were at one time formed into semicircular niches with semi-domical heads, and the upper parts at least were richly ornamented with mosaics in coloured and gilt glass. The presence of mosaics outside the Kubbet es Sakhra is a fact of much interest in the history of the building, because it has been often doubted, in spite of the formal affirmation of the ancient descriptions. From John of Würzburg to Mejr ed Din, all writers agree in saying that the Dome of the Rock was adorned with mosaics inside and outside. The last trace of this system of decoration disappeared from the outside when the faience was applied in the sixteenth century. Mons. Ganneau considers the mosaics to be "the work of the Arabs, perhaps that of Saladin." On the other hand, Mr. Fergusson, from whose valuable works our description of the mosque is chiefly compiled, believes the mosaics to be late Roman or Byzantine, and thinks it not improbable that they may be part of the original design of the building, assuming it to have been erected in the fourth century. The external walls above the basement are entirely covered with tiles, which produce a very fine effect. Verses of the Koran, beautifully written in interwoven character, in blue and white, run round the parapet wall, and beneath are elaborately executed designs in various colours. The tiles are nine and a half inches square and firmly embedded in mortar. Three periods of workmanship can be traced: the tiles of the earliest period are far superior to the others in elegance of design and quality of workmanship; those of the second are also good; but the tiles of the third period are in bad taste and of inferior quality. They have been chiefly used in recent repairs.

The aisle screen is perhaps the most interesting part of the building, and it is that upon which the architectural arguments with reference to the age of the Dome of the Rock are chiefly founded. The bases of the columns are cased with slabs of marble, but they were uncovered during the repairs, and it was then found that, though classical in form, they differed in outline and height. This, however, is not an unusual occurrence in early Christian churches, for the builders made free use of columns, capitals, and bases taken from pagan temples. The shafts of the columns do not rest immediately on their bases, but on sheets of lead from three-quarters of an inch to one and a half inches thick. The capitals are of the Corinthian order, and they illustrate "one of the very first attempts to convert the hollow bowl of the Corinthian capital into a fuller form, to bear an arch or a longer entablature." The entablature, although of wood, would have looked crushingly heavy if maintaining its classical depth, across pillars spaced eight diameters apart. The architrave is consequently omitted and represented only by a square block of stone over each pillar, supporting the frieze and cornice, of fairly classical design; and over this comes a bold discharging arch, which again supports a cornice, originally apparently classical, but now hidden in more modern details of stone. The stone blocks are cased with marble slabs, which seem at one time to have been covered with bronze plates. The wood entablature is painted in bright colours, to bring out the details of the beautiful frieze and cornice, and its soffit and part of its side are covered with bronze *repoussé* work of a very elaborate and beautiful class.



OLD CYPRESS TREES IN THE HARAM ESH SHERIF.
On the western side.

The piers of the screen are cased with marble, and the capitals are gilded. The arches are ornamented with fanciful designs in mosaic. Above the mosaics runs the remarkable inscription, written in letters of gold, which records the erection of the Dome of the Rock by El Mamún in the year 72 of the Hegira. As, however, El Mamún, who was a son of Harún al Rashid, died in 218 A.H., M. de Vogüé and Professor Palmer believe that the name of Abd el Melik, who, according to their opinion, was the original founder, was purposely erased, and that of the Imám el Mamún fraudulently substituted; the short-sighted forger, however, omitted to erase the date. The inscription consists chiefly of verses from the Koran. The following are some of the most interesting passages of the inscription: "In the name of God, the Merciful, the Compassionate! The servant of God, Abdallah, the Imám el Mamún, Commander of the Faithful, built this dome in the year 72 (A.D. 691): May God accept it at his hands, and be con-

tent with him. Amen! There is no god but God alone; He hath no partner. Say He is

the one God, the Eternal; He neither begetteth nor is begotten, and there is no one like Him. Mohammed is the Apostle of God; pray God for him. There is no god but God alone; to Him be praise, who taketh not unto Himself a son, and to whom none can be a



THE GOLDEN GATE OF THE HARAM ESH SHERIF.
From the west. The Mount of Olives in the distance.

partner in His kingdom, and whose patron no lower creature can be; magnify ye Him. Oh! ye who have received the Scriptures, exceed not the bounds in your religion, and speak not aught but truth concerning God. God is but One. There is no god but Him, the Mighty, the Wise."

When the Crusaders reached Jerusalem it is said that they found the Dome of the Rock covered with inscriptions in the Cufic character, which stated that the building had been erected by Omar. These have disappeared, as well as the Latin inscriptions with which the mosque was adorned, inside and outside, during the Christian occupation of the Holy City. One of these inscriptions, which commenced "*Domus mea domus orationis vocabitur, dicit Dominus,*" occupied, if our interpretation of the description of Theodoricus is correct, the place of the great Cufic inscription.

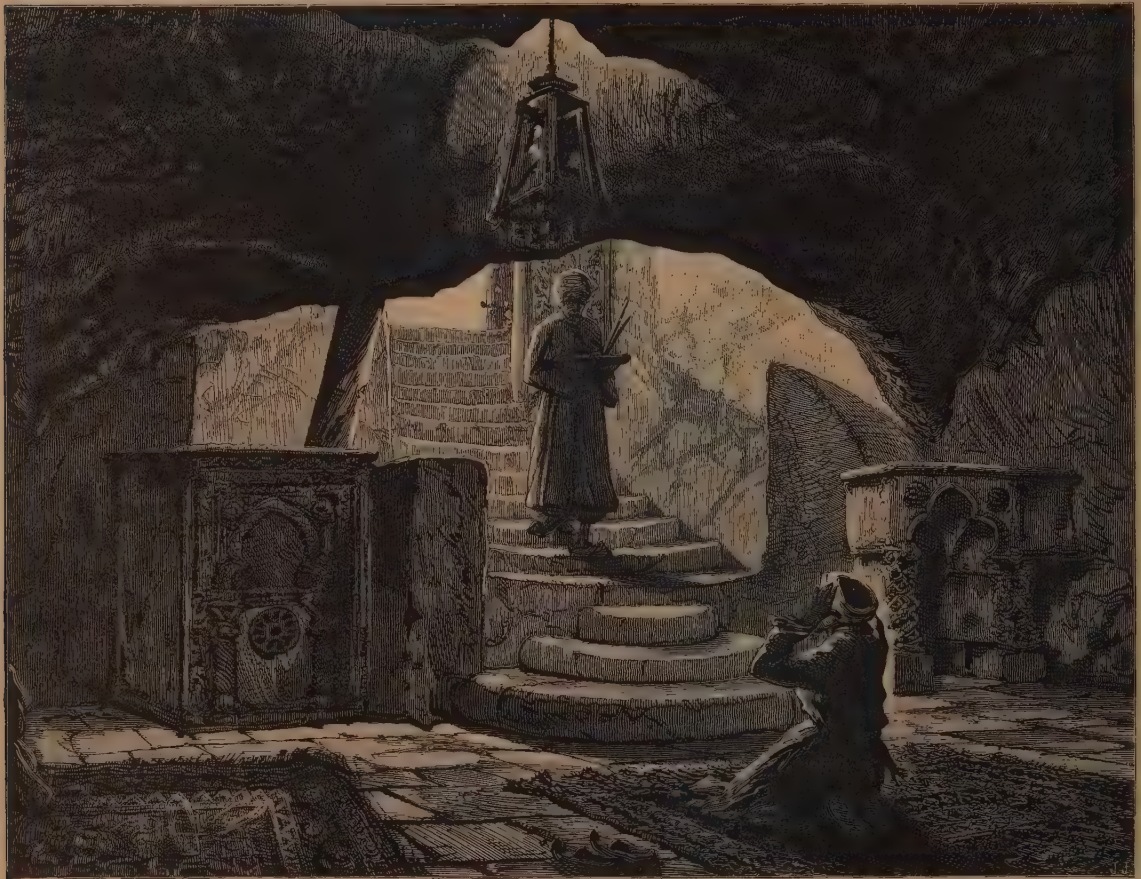
The aisles are covered by slightly sloping roofs with panelled wooden ceilings, and paved with mosaics formed of old material, amongst which there are many fragments of sculptured slabs. The bases and columns of the inner circle are similar to those of the octagonal screen; the capitals differ in size, in outline, and in details, and in their state of preservation; but in most cases the volutes and acanthus leaves have been much defaced, the projecting edges having been knocked off. The columns and piers are connected by a fine wrought-iron screen, which is said to be of French workmanship of the latter part of the twelfth century, and believed to be a relic of the Crusaders (see page 59). A fragment of the choir of the old Christian church (*Templum Domini*) also remains. The discharging arches, which spring directly from the capitals, are covered with a thin veneering of marble, black and white slabs arranged alternately. Above the arches is the drum upon which the dome rests, divided into what may be called the triforium and clerestory by a slight cornice. The former is ornamented by a band of scrollwork in glass mosaics, which in many of its features is late Roman. The clerestory is pierced by sixteen windows, between each of which the scroll of the triforium is repeated with some slight variations. Mons. Ganneau ascertained that on many of the vertical walls of the interior "the coloured and gilded little cubes of glass which produce together so marvellous an effect are not sunk in the walls so that their faces are vertical, but are placed obliquely, so that the faces make an angle with the walls. This ingenious inclination is evidently intended to present their many-coloured facets at the most effective angle of incidence to the eye below." This system of decoration produces a dazzling and magical effect, which must be seen to be perfectly realised. According to Mr. Fergusson, the history of the mosaic decoration is as follows: "When the building was first erected by Constantine he adorned it, internally at least, with mosaics, portions of which still remain. When the Saracens took possession of the Dome of the Rock they destroyed those parts of these mosaics representing emblems offensive to Moslem ideas, and replaced them by those others which we now see. When the Christians regained possession of the building in 1099 they obliterated the Saracenic inscriptions and replaced them by the Latin ones, copied and published by John of Würzburg and Theodoricus. Lastly, when the Moslems recovered the Kubbet es Sakhra, Saladin, or some one about his time, obliterated the Christian inscriptions, remodelled entirely the mosaics of the side aisles at least, and inserted the Cufic inscriptions, which ascribe the erection of the building to Abd el Melik or El Mamún."



INTERIOR OF THE DOME OF THE ROCK.

Showing a portion of the inner circle of piers and columns and the fine wrought-iron screen.

The dome of the building is of wood, covered externally with lead, and internally with stucco, richly gilt and painted; its height is about ninety-six feet. The windows of the external wall and clerestory are remarkable for the beauty of their tracery, no less than for the brilliancy of their colouring and for the admirable way in which the different colours are blended, producing perfect harmony in the whole. To be seen to advantage they should have the full blaze of a Syrian sun streaming through them. One window near the western door is of special beauty. The light is admitted through three mediums. First, there is on the outside a thick perforated framework of cement covered with



THE CAVE UNDER THE GREAT ROCK ON MOUNT MORIAH.

faience; this allows the light to pass to a second window of stone with white glass, and thence to the inner window, which gives the design and colouring. In this inner window the small pieces of coloured glass are inserted obliquely, and not vertically, so as to overhang and meet the eye of the spectator at right angles. Nothing can equal the exquisite taste with which the pieces of glass are arranged or the charming brightness of the colouring; and the combined effect is certainly not surpassed by that of any windows in Europe. Some of the windows bear the name of Suleiman, and the date 935 (1528 A.D.), the same period to which the finest specimens of the porcelain tiles are assigned.

The "Sakhra" or Rock, which occupies the centre of the building, is overhung by a canopy and surrounded by a rude wooden railing. It rises four feet nine and a half inches



THE FAÇADE OF THE MOSQUE EL AKSA, JERUSALEM.

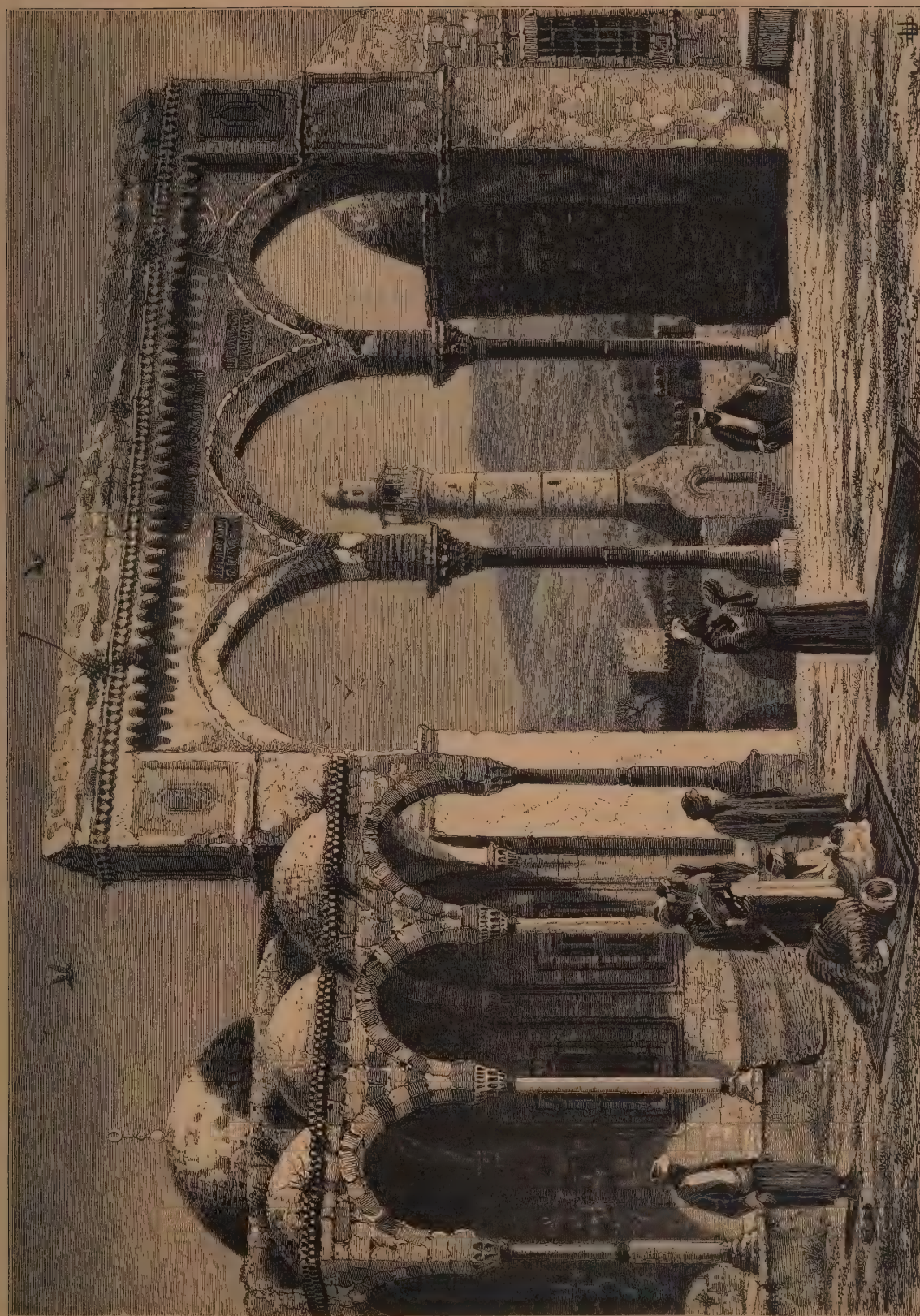
An old olive-tree in the foreground.

above the marble pavement of the mosque at its highest point, and one foot at its lowest; from north to south it measures fifty-six feet, and from east to west forty-two feet. Beneath the rock there is a small cave (see page 60), the entrance to which is at the

south-east corner of the rock; a flight of steps passes under an archway and leads down to the chamber. The average height of the cave is six feet. In the roof is a circular opening which pierces the rock; the floor is paved with marble, and the sides are covered with plaster and whitewash. The floor, when stamped upon, gives out a hollow sound, indicating the presence of a lower chamber, possibly a well, the "Well of Spirits." The sides, too, when tapped give forth a hollow sound, which the Moslem guardian brings forward as a proof that the Sakhra is, in accordance with the legend, suspended in the air.

Many curious traditions are attached to the Dome of the Rock. Immediately within the "Gate of Paradise" is the "Sepulchre of Solomon." A small piece of marble, called the "Flagstone of Paradise," is let into the pavement above the tomb. Into this marble Mohammed drove nails, which at certain intervals drop through to the tomb below; when they have all disappeared the prophet will come to judge the faithful. Three nails now remain perfect, and one has sunk some depth. The place has a weird interest to the Moslem pilgrim, who approaches it with cautious step, mindful of the grave advice of the attendant sheikh, "Take heed to thy footsteps, O pilgrim! lest thou shake a nail through and hasten the day of judgment." Near the west side of the rock is preserved the shield of Hamzeh, the uncle of Omar. The shield is of very beautiful workmanship, and is, perhaps, of Persian manufacture. Its face is highly ornamented with figures of birds and animals in low relief, the peacock being most prominent; but it has been flattened in and turned towards the wall to conceal the forbidden figures from devout eyes. It is, however, round the mysterious rock that the legends gather most thickly. On the Sakhra, if we are to believe certain traditions, Melchizedek offered sacrifice; there Abraham was about to offer Isaac; there Jacob saw the ladder leading up into heaven; and there, too, was the threshing-floor of Araunah the Jebusite, by which the angel stood when he stretched out his hand upon Jerusalem to destroy it; the site of the "altar of the burnt-offering for Israel," upon which David sacrificed; the altar of the Temples of Solomon, Zerubbabel, and Herod. Here Mohammed prayed, declaring that one prayer by the sacred rock was better than a thousand elsewhere, and hence he passed heavenward on his mysterious steed, Al Borak. At the south-west corner of the rock may still be seen the "Footprint of Mohammed," covered by a rude shrine, which contains, carefully screened from vulgar eyes, an object of the deepest veneration, a single hair of the prophet's head. Here, too, are the banners of Omar, which were carried before him when he captured Jerusalem; they are now covered with cases which do not seem to have been removed for years.

When the Crusaders converted the Dome of the Rock into their *Templum Domini* they formed a choir in the centre, which was probably co-extensive with the inner circle of piers and columns, and placed the high altar on the Sakhra, which was covered with marble slabs and decorated with sculptured figures in marble. The principal entrance was at that time by the western door, on passing through which the visitor had in front of



THE PLATFORM OF THE DOME OF THE ROCK.
Showing one of the arched entrances on the north side. Mount Scopus in the distance.

him the choir, and on the left of the choir the Chapels of the "Presentation of Christ" and of "Jacob's Dream." Over the one was written the couplet—

"Hic fuit oblatum rex regum virgine natus,
Qua propter sanctus locus est hic jure vocatus;"

and over the other—

"Hic Jacob scalam vidit, construxit et aram,
Hinc locus ornatur, quo sanctus jure vocatur."

The cave was at the same time converted into a chapel, ornamented with paintings and inscriptions commemorative of the appearance of the angel to Zacharias, and of the woman taken in adultery who was brought before Jesus. On the day of the Purification a solemn procession passed through the city from the Church of the Holy Sepulchre to the Templum Domini (Dome of the Rock); and on the occasion of the coronation of the Frank kings of Jerusalem a similar procession took place. According to the prescribed ceremonial, the king was crowned in the Church of the Holy Sepulchre; he then proceeded to the Templum Domini to offer his crown on the altar of the Chapel of the Presentation of Christ, and afterwards passed to the Templum Salomonis (Mosque el Aksa), where the Knights Templars had their residence. Whilst the repairs were being executed in 1873, several fragments of figures and other memorials were found of the occupation of the Dome of the Rock by the Crusaders.

What is the origin of this beautiful building? To this question no decisive answer has yet been made. Mr. Fergusson, arguing chiefly on architectural grounds—and his arguments have never been answered by any one competent to deal with this side of the problem—maintains that the Dome of the Rock is in all essential particulars the identical Anastasis, or Church of the Resurrection, built by the Emperor Constantine over the cave which he believed to be the Sepulchre of Christ. He is also absolutely convinced that the "new sepulchre" was near this spot, probably in this very rock and under the very dome. Mr. Fergusson places the Basilica of Constantine on the north side of the platform of the mosque; and he considers a *souterrain* discovered by Captain Warren to be part of one of the double aisles of that building, which Eusebius describes as partly above ground and partly beneath it. The conclusions arrived at by a committee of architects and engineers, who considered the question at Munich, seem to have been that the Dome of the Rock was not an old Arab building, and that it could not have been built by Constantine or later than the reign of Justinian. The view of the committee was that the evidence laid before them tended to show that the building could only belong to the first third of the sixth century. The Arab historians attribute the erection of the Dome of the Rock to Abd el Melik, and this is the view generally taken of its origin. The essentially Byzantine character of the building is explained by the supposition that Abd el Melik employed a Greek architect, the Arabs at that time having no style of their own. It is somewhat surprising, however, to find that, though the Arabs came

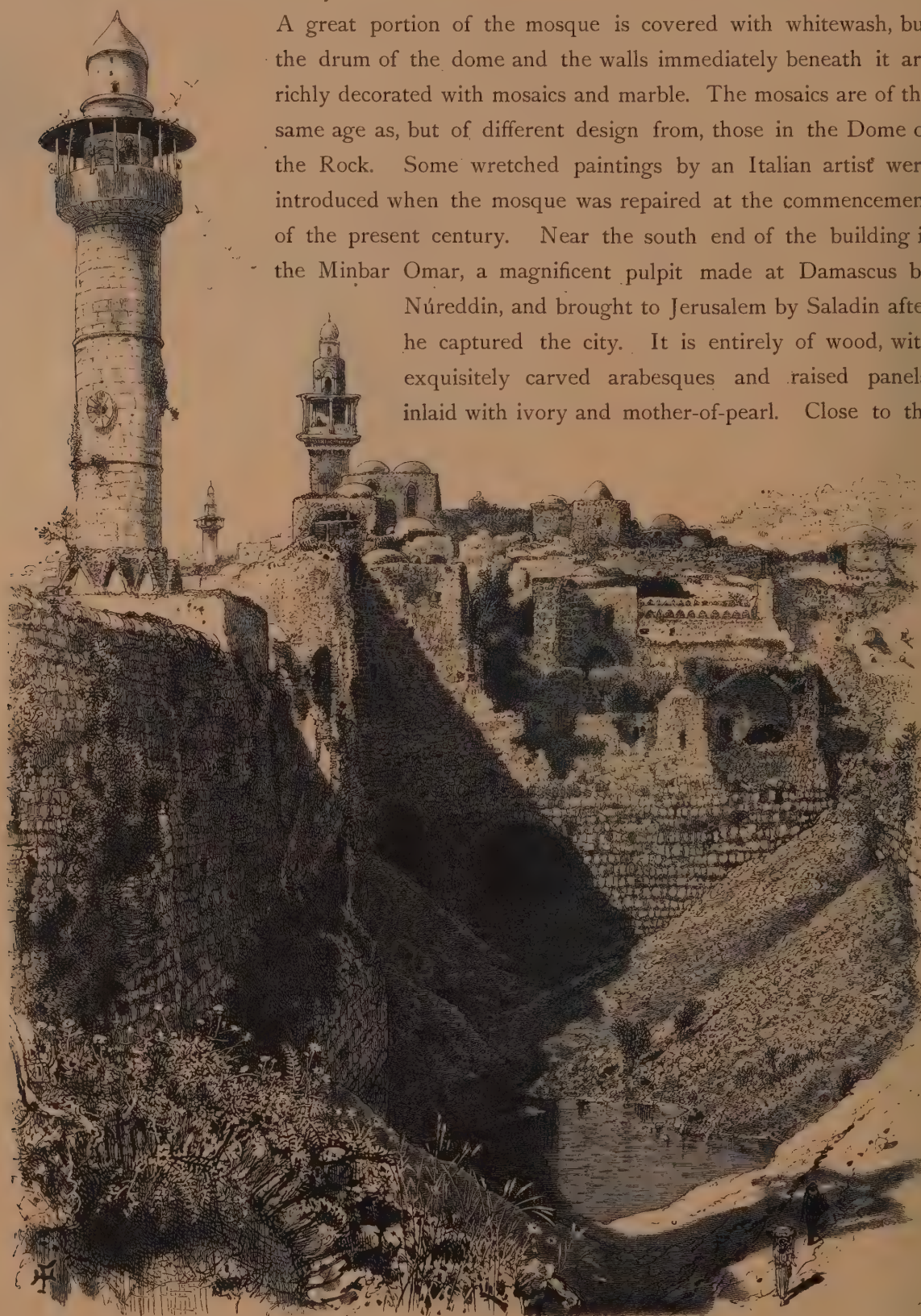
in contact with Byzantine civilisation in other places, there is no known instance of a similar style of building having been erected by them.

The platform on which the Dome of the Rock stands is paved with limestone slabs, and carries several minor buildings, of which the "Tribunal of the Prophet David," or "Dome of the Chain," in front of the east door of the mosque, is the most remarkable. This beautiful little building is an open pavilion of eleven sides, with six internal columns, which support an hexagonal drum and a domed roof. It has a "mihrab" on the south face. The bases, shafts, and capitals differ greatly from each other, and have been taken from an older building. The last are of a late Byzantine style, and have none of those classical features which are so characteristic of the capitals of the Dome of the Rock. The interior of the small dome is overlaid with faience, which produces a very pretty effect. According to tradition David's judgment-seat stood beneath the dome, and it was here that Mohammed caught a first glimpse of the houris of Paradise. In the twelfth century the building was looked upon as the tomb of St. James, the brother of our Lord, whose body is said to have been removed to this spot from the Valley of Jehoshaphat, where it was first buried. The remaining buildings are the "Dome of the Spirits," beneath which the natural rock may be seen; the "Dome of El Khydr" (Elias, or St. George); the "Dome of the Prophet Mohammed," and other structures of less importance. Near the flight of steps which leads down from the platform on the south is the "Summer Pulpit," a beautiful structure in marble, which affords a fine example of Arab art in the sixteenth century. The pulpit was built by Berhán ed Din Kadi, 798 A.H. (see page 49).

Passing from the "Dome of the Rock" to the Mosque el Aksa, at the south end of the Haram esh Sherif, the eye is at once struck by the difference in style, and by the inferior character of the material used in the construction of the latter (see page 61). The porch is Gothic, and appears to be the work of the Crusaders. The mosque is about one hundred and ninety feet wide and two hundred and seventy feet long, and is divided into seven aisles. The building lies north and south, and the centre of the transept at the south end is covered by a dome. The columns of the centre aisles are heavy and stunted, and have a circumference of nine feet three inches to a height of sixteen feet five inches; the remaining columns are better proportioned. The capitals of the columns are of four different kinds: those in the centre aisle are heavy and badly designed; those under the dome are of the Corinthian order, of white marble, and similar to those in the Dome of the Rock; those in the east aisle are of a heavy basket-shaped design; and those east and west of the dome are basket-shaped, but small and well proportioned. These last are made of plaster. The columns and piers are connected by a rude architrave, which consists of beams of roughly-squared timber enclosed in a wooden casing which is poorly ornamented. Some of the windows are very good, one especially, of a delicate blue colour, which is situated in the tambour of the dome, and only seen immediately on entering the mosque. There is another fine window in the Mosque of Zechariah, but

the colours are not so effectively blended as in the windows of the Dome of the Rock.

A great portion of the mosque is covered with whitewash, but the drum of the dome and the walls immediately beneath it are richly decorated with mosaics and marble. The mosaics are of the same age as, but of different design from, those in the Dome of the Rock. Some wretched paintings by an Italian artist were introduced when the mosque was repaired at the commencement of the present century. Near the south end of the building is the Minbar Omar, a magnificent pulpit made at Damascus by Núreddin, and brought to Jerusalem by Saladin after he captured the city. It is entirely of wood, with exquisitely carved arabesques and raised panels, inlaid with ivory and mother-of-pearl. Close to the



BIRKET ISRAIL—THE POOL OF BETHESDA.

pulpit, on the west, are the "Mihrab of Moses" and the "Footprint of Jesus;" and not far from them is a place where the faithful test their prospects of seeing the houris in Paradise by attempting to pass between two columns which stand close together. One of the columns is chipped, so that the ordeal is not a very difficult one. On the east side of the Aksa are the "Mosque of the Women," the "Mosque of the Forty" (Martyrs), the "Mihrab of John and Zechariah," and the "Gate of Elias." A black slab of stone let into the north wall of the mosque, beneath the porch, is connected with another proof of fitness for Paradise. Those who wish to try their chance of finally reaching



MOUNT SCOPUS FROM ST. STEPHEN'S GATE.
Mohammedan tombs in the foreground.

the desired goal place their backs against one of the pillars of the façade, shut their eyes, and walk with outstretched hands towards the slab; if they are fortunate enough to plant their hands in the centre they will be saved, if not they are doomed. Within the mosque is the entrance to the cistern known as the "Well of the Leaf," of which the following curious story is related. Mohammed said on a certain occasion, "One of my followers will enter Paradise walking, while yet alive." During the caliphate of Omar some Moslems came to Jerusalem to pray. "One of them went to this well to draw water, but while doing so his bucket fell to the bottom. He went down to get it, and to his great surprise

found there a door opening into delicious gardens. Having walked through them for a time he plucked a leaf from one of the trees, placed it behind his ear, and hastened back to tell his companions. The matter was reported to the Governor, who sent his servants with the stranger to see these remarkable subterranean gardens; but no door could be found. Omar was written to, and he at once replied that the prophecy of Mohammed was now literally fulfilled, because a living man had walked into Paradise. To test the matter and settle all doubts he desired them to examine the leaf, and if it still remained green and fresh there could be no doubt that it came from Paradise. The leaf had, of course, preserved its verdure."

At the south-east corner of the Mosque el Aksa an open doorway leads to the "Mosque of Omar," a long low building with pointed arches. In its south wall is the Mihrab of Omar, which, according to the existing tradition, marks the place where Omar first prayed after he entered Jerusalem. On either side of the mihrab is a twisted column with a rich grotesquely carved capital. The capitals were exposed to view a few years ago, but have since been covered with plaster. They evidently belonged to some building or altar erected by the Crusaders. Much confusion has arisen from the transfer of the name of this mosque to the Dome of the Rock, for which there is no authority either in history or local tradition.

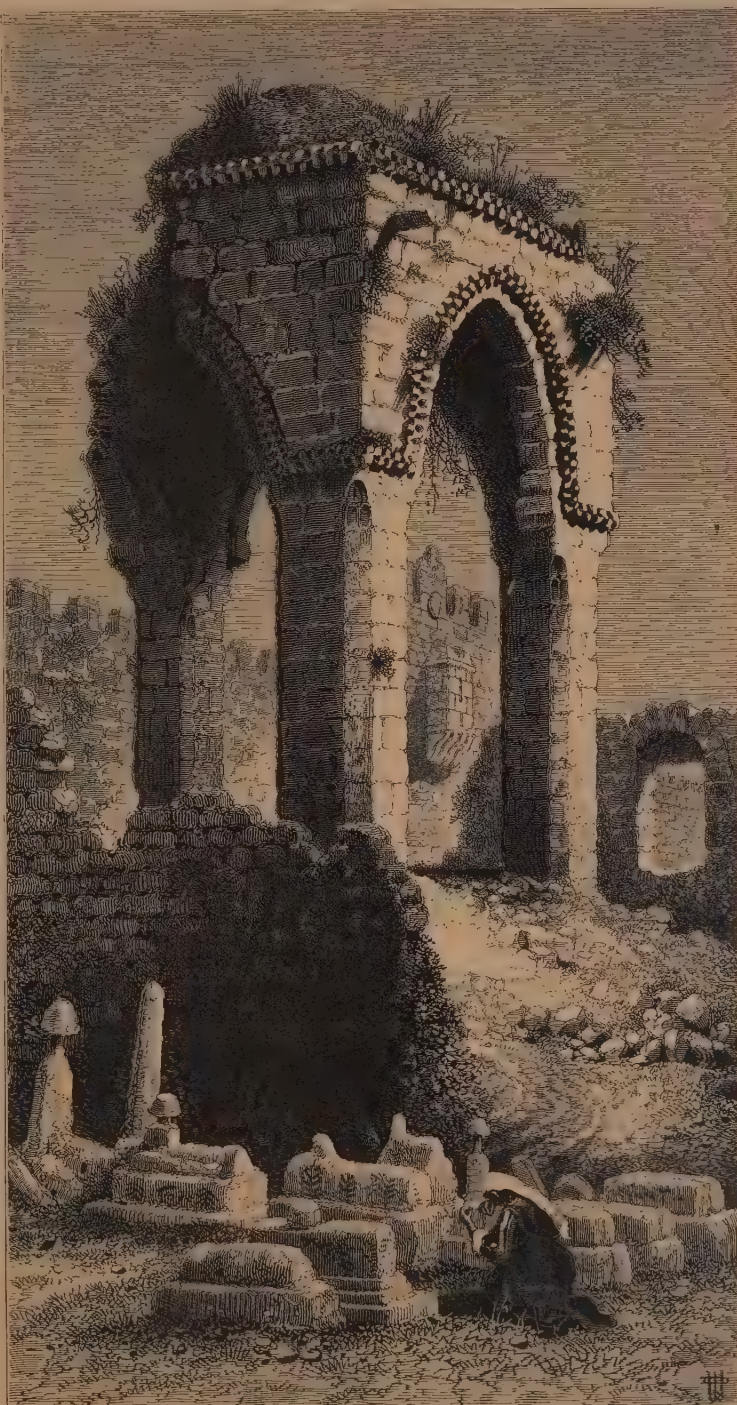
A flight of steps outside the principal entrance to the Mosque el Aksa leads down to the "Double Passage," which runs beneath the building to the "Double Gate," in the south wall of the Haram esh Sherif. The Double Gateway leads into a vestibule measuring thirty feet by forty feet, in the centre of which stands a fine monolithic column with a Corinthian capital of beautiful design. It consists of alternate leaves of the acanthus and water-lily, without any volutes or any of the accompaniments of the later Corinthian order. From its summit spring four flat arches, dividing the roof into four compartments, each of which is roofed by a low flat dome. The sides of the vestibule were originally built with stones ornamented by a marginal draft, but at some period of reconstruction the masonry was cut away to give relief to the pilasters opposite the monolith, and the drafts disappeared. The two entrances of the Double Gate are separated by a pier, upon which the ends of the great lintels which cover the openings rest. Above the lintels there are relieving arches, and over these a cornice.

The Double Passage is reached by a flight of steps at the end of the western vault. It is covered by well-built semicircular arches, and its walls, as far as the third pier, are of ancient masonry; beyond that point the masonry is of a mixed character. The ascent to the Haram esh Sherif is now easy, but it was at one time much more rapid, and the conduit connecting the "Well of the Leaf" with the aqueduct from Solomon's Pools was cut through when the passage was reconstructed in its present form. The vestibule is undoubtedly a portion of Herod's Temple, and the great monolithic column in its centre corresponds in position with one of the pillars in the Royal Cloisters, which ran along

the south wall of the Temple. The direction of the passage, too, is of importance, as there seem some reasons for believing that the passage from the Huldah Gate led directly to the Altar of the Temple.

At the south-east angle of the Haram esh Sherif a flight of steps gives access to a small mosque, in which is shown the "Cradle, or Couch, of our Lord Jesus." The cradle is an old Roman niche for the reception of a statue, placed on its back and covered by a kind of shrine. A small window on the right-hand side of the staircase looks into the extensive vaults which support the south-eastern portion of the Haram enclosure. These vaults are known to Franks as "Solomon's Stables," and to Moslems as "the Old Mosque."

In this south-east corner, according to Captain Warren and Mr. Fergusson, Solomon's Palace was situated and, on the surface above the latter places the group of buildings, churches, monastery, and hospital, which Justinian erected on the Temple mount. Some years ago Dr. Barclay, the American missionary, found a portion of the ground on which Justinian's buildings are supposed to have stood paved with *tesserae*, but all traces of the pavement have now disappeared.



IN THE MOHAMMEDAN CEMETERY, JERUSALEM.

On the east side of the Haram esh Sherif is the "Golden Gate," called by Moslems the "Gate of Conversion or Penitence," and sometimes the "Gate of the Eternal" (see page 57).

The floor of the Golden Gate is much below the level of the Haram, and the door which gives access to the interior is at the foot of a steep slope of rubbish. The roof is of comparatively late construction, but the body of the work is in a good state of preservation, the finer parts of the sculpture having been protected by a coat of plaster, which was at some time put on to conceal it. A quasi-classical cornice runs along the wall on both sides of the interior. The style is identical with that of the decorated arch over the "Double Gate," and also with the portion of an old cornice which is built into the façade of the Church of the Holy Sepulchre. In the capital of the pilaster at the north-east corner a variation is produced by looping up the acanthus leaves with a cord. The two columns in the interior "are boldly and originally Byzantine, according neither with the corresponding pilasters in the wall, nor with anything else of that age." The arches spring directly from the architrave blocks and support flat domes with pendentives. Externally the entire entablature, architrave, frieze, and cornice are bent, as at Spalatro, and arching from pillar to pillar—a peculiarity which is said not to be found in any building after the fourth century. The two free-standing columns in the interior are said by Moslem tradition to have been brought on her shoulders by the Queen of Sheba as a present to King Solomon. Through the gateway itself, at the last day, the good will pass on their way to the houris of Paradise, after having safely crossed the Kedron on that bridge which is sharper than the sharpest sword; and through the same portal, according to a very generally received belief, the Christian prince who retakes Jerusalem will make his public entry. The belief that the Christians will recapture the city, and that their own tenure of the country is drawing to a close, is widely spread amongst the Moslems in Palestine. Mr. Fergusson believes the Golden Gate to be the "festal portal which Eusebius describes Constantine as erecting in front of his basilica." Count de Vogüé, on the other hand, considers it to be a building of the fifth or sixth century, erected by the Christians, as the Beautiful Gate of the Temple—the Nicanor of the Talmud—to commemorate the miracle therein performed by St. Peter and St. John in curing the lame man, as narrated in the third chapter of the Acts of the Apostles.

North of the Golden Gate is a small modern building called "Solomon's Chair," which contains a sort of cenotaph covered with carpets and cloths. The Moslems attach peculiar sanctity to the place, and visit it every year at the Feast of Bairam. Tradition relates that Solomon died here, and supported himself on his staff to conceal his death from the demons. In course of time, however, the staff became worm-eaten and the body fell, much to the delight of the demons, who then for the first time became aware that they were freed from the king's authority. Many small buildings are scattered over the surface of the Haram esh Sherif (see page 53). One which merits especial notice is that called Saladin's Fountain, or, more properly, the Fountain of Kaït Bey, near the "Cotton Gate." According to the inscription, this beautiful little building was erected by Melek el Ashraf, Abu Nasir Kaït Bey in the year 849 of the Hegira (A.D. 1445). The dome is entirely covered with arabesques in



KHAN-EZ-ZAIT, THE GREAT BAZAAR OF THE OIL MERCHANTS.
From the south, looking towards the street of the Damascus Gate, which is in full sunlight.

relief. The western and northern sides of the Haram area are lined with cloisters, but there is nothing remarkable in their construction or appearance.

The ceremonies connected with the Temple service required at all times an abundant

supply of water; and special arrangements had to be made for its storage. These arrangements consisted of a series of rock-hewn cisterns which were supplied with water by an aqueduct from Solomon's Pools, near Bethlehem, and were connected with each other by a network of conduits. There was also an overflow towards Siloam, possibly by the rock-hewn passages beneath the Triple Gate. The cisterns are amongst the most remarkable features of the Haram esh Sherif. They are from twenty-five to fifty feet in height, and vary considerably in capacity. One, in front of El Aksa, known as the "Great Sea," would hold two million gallons; and the total number of gallons which could be stored probably exceeded twelve millions. Some of the cisterns have been formed by making small openings in the hard stratum of limestone which forms the natural surface of the ground, and then excavating large chambers in the soft underlying stratum, the roof being supported in some places by



ROBINSON'S ARCH, JERUSALEM.

Part of a bridge which crossed the Tyropæon Valley, named after its discoverer, Dr. Robinson.

pillars of rock left for the purpose. Other cisterns are made by forming an open tank, and

then throwing a plain covering arch over the excavation. The former are certainly the most ancient, having apparently been made before the arch came into common use for covering large openings; and it is a remarkable fact that no large cisterns of this description are found



THE HILL OF EVIL COUNSEL FROM THE SOUTH
WALL, JERUSALEM.

The nearer hill-side is the eastern slope of Ophel; a good example of terrace cultivation.

to the north of the Dome of the Rock. The form of some of the cisterns is so peculiar that it seems probable they were originally made for another purpose. One has a curious cruciform shape, with a flight of rock-hewn steps leading down to it; another has a long chamber raised nearly five feet above the floor-line; and a third, besides a raised chamber into which there are two entrances, has a small elevated platform with steps leading up to it, as it were

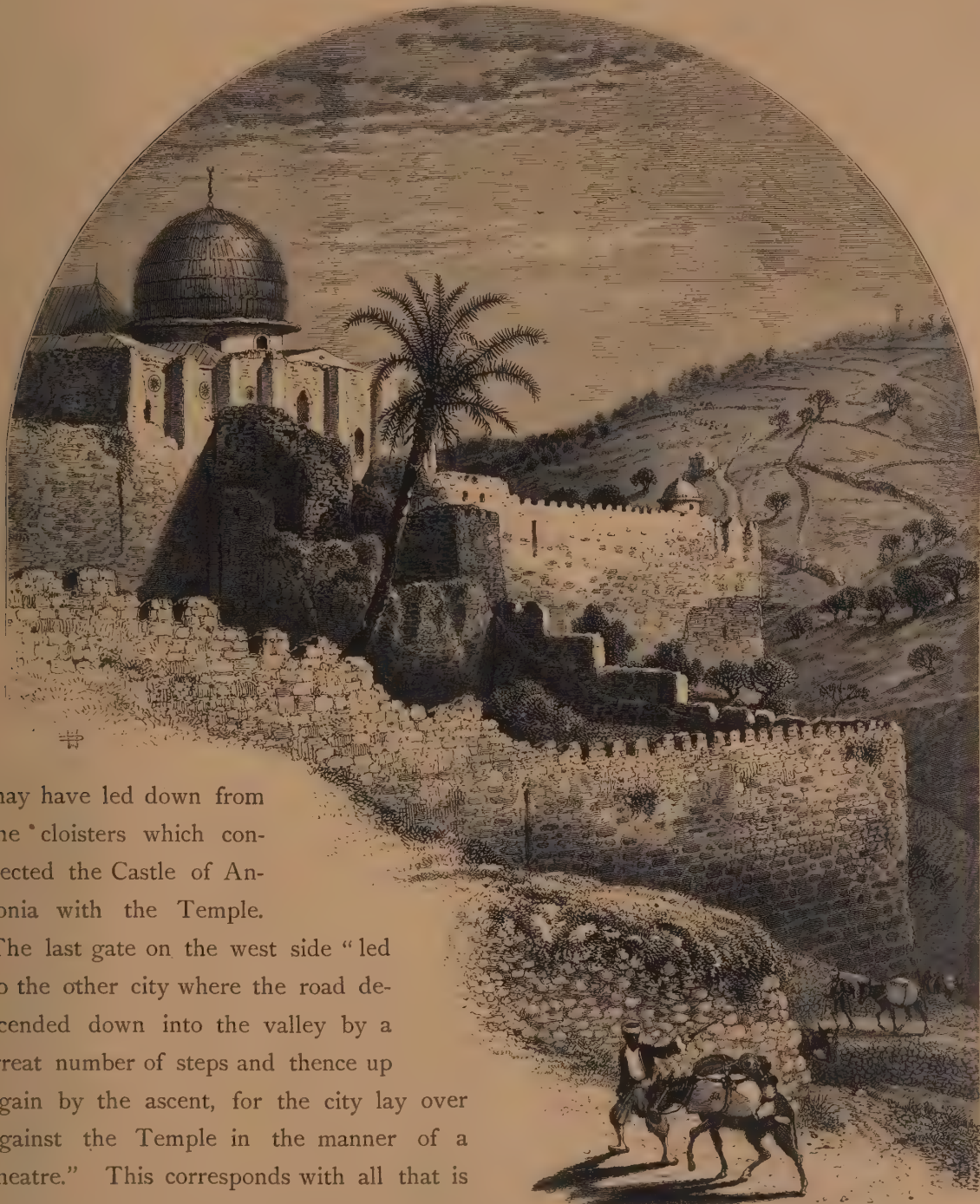
to the altar of a church. One of the cisterns north of the Dome of the Rock is identified by Captain Warren with the passage which led from the Gate Nitsots to the Gate Tadi of the Temple, and by Mr. Fergusson with a passage connecting the Anastasis with the Basilica of Constantine; and another cistern is believed by the former gentleman to be part of the passage from the Temple gate Mokad.

The cisterns being covered in, they must always have kept the water cool and pleasant to the taste, and there could have been but slight loss from evaporation. The aqueduct which supplied the cisterns with water crosses the Tyropœon Valley on the viaduct of which Wilson's Arch forms a part, and enters the Haram at the Gate of the Chain. Hence the principal branch runs to a fountain called El Kas (the Cup), nearly midway between the Dome of the Rock and El Aksa (see vignette), and close to the site assigned by Mr. Fergusson to the Jewish altar. From El Kas smaller conduits lead to the cisterns in the southern half of the Haram.

The description of the Haram esh Sherif which has been given above will, it is hoped, enable the reader to picture to himself the present state of Mount Moriah and the character of the buildings that now occupy its surface. A few notes on the Temple and the various theories with regard to its position may now be added. The altar of David was erected on the threshing-floor of Araunah the Jebusite, and the succeeding altars of the Jews were set up on the same spot until the capture and destruction of Jerusalem by the Romans. If, then, the site of the altar of Herod's Temple could be ascertained, the Temple questions would at once be solved. Of Herod's Temple there are detailed descriptions in Josephus and the Talmud, but unfortunately the question of its position is greatly complicated by the literal fulfilment of the prophecy that not one stone should be left upon another.

The Temple which Herod commenced to build in the sixteenth year of his reign was, according to Josephus, a square of six hundred feet. This is distinctly stated in three separate passages: in Ant. xv. 11, 3 the enclosure is said to be four stadii in circuit, each side measuring one stadium in length; in Ant. xv. 11, 5 the Stoa Basilica is described as extending "from the east valley to that on the west, for it was impossible it should reach any farther," and as being one stadium long; and again in Ant. xx. 9, 7 the length of the eastern cloister of the outer court is given as four hundred cubits, that is one stadium, or six hundred feet. If the dimensions had been mentioned once only it would be possible to suppose that an error had been made, but it is almost impossible to believe that the same mistake could occur in three different places, or that Josephus, who knew very well what a stadium was, should declare the Stoa Basilica to be one stadium long when it was one and a half, as it would have been had the cloisters extended the full length of the south wall of the Haram. The gates of the Temple enclosure were as follows: on the west there were four gates; the first "led to the King's palace and went to a passage over the intermediate valley," a description which agrees well with the gate at the end of Wilson's Arch, from which a street now runs in almost a direct line to the site occupied by Herod's Palace, over the old Tyropœon viaduct. Two

other gates led to the suburbs of the city; one of them is certainly that known now as "Barclay's Gate," and the other is probably "Warren's Gate," north of Wilson's Arch, which



may have led down from the cloisters which connected the Castle of Antonia with the Temple.

The last gate on the west side "led to the other city where the road descended down into the valley by a great number of steps and thence up again by the ascent, for the city lay over against the Temple in the manner of a theatre." This corresponds with all that is known of the structural arrangement of the approach to the Stoa Basilica over "Robinson's Arch." On the north side of the enclosure there was one gate called in the Talmud "Tadi" (obscurity) "which served for no (ordinary) purpose;" and on the east also one gate, on which was portrayed the city Shushan.

THE SOUTH WALL OF THE HARAM ESH SHERIF.
The Dome of the Mosque El Aksa and the Mount of Olives.

"Through it one could see the high-priest who burned the heifer and all his assistants going out to the Mount of Olives." The south side had "gates in its middle"—the Huldah Gate, that served for going in and out—which there is little difficulty in identifying with the "Double Gate" beneath the Mosque El Aksa.

The walls of the Temple enclosure were surmounted by cloisters of great magnificence. On the north, west, and east the cloisters were double, with monolithic columns of white marble and roofs of curiously carved cedar. On the south were the royal cloisters, Stoa Basilica, which consisted of one hundred and sixty-two columns with Corinthian capitals, arranged in four rows so as to form three aisles. The outer row of columns was attached to the wall; the remaining columns stood free; and the size of each was such "that three men might, with their arms extended, fathom it round and join their hands again." The centre aisle was forty-five feet, and each of the side aisles thirty feet wide, and the "roofs were adorned with deep sculptures in wood, representing many sorts of figures. The middle was much higher than the rest, and the wall of the front was adorned with beams, resting upon pillars that were interwoven into it, and that front was all of polished stone; insomuch that its fineness to such as had not seen it was incredible, and to such as had seen it was greatly amazing."

The cloisters were separated from the steps which led up to the Inner Temple by an open space which is supposed to have been from twenty-four to thirty cubits wide, the width varying on each side of the Temple. The cloisters and Court of the Gentiles formed the Outer Temple, and it was this portion of the building which our Lord characterized as a den of thieves. Here, as in a market-place, were assembled those who bought and sold, and here stood the tables of the money-changers and those who sold doves. Here the Jew who had come from some Gentile nation could change the foreign money he had brought with him into Jewish coin, which could alone be paid into the Temple treasury, and here turtle-doves and young pigeons could be purchased for sacrifice. The whole or a portion of the eastern cloister was called Solomon's Porch. Here Jesus was accustomed to walk; and it was here, too, that the people ran together and surrounded Peter and John after they had healed the lame man.

From the Court of the Gentiles a few steps led up to a flat terrace called the Chel, on the outer edge of which ran a stone screen or partition, three cubits high, of very elegant construction. Upon the screen "stood pillars, at equal distances from one another, declaring the law of purity, some in Greek and some in Roman letters, that no foreigner should go within that sanctuary" on pain of death. It was one of the inscriptions from these pillars which, as previously mentioned, was found by Mons. Ganneau. The Chel on the north, west, and south was ten cubits wide; but on the east, in front of the Temple, it was of greater width, and formed a rectangular space surrounded by a wall of its own, called the Court of the Women. Such as were pure were allowed to enter this court with their wives, but the women were not allowed to pass beyond.

From the Chel other steps led up through gates to the Inner Temple, which was square,



THE UPPER POOL OF SILOAM.

Its walls are covered with mosses and ferns, especially the maidenhair fern, with which the picture is appropriately bordered.

each side probably about two hundred and ten cubits, and surrounded by a wall thirty-seven and a half feet high on the inside. In this wall there were seven gates: on the north the Gate Nitzus, the Gate of Offering, and the Gate Mokad; on the south the Gate of Flaming, the Gate of Offering, and the Water Gate, which opened directly on the altar, and appears to have been in continuation of the Huldah Gate; and on the east was the Beautiful Gate, or Gate Nicanor of the Talmud. In addition to the above, three gates led into the Court of the Women, one on the north, another on the south, and a third on the east. On each side of the gateways there were chambers which were used as stores, &c., in connection with the Temple service. Nine of these gates "were on every side covered over with gold and silver, as were the jambs of their doors and their lintels." The Beautiful Gate was of Corinthian brass, and ornamented in the most costly manner with richer and thicker plates of gold than the other gates. Within the wall of the Inner Temple enclosure were the Temple with its altar, the Court of the Men of Israel, and the Court of the Priests. In the Temple, as reconstructed by Herod, the Holy of Holies "remained a cube of twenty cubits, and occupied the same place as it had from Solomon's days. The Holy Place was forty cubits east and west by twenty cubits across, and thirty cubits high, as before." The porch was eleven cubits wide by "apparently fifty cubits north and south, bounded on the east by a wall five cubits thick, while one six cubits in thickness separated it from the Holy Place, making twenty-two cubits in all." The façade of the Temple was one hundred cubits long, and in front of it, at the top of a flight of steps leading down to the Court of the Priests, stood the Toran, or screen bearing the golden vine. The Temple was partly surrounded by thirty-eight little chambers, "fifteen in the north, fifteen in the south, and eight in the west. The northern and southern ones were (placed) five over five, and five over them; and in the west three over three and two over them. To each were three doors: one to the little chamber to the right, one to the little chamber to the left, and one to the little chamber over it." Internally the Temple was divided into the Holy Place—in which there were "three things that were very wonderful and famous among all mankind, the candlestick, the table (of shewbread), and the altar of incense"—and the Holy of Holies, inaccessible and inviolable, in which nothing was kept. The veil of the Temple is stated to have been a "Babylonian curtain, embroidered with blue, and fine linen, and scarlet, and purple," and of a very fine texture. The colours were symbolical of the universe: the scarlet and blue represented, by means of their colours, fire and air; the fine linen, earth, by the flax of which it was made; and the purple, the sea, from the circumstance that the dye was obtained from salt-water shell-fish. Upon the curtain was also embroidered "all that was mystical in the heavens, except the twelve signs of the zodiac representing living creatures."

There is much divergence in the views of the writers who have attempted to reconstruct the Temple and fix its position within the Haram enclosure. Mr. Fergusson supposes the Temple to have occupied a square of about six hundred feet at the south-west angle of the Haram esh Sherif, and he is followed in this by Messrs. Thrupp, Lewin, and others.



THE LOWER POOL OF SILOAM.

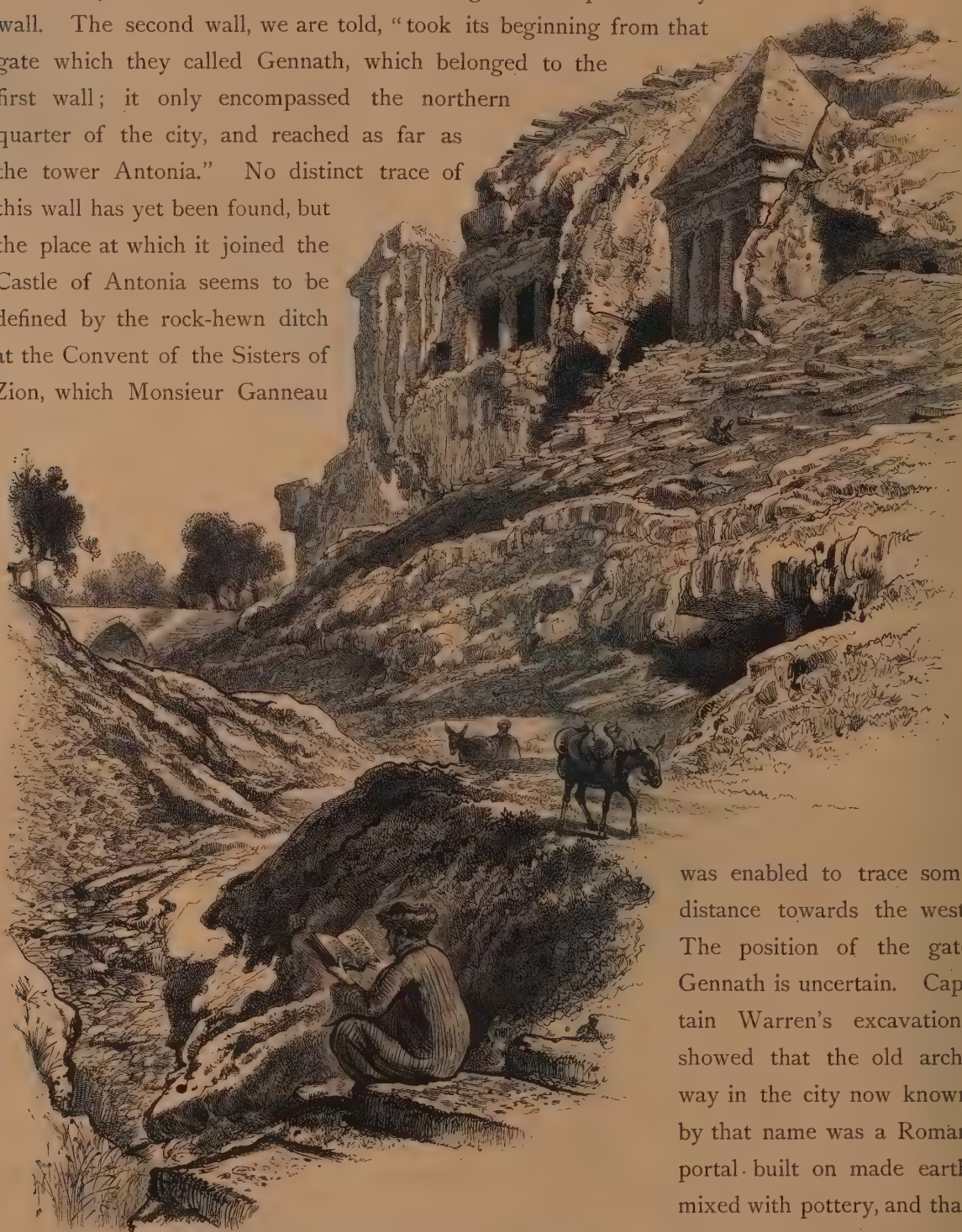
The old mulberry-tree, supported by stones, is said to mark the spot where the Prophet Isaiah was sawn asunder, in the presence of King Manasseh.

Robinson's Arch, Barclay's Gate, and Wilson's Arch are identified with three of the west gates of the Temple, and the Double Gate with the Huldah Gate on the south. The altar is placed near the fountain El Kas, in front of the Mosque El Aksa (see vignette). Captain Warren, R.E., considers that the outer courts of the Temple of Herod are defined by the east, west, and south walls of the Haram esh Sherif, and by the northern edge of the raised platform of the Dome of the Rock. He places the altar over the west end of the curious cruciform cistern beneath the platform. Count de Vogüé, Mons. de Saulcy, Sir Henry James, Dr. Sepp, and others, believe that the entire surface of the Haram enclosure was occupied by the Temple, its courts and cloisters. Drs. Robinson and Barclay, Professors Porter and Kiepert, maintain that the Temple enclosure was a square of about nine hundred and twenty-five feet, situated in the southern portion of the Haram. Drs. Tobler and Rosen believe that the Temple was a square of six hundred feet, nearly coincident with the platform of the Dome of the Rock. In these last cases the altar is placed on the Sakhra. With regard to the position of Antonia all differ. The questions are such as can only be settled definitely by excavation; but, so far as we can judge at present, Mr. Fergusson's theory of the Temple site most nearly accords with what is known of the features of the ground and with the written description of Josephus.

From the Haram esh Sherif we may pass out of the city by the "Gate of the Tribes" and "St. Stephen's Gate," and commence an examination of the modern walls of Jerusalem, which were built by Sultan Suleiman in the sixteenth century. From the gate of St. Stephen to Burj Laklak, "Stork Tower," at the north-east angle, the wall is partly protected by a ditch excavated in the rock, and the bases of the flanking towers, thirty-two feet wide, are also rock-hewn. Between Burj Laklak and the Damascus Gate in the north wall there is a similar ditch cut in the rock, and between these two points there is also a closed gateway known as the "Gate of Herod," but more properly called the "Gate of Splendour, or Blooming." Near the latter gate the ditch is of considerable depth, a feature which probably marks the original entrance to the quarries (see page 93). From the Damascus Gate, to the north-west angle of the city, in which "Goliath's Castle" stands, the wall appears to have been built on the foundations of an older one; material of all kinds has been used in its construction, and at one point the Moslem builders have made a curious attempt to assimilate the older work to their masonry by cutting false joints in the stones of the former. The wall was protected by a ditch cut in the rock, but it is now almost filled with rubbish. The ruin known as "Goliath's Castle" is an old tower of rubble masonry, partly faced with stone having a marginal draft. Within the tower there is a modern chamber, and beneath it an older one with two piers, which are supposed by some writers to be Herodian; they are, however, more probably Crusading or Saracenic. The castle has been identified with the octagonal tower of Psephinus, mentioned by Josephus, but it is more probably the Tower of Tancred, mentioned in the histories of the Crusades. There seems evidence, too, that the castle is built on the foundations of one of the old walls of the city. From the north-west angle to the Jaffa Gate the

wall is built on the remains of an older one; there is here a great accumulation of rubbish, and near the gate the original features of the ground are entirely concealed. South of the Jaffa Gate lies the Citadel (see page 3), protected by its ditch; thence to the south-west angle and onwards to the Zion Gate the wall has been reconstructed with old material; and from the Zion Gate to the Dung Gate in the Tyropœon Valley, and thence to the Double Gate, the wall is of the same character (see page 75). From the Double Gate to the Castle of Antonia, near St. Stephen's Gate, the wall of the Haram esh Sherif is also the city wall. How far the existing walls follow the course of the old walls of Jerusalem is a question that has often been asked, and it is one that it is extremely difficult to answer, owing to the limited information we possess respecting the actual nature of the topographical features of the ground. There are, however, certain points which may now be looked upon as certain, and, taking these as a starting-point, future excavations may complete the good work commenced by Captain Warren. Josephus describes the walls as follows. The first or old wall commenced on the north at the Tower Hippicus, and extended as far as the Xystus, and then, joining to the council-house, ended at the west cloister of the Temple. Going the other way, it also commenced at Hippicus, and, facing west, extended through a place called Bethso to the Gate of the Essenes; after that it faced south, making a turn above the fountain of Siloam, where it also faced east at Solomon's Pool and reached as far as Ophlas, where it was joined to the eastern cloister of the Temple. In this wall there were sixty towers, each twenty cubits square. The first section of the wall, there can be little question, ran from the Jaffa Gate to the "Gate of the Chain" of the Haram esh Sherif, following a line a little to the south of, and nearly parallel to, David's Street. The second section of the wall is more difficult to trace. There is, however, in the Protestant cemetery, on the western slope of modern Zion, a remarkable excavation in the rock, which gives the line of the city wall thus far. The rock is here, for a distance of one hundred feet, scarped, or cut perpendicularly downwards, so as to have a cliff twenty-four feet high, on the top of which the old wall ran; and there would appear to have been a succession of these scarps, with rock-terraces in front of them, to the bottom of the valley. A flight of rock-hewn steps led down from the wall above, and the position of three flanking towers can be recognised. Beyond the steps the rock scarp turns to the east, and there are traces of either a ditch or an entrance to the city. This point appears to have been the corner of the wall at or near which was the Gate of the Essenes. The farther course of the old wall and the place at which it crossed the Tyropœon are unknown. The word Bethso (Dung Place) gives a clue to the route followed by Nehemiah when he went out by night to view the walls. He apparently left Jerusalem by the Jaffa Gate, Valley Gate, and rode to the Dung Gate, or Bethso; he then went on to the Gate of the Fountain and to the King's Pool in the Tyropœon Valley, but the deep narrow ravine was so encumbered with the rubbish of the fallen walls that there was no room for the beast that was under him to pass; he therefore went up by the brook, the more open Kedron valley, and "viewed the wall, and turned back, and entered by the Gate of the Valley and so returned." In the account of the rebuilding of

the walls under Nehemiah, the Dung Gate is said to have been one thousand cubits from the Valley Gate, or near the south-west angle of the present city wall. The second wall, we are told, "took its beginning from that gate which they called Gennath, which belonged to the first wall; it only encompassed the northern quarter of the city, and reached as far as the tower Antonia." No distinct trace of this wall has yet been found, but the place at which it joined the Castle of Antonia seems to be defined by the rock-hewn ditch at the Convent of the Sisters of Zion, which Monsieur Ganneau



THE JEWISH CEMETERY IN THE VALLEY OF JEHOSEPHAT.

Showing the tombs of Zachariah, St. James, and Jehoshaphat. Bridge over the rocky bed of the Kedron in the distance, and an Ashkenazi Jew in the foreground.

was enabled to trace some distance towards the west. The position of the gate Gennath is uncertain. Captain Warren's excavations showed that the old archway in the city now known by that name was a Roman portal built on made earth mixed with pottery, and that the roadway beneath it was twenty-five feet above the rock; the situation, more-

over, is not such as would be suitable, having regard to the natural features of the ground, for

a city gateway. It appears to us that the straight street known as Christian Street may possibly mark the line of the second wall, and that the solid nature of the substructure upon



ABSALOM'S PILLAR, VALLEY OF JEHOSHAPHAT.

The village of Siloam in the distance partly concealed by olive-trees. Bridge over the bed of the Kedron.

which that street lies is indicated by the Pool of Hezekiah on the one side and the Church of St. John the Baptist on the other. In this case the gate Gennath must be looked for near

the junction of David Street and Christian Street. The third or outer wall began "at the Tower Hippicus, whence it reached as far as the north quarter of the city and the Tower Psephinus, and then was so far extended till it came over against the monuments of Helena, which Helena was queen of Adiabene, the mother of Izates; it then extended farther to a great length, and passed by the sepulchral caverns of the kings, and bent again at the Tower of the Corner, at the monument which is called the Monument of the Fuller, and joined to the old wall at the valley called the Valley of Kedron." There were ninety towers, each twenty cubits wide, and for a height of twenty cubits built of solid masonry. From the remains of old foundations it is almost certain that the third wall followed the line of the present one.

The "Caverns of the Kings" have been sometimes identified with the great stone quarries near the Damascus Gate. These quarries are of great extent, and were worked with a view of mining or getting out stone from what is locally known as the "Malaki" bed of limestone. The quarries are thus entirely subterranean, and they formerly extended some distance on each side of the present city wall. When that wall was first built it was protected by a rock-hewn ditch, and the workmen in forming this cut through the upper strata; and so divided the quarries into two parts; that on the north is now known as Jeremiah's Grotto, that on the south as the "Quarries," or "Cotton Grotto" (see page 96). At the same period an aqueduct which conveyed water from the north to the Temple area was also cut through. The entrance to the quarries is by a small hole between the roof of the cavern and the rubbish with which the ditch is filled. The floor falls considerably towards the south, in which direction the quarry extends for about two hundred yards, and the roof is supported at uncertain intervals by pillars of rock.

The quarrymen appear to have worked in gangs of five or six; the height of the stone determined the distance of the workmen from each other, and each man carried in a vertical cut four inches wide till he reached the required depth; the blocks were then separated by wooden wedges driven in and wetted so as to cause them to swell. In many places the stones have been left half cut out, and the marks of the chisel and pick are as fresh as if the quarrymen had only just left their work; even the black patches made by the smoke of the lamps are still visible. In one part of the quarry, dropping water, derived probably from the leakage of cisterns above, has worn the rock away into the form of a basin. The water is impure and unpleasant to the taste. The floor of the quarry is covered with stone chippings, which seem to indicate that the blocks of stone were "dressed" before they were removed from the ground, and large flakes of the overlying strata have fallen from the roof, the spaces left between the pillars being much too wide. The portion of the quarry known as Jeremiah's Grotto (see page 97) is much smaller, but there are evident traces that it was worked in the same manner. Two Moslem tombs are shown within, and according to tradition Jeremiah here wrote the Book of Lamentations. In front of the grotto is an open court planted with fruit trees, beneath which there is a fine cistern.

One of the most pleasant excursions in the vicinity of Jerusalem is that to Bethany by the



THE VILLAGE OF SILOAM FROM THE TOMB OF ST. JAMES.
Showing a portion of the great Jewish cemetery on the western slope of the Mount of Olives.

pathway over the Mount of Olives, returning by the lower road above Siloam. Passing out of the city by St. Stephen's Gate, a sharp descent leads to the bed of Kedron, which is spanned



THE GARDEN OF GETHSEMANE.

Franciscan monks under the ancient olive-trees, and an Arab gardener at work.

by a single arch ; and a few paces now brings the traveller to the Chapel of the Tomb of the Virgin (see page 87), where according to tradition she lay after death until her "assumption."

The chapel is on the left of the road. A few steps lead down to an open court, in which there is a fine porch of the Crusading period, the only part of the church above ground. The chapel, which is about thirty-five feet below the court, is reached by a flight of marble steps. On descending, a chapel on the right is said to contain the tombs of Joachim and Anna, the parents of the Virgin, and an altar in a chapel to the left marks the last resting-place of



ENTRANCE TO THE CHAPEL OF THE TOMB OF THE VIRGIN.

In the valley of the Kedron. The lizards on the sunny wall are thoroughly characteristic of the place.

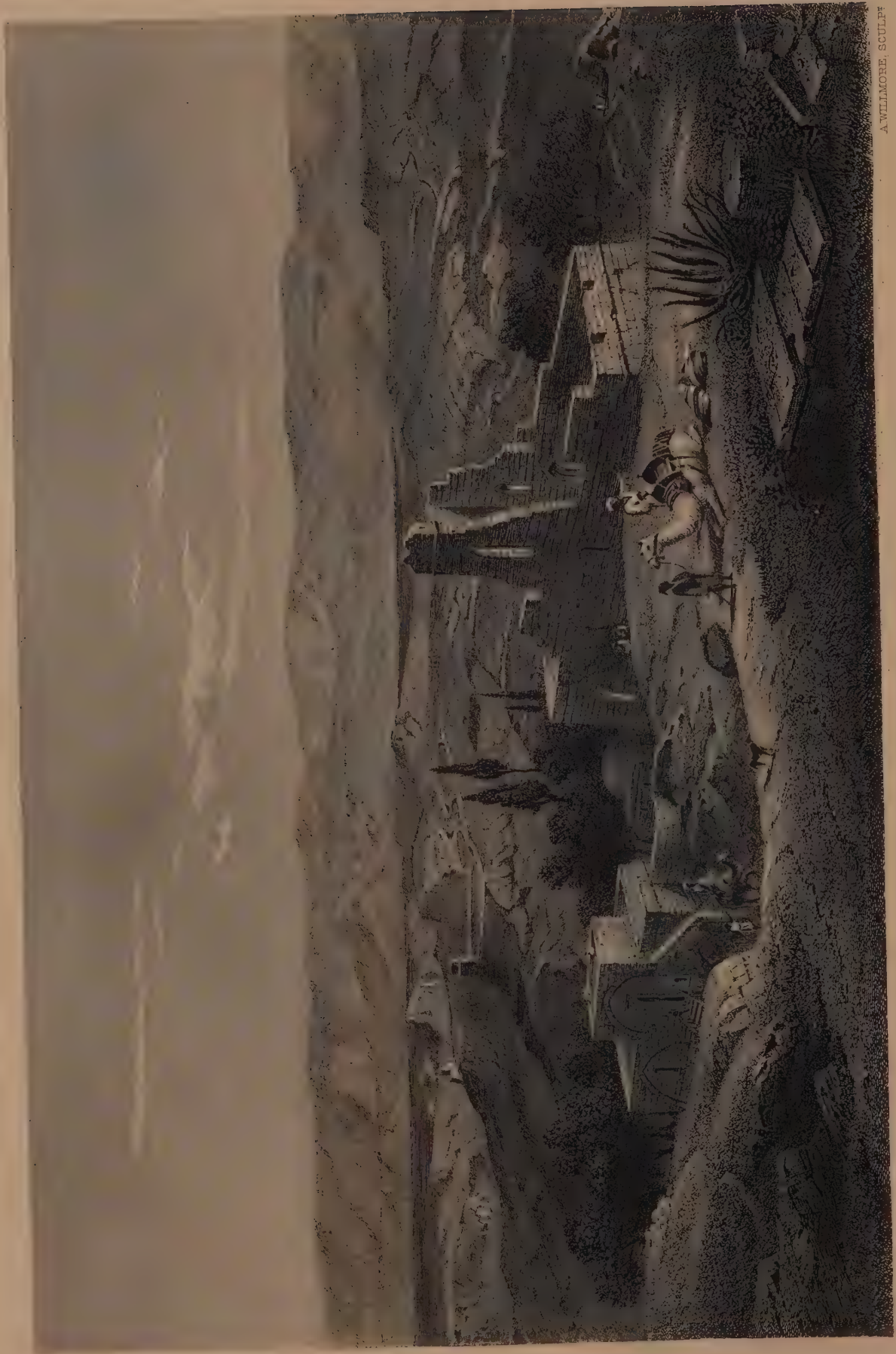
Joseph, the husband of Mary. The chapel, or subterranean church, is about ninety feet long from east to west, and twenty feet wide. In the east arm there is a small shrine containing the tomb of Mary, outside of which the Greeks and Armenians have each an altar. South of the tomb there is a Moslem "mihrab," and in the western arm of the chapel, close to a large cistern, the Abyssinians have erected an altar. The chapel is excavated in the rock, and in forming it advantage appears to have been taken of a natural cavern, or possibly of an old

tomb chamber. In its present state the chapel has little in common with the tombs in the neighbourhood of Jerusalem. The Chapel of the Tomb of the Virgin was rebuilt by Millicent, the wife of Fulke, fourth king of Jerusalem, since which time it has apparently received little alteration.

On the right-hand side of the road is the Garden of Gethsemane (see page 86), a small enclosure surrounded by a high wall. The ground is laid out in flower beds, which are carefully tended by a Franciscan monk; but the most interesting objects are the venerable olive-trees, which are said to date from the time of Christ, and which may, in truth, be direct descendants of trees which grew in the same place at the time of the Crucifixion. A tradition, at least as old as the fourth century, identifies this plot of ground with the garden to which Jesus was wont to retire with His disciples.

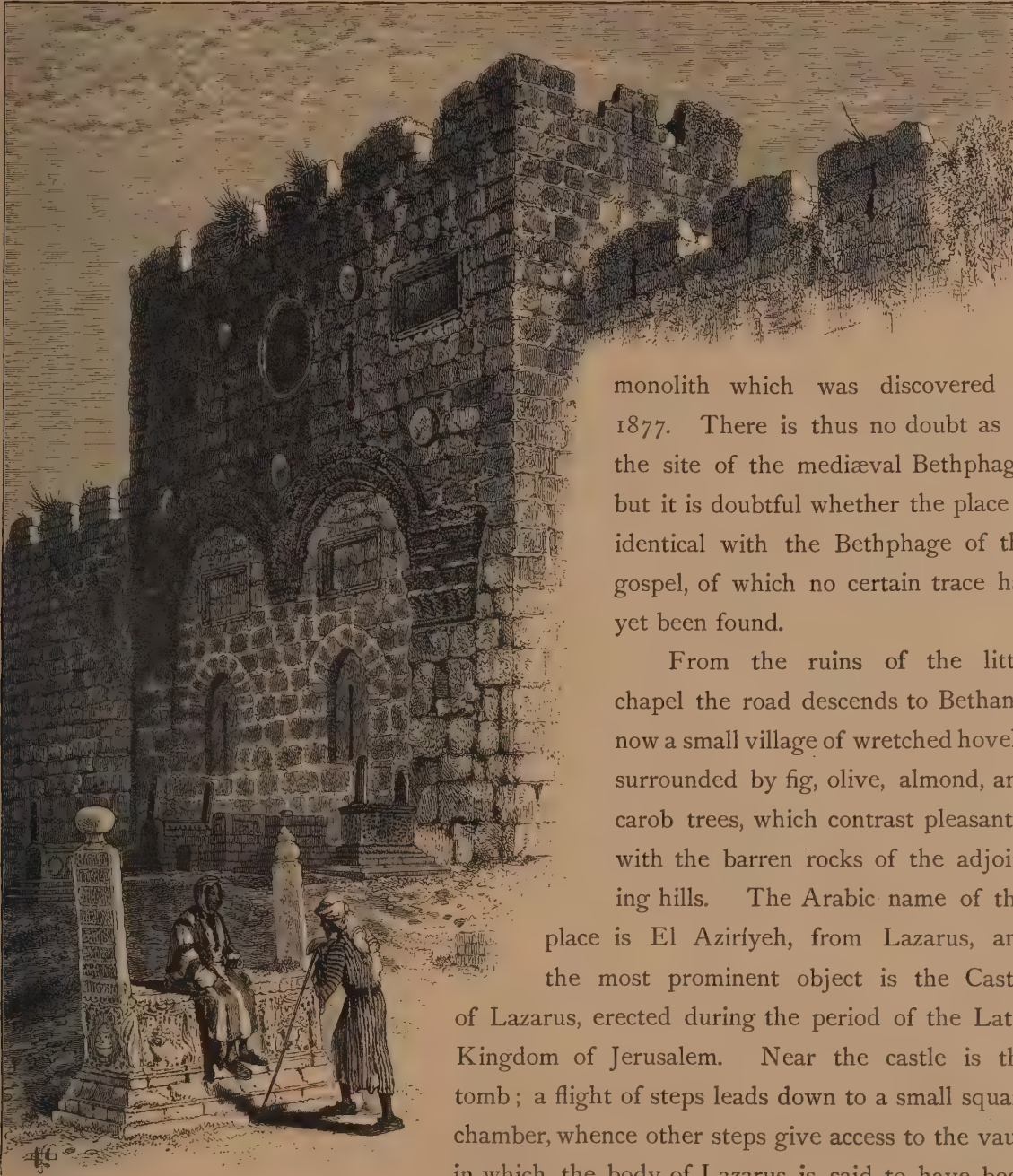
The Church of the Ascension, on the Mount of Olives (see page 90), is a small octagonal chapel, surmounted by a circular drum and dome, standing in the centre of a paved court. The bases and capitals of the columns, taken from older buildings, are of white marble. At the east end of the open court the Greeks, Armenians, Syrians, and Copts, have altars. A tradition connecting the Mount of Olives with our Lord's Ascension existed at a very early period, though in direct contradiction to the words of St. Luke, who says, "He led them out as far as Bethany, and He lifted up his hands and blessed them. And it came to pass, while He blessed them, He was parted from them and carried up into heaven." Eusebius mentions the large number of pilgrims who came from all parts of the world to worship on the Mount of Olives; and the Empress Helena, in erecting a basilica on the spot, about 333 A.D., only perpetuated the existing tradition.

The road from the Mount of Olives to Bethany for about five hundred yards follows the south side of the hill; it then turns abruptly to the south and crosses the narrow ridge which joins the Mount of Olives to the hill above Bethany. Upon the ridge the Crusaders placed Bethphage (see page 92), and here, in 1877, the ruins of a mediæval church, with its apse, were discovered, enclosing an isolated block of rock ornamented with paintings and inscriptions. The rock is about three feet high, and its position in the chapel, on the north side and probably between two columns of the nave, is remarkable. On the south side, facing Bethany, there is a fresco representing the raising of Lazarus; on the north side, facing Olivet, the disciples are represented as having just obtained permission to take the ass and the foal; on the east face the subject of the fresco appears to have been the consecration of the chapel; and on the west, figures are seen bearing palm-branches, perhaps part of a fresco representing our Lord's triumphal entry into Jerusalem. The inscriptions may be ascribed beyond doubt to the twelfth century, and the name Bernard Witard occurs on one of the faces. In the cartulary of the Church of the Holy Sepulchre the name of Johannes Guitard (Witard) is found, and Mons. Ganneau conjectures that Bernard belonged to the same family and defrayed the expenses of the monument. The paintings are sadly damaged, but they are said "to remind one of illuminations in a precious missal rather than an ordinary fresco drawn to hide the naked stone."



AVILMORE, SCULPT

Theodericus, 1172.A.D., in his account of the Holy Places, states that Bethphage lay between Bethany and the Mount of Olives, and that there was then a "fair chapel" in which was to be seen the stone on which our Lord stood before mounting the ass—evidently the



EXTERIOR OF THE GOLDEN GATE.
Moslem tombs in the foreground.

monolith which was discovered in 1877. There is thus no doubt as to the site of the mediæval Bethphage, but it is doubtful whether the place is identical with the Bethphage of the gospel, of which no certain trace has yet been found.

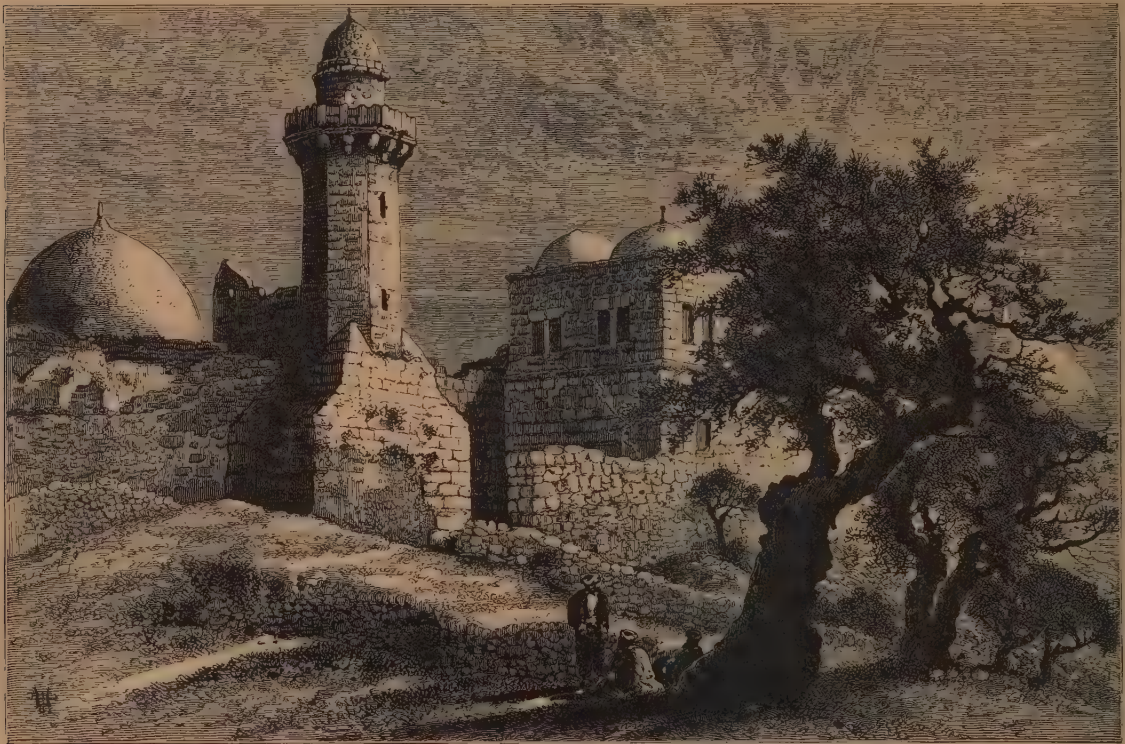
From the ruins of the little chapel the road descends to Bethany, now a small village of wretched hovels, surrounded by fig, olive, almond, and carob trees, which contrast pleasantly with the barren rocks of the adjoining hills. The Arabic name of this place is El Azirlyeh, from Lazarus, and the most prominent object is the Castle of Lazarus, erected during the period of the Latin Kingdom of Jerusalem. Near the castle is the tomb; a flight of steps leads down to a small square chamber, whence other steps give access to the vault in which the body of Lazarus is said to have been laid. The vault is lined with masonry, and has nothing in common with the rock-hewn tombs in

which the Jews buried their dead. In Bethany are shown the houses of Mary and Martha and of Simon the Leper, and a short distance on the road to Jericho the place is pointed out at which Martha met Jesus. Though tradition may be at fault with regard to the tomb and

the houses; there can be no doubt as to the correctness of the identification of El Azariyeh with Bethany, the village in which Jesus lodged before the last Passover, and in the immediate vicinity of which He called Lazarus forth from the grave.

The Roman road from Jericho to Jerusalem, after leaving Bethany, winds round the southern slope of the Mount of Olives, and, passing above Siloam, ascends the Kedron Valley to the Garden of Gethsemane. Over this road Jesus must often have travelled with his disciples, and there is one place, where the road is partly hewn out of the rock, which has apparently undergone no change since the days of His earthly ministry.

It was by this road, too, that our Saviour made His triumphal entry into Jerusalem, an



MOSQUE AND CHURCH OF THE ASCENSION, MOUNT OF OLIVES.

event which is so graphically described by the Dean of Westminster that we venture to borrow his words: "Two vast streams of people met that day. The one poured out from the city (John xii. 13); and as they came through the gardens whose clusters of palm-trees rose on the south-eastern corner of Olivet, they cut down the long branches, as was their wont at the Feast of Tabernacles, and moved upwards towards Bethany with loud shouts of welcome. From Bethany streamed forth the crowds who had assembled there on the previous night, and who came testifying to the great event at the sepulchre of Lazarus. In going towards Jerusalem the road soon loses sight of Bethany. It is now a rough but still broad and well-defined mountain track, winding over loose rock and stones, and here and there deeply excavated; a steep declivity below on the left, the sloping shoulder of Olivet above it on the right;



NEBY SAMWIL, FROM THE MOUNT OF OLIVES.

The highest mountain near Jerusalem, 3,006 feet above the sea.

fig-trees below and above, growing out of the rocky soil. Along the road the multitudes threw down the branches which they cut as they went along, or spread out a rude matting formed of the palm-

branches they had already cut as they came out. The larger portion—those perhaps who escorted Him from Bethany—unwrapped their loose cloaks from their shoulders and stretched them along

the rough path to form a momentary carpet as he approached (Matt. xxi. 8). The two streams met. Half of the vast mass, turning round, preceded; the other half followed (Mark xi. 9). Gradually the long procession swept round the little valley that furrows the hill, and over the ridge on its western side, where first begins the descent of the Mount of Olives towards Jerusalem. At this point the first view is caught of the south-western

corner of the city. The temple and the more northern portions are hid by the slope of Olivet on the right; what is seen is only Mount Zion, now for the most part a rough field, crowned



TRADITIONAL SITE OF BETHPHAGE, THE HOUSE OF FIGS.

On the ridge which leads from the Mount of Olives to the hill above Bethany. Fig-trees grow by the wayside, and branches of the fig-tree border the picture.

with the Mosque of Dāvid and the angle of the western walls, but then covered with houses to its base, surmounted by the Castle of Herod, on the supposed site of the Palace of David, from which that portion of Jerusalem, emphatically the 'City of David,' derived its name. It



was at this precise point, 'as he drew near, at the descent of the Mount of Olives'—(may it not have been from the sight thus opening upon them?)—that the shout of triumph burst forth from the multitude, 'Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord.' (Matt. xxi. 9). There was a pause as the shout rang through the long defile; and as the Pharisees who stood by in the crowd complained, He pointed to the stones, which, strewn beneath their feet, would immediately cry out if 'these were to hold their

PART OF THE NORTH WALL OF JERUSALEM, Formed of the native rock blended with masonry. A shepherd in the foreground is playing a double-reed pipe.

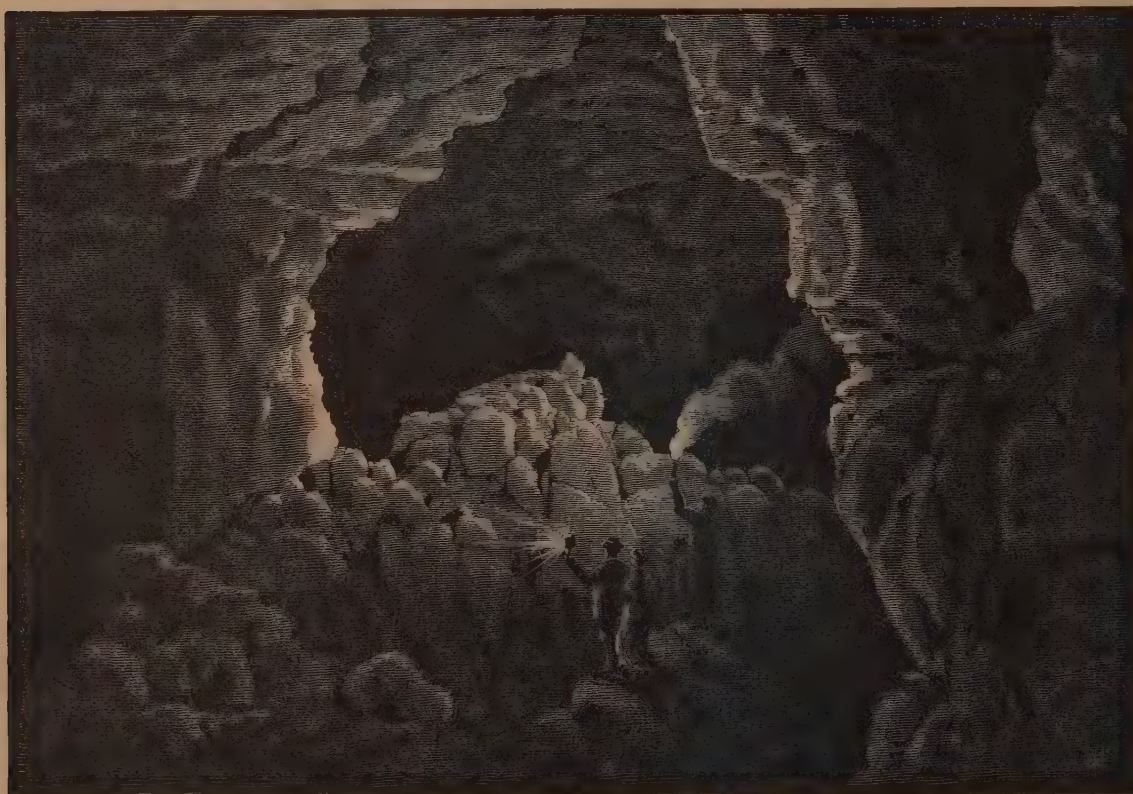
peace.' Again the procession advanced. The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet. A few moments and the path mounts again; it climbs a rugged ascent, it reaches a ledge of smooth rock, and in an instant the whole city bursts into view. As now the dome of the Mosque El Aksa rises like a ghost from the earth before the traveller who stands on the ledge, so then must have risen the Temple tower; as now the vast enclosure of the Mussulman sanctuary, so then must have spread the Temple courts; as now the gray town on its broken hills, so then the magnificent city, with its background—long since vanished away—of gardens and suburbs on the western plateau behind. Immediately below was the Valley of the Kedron, here seen in its greatest depths as it joins the Valley of Hinnom, and thus giving full effect to the great peculiarity of Jerusalem, seen only on its eastern side—its situation as of a city rising out of a deep abyss. It is hardly possible to doubt that this rise and turn of the road—this rocky ledge—was the exact point where the multitude paused again, and 'He, when He beheld the city, wept over it.'"

The road from Bethany to Jerusalem leaves Siloam (Silwán) on the left. This village (see pages 85, 115), which derives its name from the pool at the mouth of the Tyropæon Valley, stretches north and south in a straggling, irregular manner along the lower slopes of the Mount of Offence. Entering the village at the northern end, the visitor has on his left hand a high cliff, which was evidently worked as a quarry at some early period. The houses and the streets of Siloam, if such they may be called, are filthy in the extreme, and the villagers are notorious thieves, sometimes not over-courteous to visitors. Their principal occupation is carrying water from "Job's Well" for sale in Jerusalem, and they have an ingenious way of blowing out the sheepskins in which the water is carried, so that they may appear filled when containing only half the proper quantity of water. About one hundred of the villagers form a group apart from the rest, called "men of Dhiban," the descendants apparently of a colony from the capital of King Mesha, which at some remote period crossed the Jordan and established itself on the borders of Kedron. Siloam, the village, is unmentioned in ancient times, but it may possibly mark the spot upon which Solomon built high places "for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom (Molech) the abomination of the children of Ammon." The Mount of Offence (see page 107) behind the village would in this case be the "mount of corruption" of 2 Kings xxiii. 13, as it certainly is the "mons offensionis" of early travellers, the "opprobrious hill" of Milton.

Jerusalem is surrounded by cemeteries, ancient and modern. Without the Zion Gate, near the tomb of David, are those of the Latins, Greeks, and Armenians; and here may be seen the grave of the ill-fated Irishman, Costigan, who, after having successfully descended Jordan in a boat, and reached the southern end of the Dead Sea, died in the Latin convent at Jerusalem. Here, too, a little to the south of the Latin cemetery, two members of the American Mission, Dr. Dodge and Mrs. Thomson, were buried. The present Protestant

cemetery is on the western slope of the same hill, above the Valley of Hinnom; it is the only burial-place near Jerusalem which is efficiently closed and properly tended. Within its walls lie the remains of the two first Anglican bishops of Jerusalem—Dr. Alexander and Dr. Gobat—and also those of Mr. Tyrwhitt Drake, who died of fever, due to exposure and over-exertion whilst engaged on the great work of the survey of Palestine. The Moslem cemeteries are—first, that extending along the eastern wall of the city, from a little north of St. Stephen's Gate to the vicinity of the south-east angle of the Haram esh Sherif, which, from its proximity to the sacred area, is most esteemed; second, the ground above Jeremiah's Grotto; and, third, the extensive cemetery round the Birket Mamilla, near the head of the Valley of Hinnom (see page 102). The great Jewish cemetery is on the western slope of the Mount of Olives; it extends northwards from Siloam, and runs up the hill almost to the Tombs of the Prophets. In places, especially near Absalom's Pillar and the Tomb of Zacharias, the ground is literally paved with tombstones (see pages 82 and 85). The simplest form of tomb is that in which a common grave is sunk in the rock, and a reveal cut round its mouth to receive a covering slab. In some cases the slab is flush with the surface of the rock; in others it is raised above it and ornamented like the lid of a sarcophagus. Another simple form of tomb, to which the name of "trough grave" has been given, is that in which an arched recess is cut in the face of the rock and a common grave sunk in its floor. A third simple form is that in which a rectangular space is cut into the vertical face of the rock, after the manner of an oven, extending six feet or more horizontally inwards, and sufficiently wide and high to admit of a corpse being pushed in. The opening is closed by a stone slab or by a rough unhewn mass of rock. Such a grave is called in the Talmud a "*kok*" (pl. "*kokim*"). A fourth kind of tomb is the "shelf grave"—a shelf or bench, six feet long, cut in the vertical face of the rock, upon which the corpse was laid even when it had first been placed in a sarcophagus. The most common description of tomb is that in which a number of *kokim*, shelf, or trough graves are grouped together in one or more chambers of the same excavation. These tombs may be divided into three classes. The first class is that in which a natural cavern in one of the softer strata of limestone is adapted to sepulchral purposes. *Kokim* are cut in the sides of the cave, with their beds on a level with the ground, and the openings are then closed with rough stone slabs resting against the face of the rock or fitting more closely into the excavation. In this class of tomb no arrangement was made for closing the entrance to the cavern. It seems not improbable that these tombs were used for the burial of the poor, and they were perhaps constructed at the public expense. In the second class of tomb a square or oblong chamber is carefully cut in the solid rock; the entrance is by a low square opening, closed either by a closely fitting stone slab or by a stone door turning on a socket hinge and secured by bolts on the inside. These tombs, remarkable for the care which has been bestowed on the excavation, were probably the family vaults of wealthy people. The third class of tomb is that in which one entrance leads to several tomb-chambers, each containing a large number of graves, and sometimes sarcophagi.

One of the best examples of this class is the Tombs of the Kings (see page 103), situated to the north of Jerusalem on the right-hand side of the road to Nablus. A large rectangular court, measuring about ninety-three feet by eighty-seven feet, and some twenty feet deep, is sunk in the solid rock, which here forms the natural surface of the ground. On the south side a broad trench was cut so as to leave a wall of rock seven feet thick between it and the court; a flight of steps leads to the bottom of the trench, whence an arched doorway, cut in the intervening rock, gives access to the court. In the west face of the court an open portico is excavated in the rock; the front was supported by two pillars, which are now broken away. The face of the portico is ornamented with a frieze and cornice of a debased Roman Doric



THE QUARRIES NEAR TO THE DAMASCUS GATE.
Beneath the city of Jerusalem.

order; the former is enriched with clusters of grapes, triglyphs, and pateræ, and a continuous garland of fruit and foliage, which extends across the portico and is carried down the sides.

About half a mile from the Tombs of the Kings, on the road to Neby Samwil, is the extensive necropolis which includes the Tombs of the Judges (see page 103). Within an open vestibule facing west, ornamented with a simple architrave moulding, surmounted by a Greek-looking pediment of considerable beauty, there is a small doorway, also decorated with architrave and pediment, which leads from the vestibule to the principal tomb-chamber.

Returning to the Kedron Valley and following its course downwards, numbers of tombs of greater or less size are to be seen on either side. The most noteworthy is that of Simon

the Just, to which the Jews resort the thirty-third day after the Passover to celebrate the memory of the son of Onias, who was high priest during the reign of Ptolemy Soter. We now come to the well-known group of tombs in the Valley of Jehoshaphat, the first being "Absalom's Tomb" (see page 83). The lower part of this monument is a mass of solid rock about twenty feet square, which has been completely detached from the cliff behind it by working away a passage ten feet in width at the sides and nine at the back, so as to leave the tomb standing in a square recess hewn out of the cliff. It contains a chamber eight feet square, with shelf graves on two sides for the reception of sarcophagi. The original door was



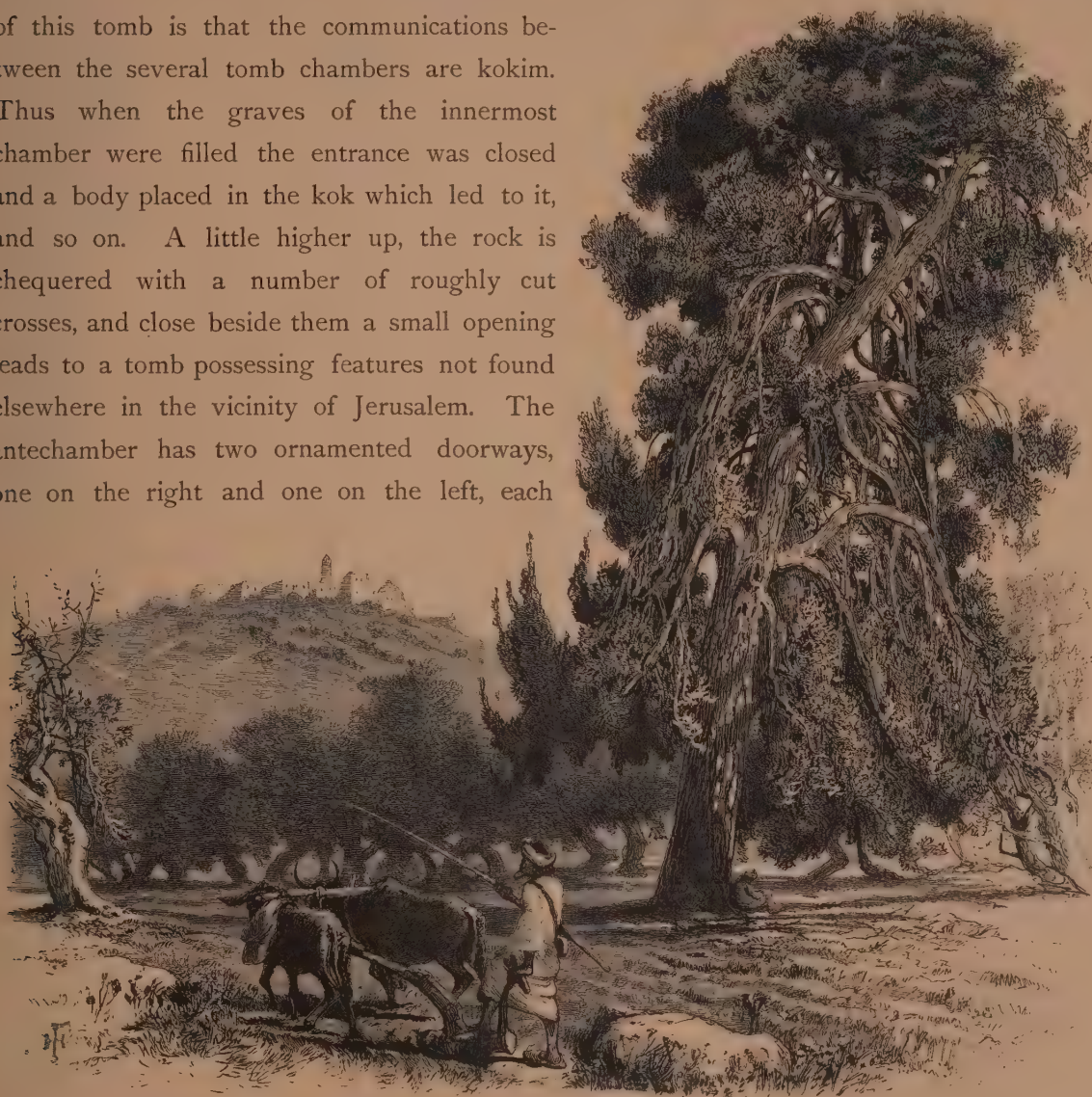
GROTTO OF JEREMIAH.

In the foreground is a goatherd playing on a double-reed pipe.

situated immediately above the cornice, and a few steps led down to the chamber. Another more modern door consisted of a horizontal passage on a level with the chamber, and opening to the exterior, at half the height of the monument. In the face of the rock behind the monolith is the entrance to the Tomb of Jehoshaphat, surmounted by a pediment in the same style as that of the Tombs of the Judges (see page 82). The door leads to an antechamber, whence three other chambers open out, one of which gives access to a small cell. The next tomb is that of St. James, which is excavated in the face of the rock (see page 85). A screen with two Doric pillars supports a frieze and cornice of the same order. Above the cornice



that clay from this neighbourhood is still used by the potters of Jerusalem. From Aceldama a broad terrace runs along the side of the valley, with a sharp descent on the one hand and a cliff on the other. In this cliff most of the tombs are excavated (see page 111). Near the building itself there are seven kokim in the face of the rock, through one of which access is obtained to a tomb chamber containing several kokim; hence three other tomb chambers can be reached. The peculiar feature of this tomb is that the communications between the several tomb chambers are kokim. Thus when the graves of the innermost chamber were filled the entrance was closed and a body placed in the kok which led to it, and so on. A little higher up, the rock is chequered with a number of roughly cut crosses, and close beside them a small opening leads to a tomb possessing features not found elsewhere in the vicinity of Jerusalem. The antechamber has two ornamented doorways, one on the right and one on the left, each



KEFR ET TUR, THE VILLAGE ON THE SUMMIT OF OLIVET.

From the so-called "Crusaders' Field," where an ox and an ass yoked together are dragging a primitive plough.

leading to a chamber containing two trough graves; near these there are two kokim, one on either side. In the antechamber there is a partly false door, at the foot of which is the real entrance. On either side, in the thickness of the jamb of the doorway, there is a gallery. The gallery on the right is closed; that on the left leads to a tomb chamber, and hence to a second chamber containing two trough graves; and from this last a gallery fourteen feet long,

with trough graves, gives access to a large chamber containing shelf graves. The roofs of all the chambers are cut into the shape of a flat, shallow dome.

Great numbers of sarcophagi have been found in the vicinity of Jerusalem, some of which bear inscriptions of high interest and Christian symbols. On a few the sign of the cross is found associated with names written in Hebrew. The names are such as are found in the Gospels, written in their popular and local Syro-Chaldaic forms. Amongst them are Salome, Judah, Simeon son of Jesus, Martha, and Eleazar (Lazarus).

There are a few tombs mentioned in the Bible and Josephus which cannot be passed unnoticed; and first in interest and sacred association is that in which for a brief while our Lord lay. It was a new tomb, "wherein never man before was laid," which had been prepared for himself, and possibly his family also, by Joseph of Arimathea, a rich man and "an honourable councillor," or member of the Sanhedrim. It was hewn out of the rock, and its mouth was closed by a "very great" stone that could be "rolled away," and upon which the angel could sit. It was, moreover, a tomb in which the place where the body lay could be seen from the outside by a person stooping down and looking in through the entrance. "And the other disciple did outrun Peter, and came first to the sepulchrë; and he stooping down and looking in, saw the linen clothes lying, yet went he not in." Taking these things into consideration, we may almost be justified in assuming that Joseph's tomb was one of the second class, that is, a square, finely finished, rock-hewn chamber with kokim, a rock bench beneath the kokim for the anointment of the body, and a doorway closed by a circular stone similar to one which has been found at the Tombs of the Kings.

The next tombs of interest are those of David and of the Kings of Judah, which were probably large sepulchral chambers hewn in the rock. There would appear to have been several tombs, the chiefest of which was David's tomb or, as the catacomb seems to have been called, "the sepulchres of the kings." Many of the kings were buried "with their fathers," that is in David's Tomb, in the City of David; whilst of others, Joash and Jehoram for instance, we are told that they are buried in the City of David "but not in the sepulchres of the kings." Burial in the sepulchres of the kings was apparently considered a mark of honour. Josephus states that the high priest Jehoiada was buried in them "because he had recovered the kingdom to the family of David;" and that Joash was not buried in them on account of his impiety. According to the Jewish historian, David's Tomb, or at least one of the tomb chambers, was opened by Hyrcanus, who took from it three thousand talents; a second chamber was afterwards opened by Herod, who took out "furniture of gold and precious jewels," but two of the guards having been slain by fire, the tomb was closed and a propitiatory monument built at its mouth. St. Peter, speaking of David's death, says, "and his sepulchre is with us unto this day." There is thus no doubt that the position of David's Tomb was well known up to the date of the destruction of Jerusalem.

All the principal tombs at Jerusalem are cut in the thick bed of limestone called "malaki," which is extremely easy to quarry, and the natural inference is that David's Tomb was also

excavated in this stratum. Captain Warren's excavations have shown us the deep rugged character of the Tyropœon Valley in its normal state, and, judging from what is seen in the surrounding valleys, the malaki bed would appear on each side of the valley as a cliff; in the face of this cliff were, in all probability, the entrances to the tombs of David and the other kings who were buried in the City of David. David's Tomb appears to have been the lowest, or that nearest Siloam; the others were higher up the valley, and some at least, we may infer from Ezekiel xliii. 7, 8, were close to the Temple. There can be no reasonable doubt that excavations properly directed would recover these tombs.

The works connected with the water supply of Jerusalem are of very great interest. It is well known that in the many sieges which the Holy City has sustained the besiegers without the walls suffered from want of water, whilst the besieged within were amply supplied. The cisterns hewn out of the rock for the storage of water in the Haram esh Sherif have already been alluded to, but they only formed part of the general scheme for the supply of water to the whole city. The present supply is deficient in quantity and as a rule bad in quality; to this may be attributed the fact that the city which the Psalmist once described in loving terms as "the joy of the whole earth," has become one of the most unhealthy cities of the world.

The plateau on the edge of which the city is situated slopes uniformly to the south-east, and contains about one thousand acres; it is composed of white, yellow, and buff limestones of the age of the English chalk. The upper beds, from eighteen inches to four feet in thickness, provide an extremely hard compact stone, called by the Arabs "missae;" whilst the lower, some forty feet in thickness, consist of a soft white stone termed "malaki." In this latter bed most of the ancient tombs and cisterns at Jerusalem have been excavated. The strata are much broken and cracked, so that the rain readily sinks into the ground, and finds its way downwards through a thousand hidden channels, to be given out at a lower level. The general direction of this underground flow and of the surface drainage of the plateau is towards Bir Eyub ("Job's Well"), below the junction of the two main ravines, Kedron and Hinnom (see page 117).

It was at one time supposed that the quantity of rain which fell at Jerusalem each year was very large, from fifty to eighty inches, but the average annual rainfall is really not more than about nineteen inches, and the rainy season is spread over the winter months from November to March. During the remaining months even a slight shower is of the rarest occurrence, and the heavens become, to use the graphic language of the Bible, as "brass," and the earth as "iron." Every three or four years there is a fall of snow, which lies on the ground for a day or two; and, on the other hand, there is occasionally an almost total failure of rain. The number of cisterns and reservoirs which were excavated or built for the collection of the rainfall, and the skill exhibited in the construction of the conduits that brought water into the city, show pretty clearly that there has been no material change in the climate since the days of the Jewish monarchy.

The modern supply of water is derived from springs, wells, cisterns, pools, or reservoirs, and springs connected with the city by aqueducts.

The only true spring known to exist in Jerusalem at the present day is the "Fountain



VALLEY OF HINNOM, FROM THE NORTH-WEST ANGLE OF THE CITY WALL.

On the right is the aqueduct from Solomon's Pools, which crosses the valley just above the Birket es Sultân, commonly called the Lower Pool of Gihon. The large building within the city walls, surrounded with trees, is the Armenian Monastery.

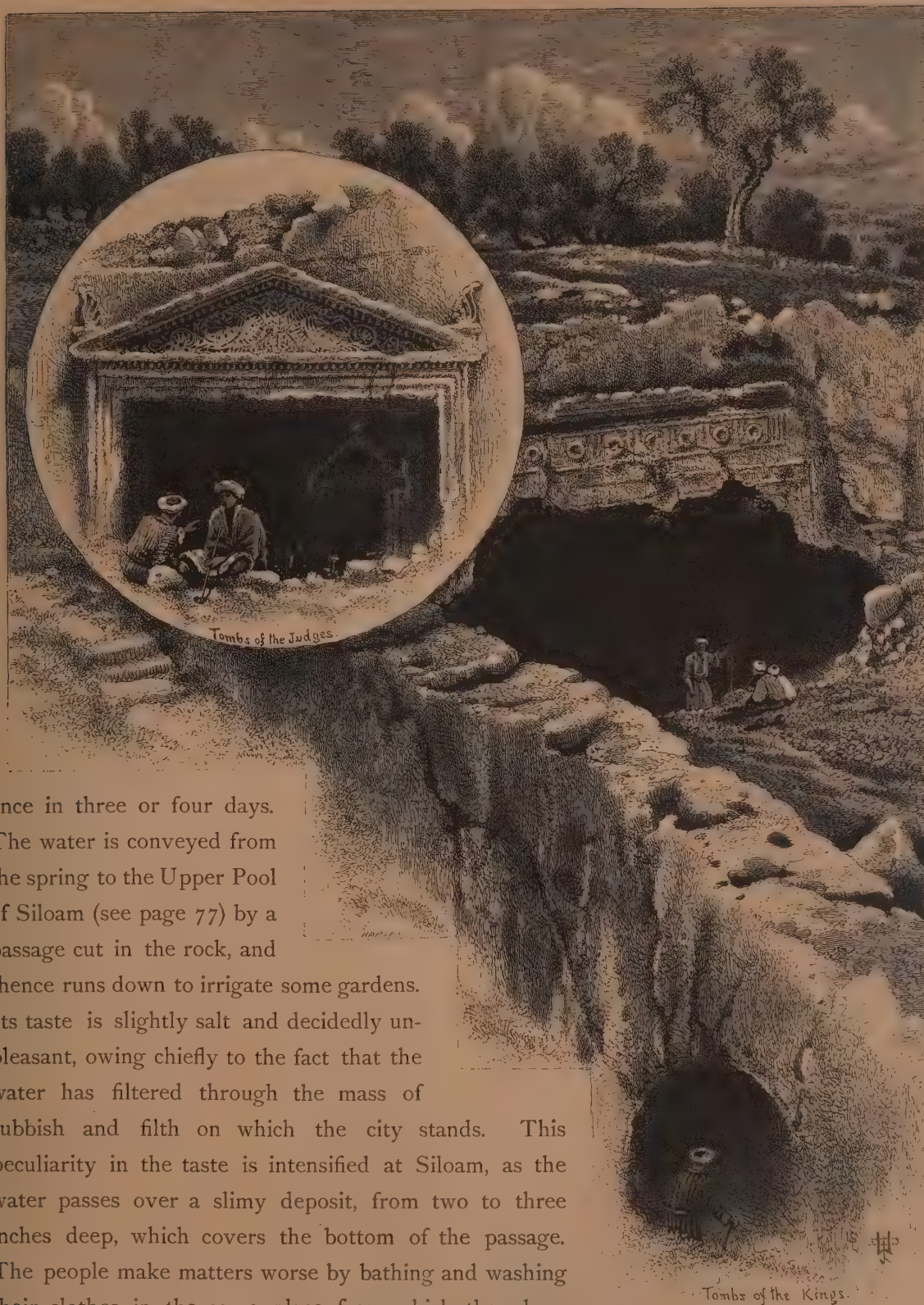
of the Virgin." This spring has a constant though small flow of water, and also an intermittent one, which appears to depend upon the rainfall, and which consists in a sudden



THE BIRKET MAMILLA, COMMONLY CALLED THE UPPER POOL OF GIHON.

Surrounded by Moslem tombs. In the background the Jaffa Gate is shown, with the Citadel on the right and the Anglican Church on the left.

increase of the ordinary flow. In winter there are from three to five flows per diem; in summer two; later on, in autumn, only one; but after a dry winter the flow takes place only



once in three or four days. The water is conveyed from the spring to the Upper Pool of Siloam (see page 77) by a passage cut in the rock, and thence runs down to irrigate some gardens. Its taste is slightly salt and decidedly unpleasant, owing chiefly to the fact that the water has filtered through the mass of rubbish and filth on which the city stands. This peculiarity in the taste is intensified at Siloam, as the water passes over a slimy deposit, from two to three inches deep, which covers the bottom of the passage. The people make matters worse by bathing and washing their clothes in the same place from which they draw water for drinking purposes. The passage between the spring and the Upper Pool of Siloam is seventeen

ROCK TOMBS NORTH OF JERUSALEM.

The Tombs of the Judges on the road to Neby Samwil, and the Tombs of the Kings on the road to Nablus.

hundred feet long, about two feet wide, and from one foot ten inches to sixteen feet in height. The lower portion is not easy to pass through, especially if the spring commences to flow whilst the explorer is engaged in making the attempt. In connection with the passage Captain Warren opened out a rock-hewn canal, which ran for some distance due west, with a slight fall, so that the water from the spring could flow down to the western end, where a shallow basin had been excavated to receive it. From this point a circular shaft, more than forty feet high, led upwards to a great corridor excavated in the rock, whence a flight of steps gave access to the surface at a point, on that portion of Mount Moriah known as Ophel, which must have been well within the ancient walls of the city. It was thus possible for the Jews on the approach of an enemy to close or "seal" the well with blocks of stone, and at the same time procure a supply of water for their own use by means of the shaft or well within the walls. In the corridor three glass lamps of curious construction were found placed at intervals, as if to light up the passage to the shaft. A little pile of charcoal, as if for cooking, a dish glazed inside, jars of red pottery, and other lamps, were also found, as well as an iron ring overhanging the shaft, to which a rope might have been attached for drawing water. The Virgin's Fountain derives its name from the tradition that the Virgin drew water from the well and washed the swaddling clothes there.

The only real well at Jerusalem is Bir Eyub, Job's Well (see page 120), situated a little below the junction of the Kedron and Hinnom Valleys. It has a depth of one hundred and twenty-five feet, and the water, which is collected in a large rock-hewn chamber at the bottom, is derived from the drainage of the two valleys and their offshoots. The supply is directly dependent on the rainfall, and in winter the water occasionally rises above the shaft and flows down the valley in a stream. This generally occurs in January, after from three to five consecutive days' rain. At a depth of one hundred and thirteen feet there is a large chamber, from the bottom of which a shaft leads downwards to the present collector. This seems to indicate that the well was deepened at some period. There is much rubbish in this part of the valley, and the plan in constructing the well seems to have been to try and stop out the surface drainage, which might be charged with impurities from the city, and to depend entirely on the water which runs in freely between the lower beds of the limestone. The well, which is one of the principal sources of supply to the poorer classes, is inconveniently situated at the foot of a steep hill, and the water has to be carried to Jerusalem in goat skins. This traffic is almost entirely in the hands of the villagers of Silwán (Siloam), who charge from one penny to sixpence per skin for water delivered in the city, and are much given to cheating by partly filling the skins with air. The water of Bir Eyub has, though in a much less degree, the peculiar taste of that of Siloam. This probably arises from the fact that the surface drainage from the city is imperfectly stopped out.

In the Tyropæon Valley there is a well that supplies water to the Turkish bath in the old Cotton Market. The shaft of the well, eighty feet deep, passes entirely through rubbish, and at its foot there is a rock-hewn conduit stretching in a southerly direction, in which the



THE CITADEL OF JERUSALEM FROM THE VALLEY OF HINNOM.

water lies. This conduit was probably connected with that discovered near Robinson's Arch, which was cut when the present south-west angle of the Haram esh Sherif was built, and it possibly formed part of the great system of water supply devised by King Hezekiah. The supply of water is due partly to infiltration, and partly, perhaps, to the flow of water from a



SARACENIC FOUNTAIN ON THE AQUEDUCT FROM SOLOMON'S POOLS.

The causeway, to which the aqueduct forms a parapet on the north side, crosses the Valley of Hinnom just above the Birket es Sultan.

concealed spring higher up the valley. In either case it passes through the foul mass of rubbish on which the city now stands, and acquires a nauseous taste.

There are four classes of cisterns in Jerusalem. First, those which have been formed by sinking deep shafts through the rock, and then making a bottle or retort-shaped excavation at the bottom to act as a collector. These cisterns appear to be of very great age. They derive their supply in part from surface drainage and in part from the water which finds its way in

between the beds of limestone; even in the driest summer the percolation gives three or four buckets of water between sunset and sunrise. The second class, of which the "great sea" in front of the Mosque el Aksa is a good type, consists of great tanks, from forty to sixty feet deep, which have been formed by making small openings in the hard overlying beds of limestone ("missae"), and then excavating the softer "malaki" beneath. The roofs are of rock, generally strong enough to stand by themselves, but in the larger cisterns supported by rough



MOUNT OF OFFENCE FROM THE VALLEY OF HINNOM.

pillars left for the purpose. The labour expended in mining out the underlying rock and bringing it to the surface through small openings must have been very great, and it seems natural to suppose that these cisterns were made before the use of the arch for covering large openings became general. The third class comprises those in which the rock has been cut



perpendicularly downwards and a plain covering arch thrown over the excavation. Such cisterns are found near the Golden Gate, beneath the platform of the Dome of the Rock, and in various places in the city. The cisterns of the second and third class were formerly supplied by aqueducts, now they have to depend on surface drainage. The fourth description of cistern is that which has been built in the rubbish of the city, and is of modern date. Cisterns of this

class are entirely dependent on the rain which falls during the winter; those which have been constructed by Europeans in convents and dwelling-houses are good, and, being carefully cleaned out every year, furnish water that is always clean and sweet. Such, however, is not the case with those in the native houses; when the rain commences, as much as possible is collected, even from the streets, which, being the common latrine of the city, are by the end of the rainy season in a very filthy state. Every duct is opened, and all the summer's accumulation of rubbish and refuse is carried from roof and courtyard to the cistern below. During the early part of summer little evil arises, but towards autumn the water gets low, the buckets in descending stir up the deposit, and the mixture which thousands then have to use as their daily beverage is almost too horrible to think of. At this time, too, a sort of miasma seems to rise up from the refuse and the fever season commences. The most remarkable cisterns are those in the Haram esh Sherif, and the cistern of Helena near the Church of the Holy Sepulchre; there are, however, a vast number both within and without the city, and some of them are of great size.

The pools or reservoirs of which remains exist at present are—the Birket Mamilla, the Birket es Sultan, the Birket Sitti Mariam, the two Pools of Siloam, and a pool near the Tombs of the Kings, without the walls; and the so-called Pools of Hezekiah and Bethesda within the city. There is also undoubted tradition of pools near the Jaffa Gate, the Gate of the Chain, and the Church of St. Anne; these are now concealed by rubbish. The Birket Mamilla collects the surface drainage of the upper part of the Valley of Hinnom, and transmits its water to the Pool of Hezekiah by a conduit which passes under the city wall a little to the north of the Jaffa Gate, and has a branch running down to the cisterns in the Citadel (see page 102). The average depth of the pool is nineteen feet; it is three hundred and fifteen feet long, and two hundred and eight feet wide; the estimated capacity is eight million gallons, but there is a large accumulation of rubbish at the bottom, and it now holds water imperfectly. The pool has not been well placed for collecting the drainage, as that from the western slope is lost, but the position was necessary to obtain a level high enough to supply the Pool of Hezekiah and the Citadel. A hole in the ground below the lower end of the pool gives access to a flight of steps leading down to a small chamber, where the conduit, which on leaving the pool is twenty-one inches square, narrows to nine inches, so as to allow of an arrangement for regulating the flow of water into the city. The Birket Mamilla has sometimes been identified with the Upper Pool of Gihon, but it is more probably the Serpent Pool mentioned by Josephus, a name which may have had its origin in the Dragon's Well of Nehemiah, which seems to have been situated to the west of Jerusalem. The Birket es Sultan (see page 102) lies in the Valley of Hinnom, but at so low a level that its only use could have been the irrigation of gardens lower down the valley. The pool does not now hold water; it is, however, of considerable extent, and would contain about nineteen million gallons. The reservoir has been formed by building a solid dam or causeway across the valley, and closing the upper end by a slight embankment; at the sides the rock is left for the most part in its natural state. Immediately

above the pool the aqueduct from Solomon's Pools crosses the valley (see page 106), and a road, which may have existed at an early date, passes over the causeway. The Birket es Sultan was repaired by Sultan Suleiman, hence its name, but it appears to have existed at an early date, and was sometimes identified with the Lower Pool of Gihon; during the Latin kingdom of Jerusalem it was called Germanus. The Birket Sitti Miriam is a small pool near St. Stephen's Gate, which still holds water; it receives little or no surface drainage, and must always have been supplied by the conduit of which the mouth is still to be seen in the north-east corner of the reservoir. The two Pools of Siloam (see pages 77 and 79) are situated in the Tyropæon Valley not far from its mouth. The upper and smaller pool receives its supply of water from the Fountain of the Virgin by means of the remarkable rock-hewn conduit which has already been noticed; the water runs off at the south-east corner, and after having been used by the washerwomen of the city passes on to irrigate the gardens below. From the centre of the pool rises the broken shaft of a column; at the south-west corner a rude flight of steps leads to the bottom; at one place there are some piers rapidly going to ruin; and all round the pool there is a large accumulation of rubbish. The remains which are seen now probably date from the twelfth century; but in the early part of the seventh century there was a round basilica, from under which the water rose, with two marble reservoirs, and enclosures with wooden railings.

The largest pool in the neighbourhood of the city was probably that which lies to the left of the main road which leads northward from Jerusalem, a little beyond the Tombs of the Kings. It is now nearly filled with soil washed down by the winter rains, but at the upper end there is still a shallow excavation which holds water, and at the lower end the scarped rock is visible. The pool is admirably situated for collecting the surface drainage of the upper branches of the Kedron Valley, but all attempts to discover the conduit by which it transmitted its water to the city have hitherto been unsuccessful.

The Pool of Hezekiah (see page 13), within the city, is situated close to Christian Street; it receives its principal supply of water from the Birket Mamilla without the walls, and it is calculated to hold about four million gallons. The masonry does not appear to be very old, and but a small portion of the pool has been formed by actual excavation. The cement is bad and out of repair, and the bottom is covered with a thick deposit of vegetable mould, the accumulation of several years. When the pool is full in winter no inconvenience arises, but in autumn, when the water gets low, exhalations rise up which have a bad effect on the health of those who live in the neighbourhood. The water is chiefly used in the Turkish "Bath of the Patriarch," whence the pool derives its local name, "Pool of the Patriarch's Bath;" the Christian name, "Pool of Hezekiah," comes from the tradition that it was made by that king, as in 2 Kings xx. 20: "Hezekiah made a pool and a conduit and brought water into the city." There is, perhaps, better reason for identifying the pool with that called by Josephus Amygdalon, where the celebrated tenth legion raised a bank against the city walls during the siege by Titus. The Pool of Bethesda, or Birket Israil, does not now hold water; it is

filled with rubbish to a height of thirty-eight feet, and receives the drainage of the houses in the vicinity (see page 66). At the east end Captain Warren discovered an overflow



ACELDAMA.

arrangement by which the surplus waters could be discharged into the Kedron Valley. The source from which it originally derived its supply of water is not known, but at a later period



SUMMIT OF THE HILL OF EVIL COUNSEL.

This weird-looking solitary tree is a landmark for miles around.

it appears to have been connected with the aqueduct which brought water from Solomon's Pools. The Birket Israil has generally been called the Pool of Bethesda, or "Sheep Pool," by

pilgrims and others who have identified it with the pool mentioned in John v. 2: "Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue



THE VALLEY OF HINNOM.

Ancient tombs on the left and terraces planted with olive-trees on the right.

Bethesda, having five porches." Two arches at the west end of the pool are said to be two of the five porches. In the time of the Crusades there was a well or pool near the Church of St. Anne, over which a church was built; this well was said to be the place where the angel troubled the waters. Eusebius and Jerome say that the Pool of Bethesda was shown at the double pools, one of which was supplied by the periodical rains,

whilst the other had reddish water, "as they say, from the sacrifices;" but they give no indication of its position. The Bourdeaux pilgrim says that the double pools were more within the city than the two large pools at the side of the Temple, and that the water was muddy and of a scarlet colour. This discoloration of the water no doubt arose from the quantity of rich red loamy earth which was carried into the pool after heavy rain. The actual position of the biblical Bethesda is uncertain; Dr. Robinson has suggested that it is identical with the Fountain of the Virgin, but the more general view is that the pool was to the north of the Temple, either in the position modern tradition assigns to it or farther to the west, where the souterrains connected with the Convent of the Sisters of Zion mark the position of a double pool in the old ditch. Near the Cotton Gate of the Haram there is said to have been a reservoir some years ago, and there was another close to the Jaffa Gate, which was called the Pool or Bath of Bathsheba on the supposition that David dwelt in the Tower of David opposite.

One of the aqueducts from Solomon's Pools is repaired occasionally and then delivers water to the cisterns of the Haram esh Sherif, and supplies some of the beautiful fountains in the city; but the repairs rarely last for any length of time, and the aqueducts may be considered as forming part of the ancient rather than of the modern system of water supply. The ancient supply was partly derived from the same sources as the modern one, but the inhabitants appear to have depended chiefly on water brought from a distance by aqueducts and stored in pools and cisterns.

Of the springs, wells, pools, &c., mentioned in the Bible and Josephus, Enrogel may almost certainly be identified with the Fountain of the Virgin, and the same spring is probably Gihon in the valley (2 Chron. xxxiii. 14), as *nachal*, the word rendered valley, is always employed for the Valley of the Kedron; the water running from the Fountain may also be identified with the waters of Shiloah (Isaiah viii. 6). So, too, the Fountain of Siloam of Josephus and the Pool of Siloam of the New Testament may be placed at the modern Pool of Siloam, which is fed from the Virgin's Fountain. There is, however, a passage in the Mishna which describes Siloam as being in the midst of the city, and Dr. Lightfoot asserts that there is a difference in the Hebrew between the Siloah of Nehemiah and the Shiloah of Isaiah; a distinction which seems, on one occasion at least, to be made by Josephus. The Septuagint, too, whilst rendering the latter Siloam, translates the former as "the Pool of the Sheep-skins." From this it may almost be inferred that there was another pool called Siloam higher up the Tyropœon Valley, a position which would be more in accordance with the conditions required by the description of the rebuilding and dedication of the walls under Nehemiah. Gihon is mentioned in two other passages in the Bible: in 1 Kings i. 33, Solomon is said to have been anointed at Gihon; and in 2 Chron. xxxii. 30, Hezekiah is described as having stopped the upper source of Gihon, and as having brought the waters straight down to the west side of the city of David. The Targum of Jonathan, and the Syriac and Arabic versions, have Shiloha for Gihon in Kings, whilst in Chronicles they agree with the Hebrew

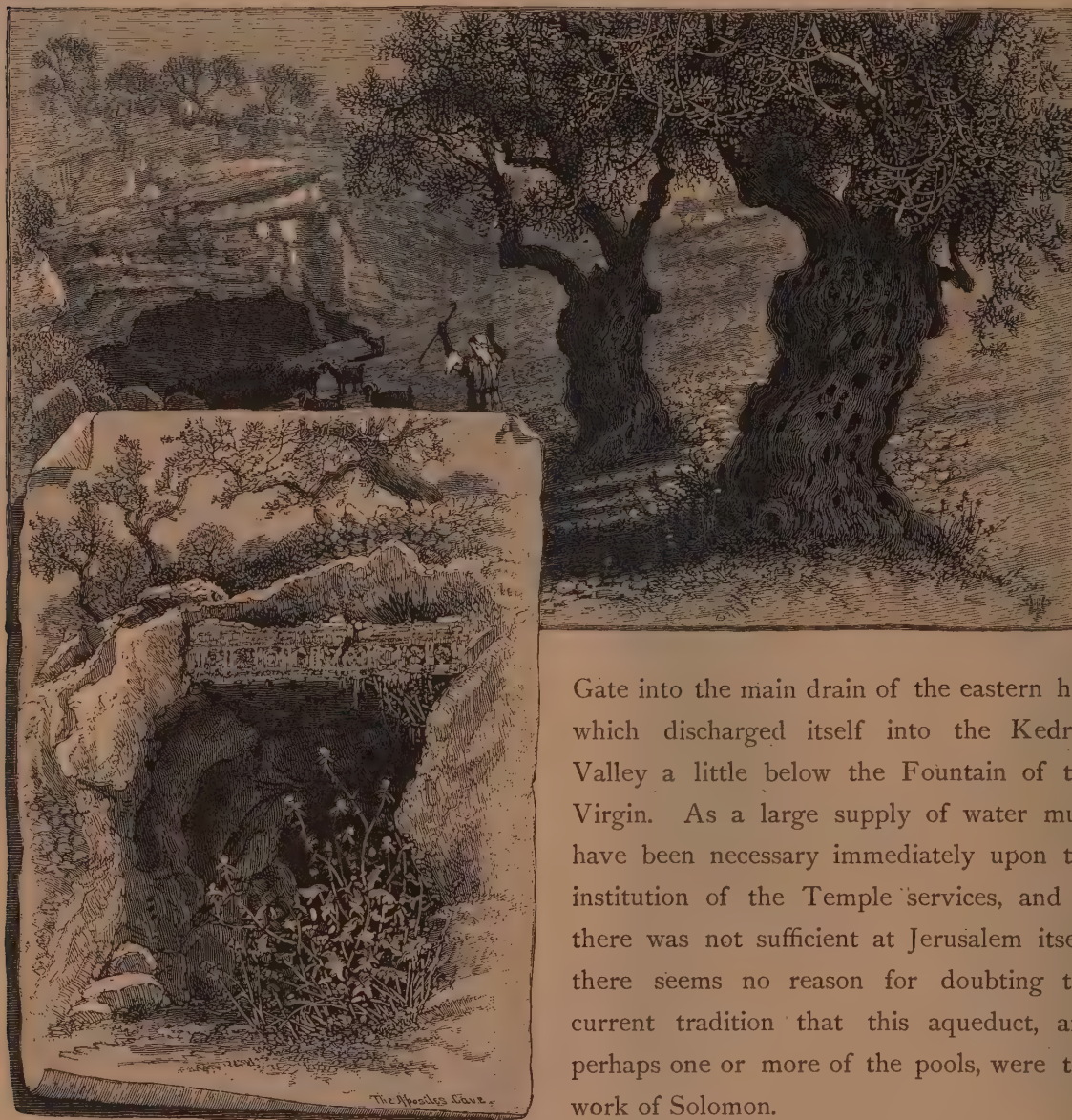
text in having Gihon. Josephus, however, states that David ordered Zadok and Benaiah to carry Solomon "out of the city to the fountain called Gihon and to anoint him there." The spring stopped by Hezekiah appears to have been some distance up the Tyropæon Valley. Its position has not yet been discovered, but the rock-hewn conduit which has been found running along the bed of the Tyropæon Valley is believed to be the work of Hezekiah, and the water which sometimes finds its way through it may come from the spring.

No well has yet been discovered at Jerusalem except Bir Eyub (Job's Well), but others may possibly exist beneath the rubbish. Close to Bir Eyub there is a remarkable work which must have involved a great expenditure of time and labour. It consists of a drift or tunnel some six feet high and from two to three feet wide, cut in the solid rock. The tunnel is more than eighteen hundred feet long, and runs beneath the western side of the bed of the valley at a depth of from seventy to ninety feet from the surface. It is reached at certain intervals by flights of rock-hewn steps. The object of this tunnel seems to have been the collection of the water running in between the beds of limestone, and it is interesting to find that a work of such magnitude was considered necessary at a level so much lower than that of the city. It clearly shows that there must always have been some difficulty in providing Jerusalem with water.

The most important system of supply was, however, that by which water was brought into the city from the south by aqueducts. The supply was derived from three sources, and the conduits were apparently constructed at different periods. They were of considerable extent, and the remains exhibit a degree of engineering skill which could not well be surpassed at the present day. The first works, and perhaps the most ancient, are those connected with the Pools of Solomon. These pools, three in number, are cleverly and well constructed in the bed of a valley not far from Bethlehem, and they are so situated that the water from each of the upper pools can be run off into the one immediately below it as the supply is drawn upon.

The water was first carried to Bethlehem, and, passing under that town through a tunnel, was finally delivered in the Temple area at Jerusalem. From the pools to Bethlehem the fall of the conduit is about one in eight hundred, but from Bethlehem to Jerusalem it is only one in five thousand two hundred. The total length is seventy thousand feet, and the total fall thirty-two feet, which gives a mean fall of less than two and a half feet per mile. This conduit, to which the name "low-level aqueduct" has been given, crosses the Valley of Hinnom a little above the Birket es Sultan (see page 106) on several pointed arches, which just show their heads above ground, and, winding round the southern slope of the modern Sion, enters the city near the Jewish almshouses. It then passes along the eastern side of the same hill, partly supported by masonry and partly through a tunnel, until, taking a sudden turn eastward, it runs over the causeway and Wilson's Arch, and enters the Haram esh Sherif at the Gate of the Chain. The numerous Saracenic fountains in the lower part of the city were supplied by pipes branching off from the main aqueduct. The channels and conduits in

the Haram esh Sherif are in such a bad state of repair and so choked with rubbish that it is impossible to trace them without excavation, but sufficient is known of them to show that there was at one time an elaborate system of waterworks, which provided for the delivery and overflow of the water brought by the low-level aqueduct. The waste overflow appears to have passed through one of the passages discovered by Mons. de Saulcy beneath the Triple



CAVES IN THE VALLEY OF HINNOM, EAST OF ACELDAMA.

Gate into the main drain of the eastern hill, which discharged itself into the Kedron Valley a little below the Fountain of the Virgin. As a large supply of water must have been necessary immediately upon the institution of the Temple services, and as there was not sufficient at Jerusalem itself, there seems no reason for doubting the current tradition that this aqueduct, and perhaps one or more of the pools, were the work of Solomon.

The works connected with the second source of water supply are, perhaps, the most interesting, on account of the great skill shown in their construction. The conduit has been called the "high-level-aqueduct," from the fact that it must have delivered water at a level more than one hundred feet above that of the low-level aqueduct, and sufficiently high to supply the western hill of Jerusalem. In a valley called Wady Byar, to the south of

Solomon's Pools, there is a place known as the "Well of the Steps," where a flight of steps gives access to a subterranean chamber from sixty to seventy feet below the surface of the valley. From this chamber a well-constructed channel cut in the rock, and varying from five to twenty-five feet in height, leads up the valley for some distance until it terminates in a natural cleft of the rock. A similar channel follows the bed of the valley downwards for



TOPHET, THE LOWER PORTION OF THE VALLEY OF HINNOM.
The village of Silwán on the right, and the south-east corner of the Haram wall on the left.

more than four miles, until it issues from the ground near a solid dam of masonry which extends right across the valley. This great tunnel, to facilitate the construction of which several shafts from sixty to seventy feet deep were sunk in the bed of the valley, was intended to catch the flood water of the valley, the dam being probably made to retain the water or prevent its running off before it had filtered down to the channel. There are a few small

springs in the side valleys which contributed to the supply, but the principal source was the flood water. This mode of collecting water is very common in Persia and Afghanistan, where the underground conduit is called a *kariz*; but it is doubtful whether another instance could be found of a tunnel nearly five miles long cut in hard limestone. About six hundred yards below the dam the conduit enters another tunnel, seventeen hundred feet long, which at one point is one hundred and fifteen feet below the surface of the ground. Eleven shafts were sunk to aid the work of excavation, and the passage is in places fourteen feet high. After passing through the tunnel the conduit winds round the hill to the valley in which the Pools of Solomon lie. It then crosses that valley above the upper pool in an underground channel which tapped the Sealed Fountain, and formerly brought it, with its own waters, to the high level in Jerusalem. After leaving the pools the aqueduct at first runs along the side of the Valley of Urtas, but at a point not far from Bethlehem it enters a tank, and thence, when perfect, carried the water over the valley near Rachel's Tomb by means of an inverted syphon. This syphon was about two miles long, and consisted of perforated blocks of stone set in a mass of rubble masonry some three feet thick all round. The tube is fifteen inches in diameter, and the joints, which appear to have been ground or turned, are put together with an extremely hard cement. The whole work is a remarkable specimen of ancient engineering skill, and the labour bestowed on the details excites the admiration of all travellers. This portion is known amongst the native peasantry as the "Aqueduct of the Unbelievers." On approaching Jerusalem all trace of the conduit is lost. It has evidently been destroyed during one of the many sieges, and the point at which it entered the city is still uncertain. The most interesting feature, however, is that the supply was brought to Jerusalem at an elevation of twenty feet over the sill of the Jaffa Gate, and that the conduit would have been able to deliver water to the highest part of the city, and so provide an adequate supply for the whole population. Some persons have supposed that the high-level aqueduct supplied the Birket Mamilla and thence the Citadel; but it seems not improbable that the conduit wound round the head of the Valley of Hinnom and entered the city at the north-west angle, where the Tower Psephinus stood. This view is supported by the discovery some years ago of a conduit within the Russian consular enclosure, which was afterwards found in some ground belonging to M. Bergheim without the city, and beneath the house of the Latin Patriarch within the walls. The direction of this conduit was towards the tower which most nearly agrees with the Hippicus of Josephus, that at the Jaffa Gate; and thence the water was in all probability carried onward to the Temple enclosure by the conduit which was discovered far below the level of the present surface when the English church and vicarage were built. The date of the high-level aqueduct has been the subject of some discussion, without any very satisfactory result. There is, however, a passage in Josephus which seems to throw some light on the question. In describing Herod's Palace, which occupied the site of the present Citadel, the historian states that "there were, moreover, several groves of trees and long walks through them, with deep canals and cisterns, that in several parts were filled with brazen



JERUSALEM FROM THE SOUTH.

Showing the position of Bir Eyúb (Job's Well) just below the junction of the Kedron and Hinnom Valleys.

statues, through which the water ran out." This seems to imply the constant presence of running water; and as the palace with its gardens was distinctly the work of Herod the Great, it will perhaps not be very wrong to ascribe the construction of the aqueduct, with its remarkable syphon, to that monarch. The only known instance of a similar syphon is at Patara, in Asia Minor, but it does not show such high constructive skill as that at Jerusalem.

The third source of supply was derived from several springs in a valley, Wady Arúb, to the left of the road from Jerusalem to Hebron. One of the springs is estimated to yield as much as one hundred thousand gallons a day.

It will thus be seen that Jerusalem was during the brighter period of its history well supplied with water; and it may be inferred, from the numerous cisterns and conduits that have been found, that the supply was distributed throughout all quarters of the city. An English lady known throughout the world for her many kind actions, the Baroness Burdett Coutts, has on more than one occasion expressed a wish to construct at her own cost works which would give to every one in Jerusalem the most priceless of all gifts in the East, good water; but hitherto all efforts to overcome the difficulties thrown in the way by the local government have been unavailing.

The population of Jerusalem may be estimated at about twenty-one thousand, of which seven thousand are Moslems, nine thousand Jews, and five thousand Christians. The Moslems belong for the most part to the same race as the peasantry of Palestine, representatives it may be, though with a large intermixture of foreign blood, of the Jebusite that dwelt in the land. The higher classes, as a rule, pass most of their time in the bath, the mosque, or the bazaar, smoking, praying, or gossiping. The Turks, who for the most part belong to the official class, are very inferior to the Arabs in education and capacity; whilst the fellahin are chiefly remarkable for their fine physique, and that keenness in barter which seems to distinguish the descendants of the ancient races that peopled the eastern shores of the Mediterranean.

The Jews are divided into three principal divisions, the Sephardim, the Ashkenazim, and the Karaim. Nothing can be more striking than the marked difference in appearance and costume between the Sephardim and Ashkenazim. The former are far superior in culture and manners; they have generally dark complexions, black hair, and regular features; they are fairly industrious and honest; they dress in Oriental costume, and are not wanting in a certain dignity. The Ashkenazim, on the other hand, have pale complexions and flaxen hair, from which two long love-locks hang down, one on either side of the face; and they always wear the long Eastern robe (caftan), with a hat of felt or fur (see pages 40 and 82). The Sephardim speak Spanish, and trace their descent from the Jews who were driven from Spain by Ferdinand and Isabella at the end of the fifteenth century; hence their name from Sepharad, the Spain of the Rabbins. They are Ottoman subjects, and their chief rabbi, who bears the title of Hakim Bashi, is a recognised official and has a certain degree of civil authority. The Sephardim have a curious tradition that their ancestors were settled in Spain before the date of the Crucifixion, and they thus claim to be exempt from the consequences of the outcry of the Jews, "His blood be upon us and our children." The Ashkenazim are chiefly of Polish origin, they or their immediate ancestors having come from German, Austrian, or Russian Poland. They are subdivided into Peroshim (Pharisees) and Khasidim (Cabalists). The former accept the Talmud, whilst the latter believe also in oral tradition and the transmigration of souls, study the Cabala, and in their religious worship

sometimes run into wild excess. The Karaim or Karaites, who do not acknowledge the authority of the Talmud, form a small community apart from the other sects.

Much has been done during the last twenty years to ameliorate the condition of the Jews at Jerusalem by Sir Moses Montefiore, Baron Rothschild, and other wealthy European Jews, and every year sums of money are sent for distribution amongst the poor.

The Christians are divided into a number of sects, of which the Orthodox Greek Church is the most influential. The Greek community consists of monks, nuns, shopkeepers, &c., very few of whom are natives of the country. The Patriarch of Jerusalem, who has several sees in Palestine subject to him, resides in the great monastery of St. Helena and Constantine.

The Armenians are few in number, but they form a thriving community, and occupy one of the pleasantest quarters of Jerusalem (see page 102). The Armenian Monastery, with its church dedicated to St. James, is the largest and richest in the city. The spiritual head of the Armenians is the Patriarch of Jerusalem, a well-educated man, who resides in the monastery.

The Georgians are now an insignificant body, but they had at one time eleven churches and monasteries in the Holy City, and even as late as the commencement of the sixteenth century had many rights and privileges not accorded to other Christians. All that now remains to them is the Convent of the Cross, about half an hour's ride from Jerusalem.

The Syrians or Jacobites, so called from Jacobus Baradæus, a heretical monk who lived in the sixth century, are few in number, and have as their sole possession in Jerusalem the little monastery known as the House of St. Mark.

The Copts have a large monastery close to the eastern end of the Church of the Holy Sepulchre, which was repaired a few years ago with funds provided by wealthy Copts in Egypt; they have also a monastery near the Pool of Hezekiah.

The Abyssinians occupy a few cells in the ruins of a monastery above the Chapel of Helena. They are extremely poor, and are said to have had much of their revenue and some of their buildings taken from them by their powerful neighbours the Copts.

The Latins or Roman Catholics are the most numerous of the Western Christians. They possess the well-known Monastery of St. Salvator, the Church of the Scourging in the Via Dolorosa, the Convent of the Sisters of Sion, the Garden of Gethsemane, and other places. There is an excellent printing-press attached to the monastery, schools for both sexes, an industrial school, and a hospital. The monastery and other establishments are in the hands of the Franciscan monks, most of whom are Spaniards or Italians. Some of the monks are men of education and culture, and the printing-press has produced useful works in different languages. In 1847 the Latin patriarchate, which had been in abeyance since the latter part of the thirteenth century, was revived, and Monsignor Valerga, who died in 1873, was appointed Patriarch. The Greek Catholic and Armenian Catholic Churches are affiliated to the Latin.

The Protestant community, though small, is active in good works, and there are several excellent Protestant establishments in the city and its vicinity. The schools especially have had a marked effect, not only in supplying a good education themselves, but in inciting other

communities to improve their own schools, or to found schools when they had none. There are boys' and girls' schools for Jews, proselytes, and native Arabs, an industrial school for Jews, a church and parsonage, a hospital, a German girls' orphanage, a German boys' orphanage, a lepers' hospital, the hospital of the Kaiserswerth Deaconesses, a German Hospice of St. John, &c. The Protestant Bishop, under an agreement between England and Prussia, is nominated alternately by either power; the first Bishop, Dr. Alexander, was nominated



BIR EYUB—JOB'S WELL.

by England, the second, Dr. Gobat, by Prussia, and the present Bishop, Dr. Barclay, by England.

The full effect of the efforts which have been made to ameliorate the condition of the people of Jerusalem has, perhaps, hardly yet been felt, but gradually and surely education, with all its civilising influences, is forcing its way amongst all classes, and a time may be looked forward to, in the not far distant future, when the good seed sown in the Holy City will bear fruit throughout the length and breadth of the Holy Land.

BETHLEHEM AND THE NORTH OF JUDÆA.



OLIVE GROVE BELOW BIR EYUB—JOB'S WELL.
Watered by the Brook Kedron.

FEW rides can compete in memories and associations with those six miles of uphill and downhill between Jerusalem and Bethlehem. By that track—for roads in the East are as unchangeable as springs—Abraham with his son must have come up and caught their first glimpse of Mount Moriah. Two generations later, and on it Jacob made his mournful halt and buried his best-loved wife. Across the valley did David muster the mighty men of Judah for the assault on the stronghold of the Jebusites. And in the peaceful days of his son, down this road, then smooth



and paved, the chariot of Solomon must often have passed as he went to visit his favourite gardens at Etham. Here, too, after the lapse of a thousand years, the mother of David's greater Son wearily trod the last stage of her journey to be enrolled in her ancestral town, and there to give birth to the world's Saviour.

We leave Jerusalem by the western or Jaffa Gate. On the right, just above us, is the Birket Mamilla, or Upper Pool of Gihon, which still supplies the Pool of Hezekiah inside the walls with the drainage from the Moslem cemetery. Just below, on the left, at the head of the Valley of Hinnom, we pass the Birket es Sultan, or Lower Pool of Gihon. On their disputed identity we need not enter, though the lower pool, at least in its present form, appears to have been repaired, if not constructed, by the crusading besiegers of Jerusalem. In curious contrast with the antique surroundings, on the slope of the hill, opposite the lower pool, stand a modern windmill and rows of smart cottages, the gift of Sir Moses Montefiore—the Peabody of Jerusalem—for the benefit of his oppressed Hebrew brethren. And now we cross the valley, or rather plain, of Rephaim, the scene of two of David's encounters with the Philistine army, and for the identification of which we have at least the authority of Josephus. The road is rough and stony, for wheel carriages there are none. Nor less stony is the plain in winter, though in springtime all is clothed with a rich carpet of flowers, short and dense. Here and there we may trace on the slopes above us the broken aqueduct which by Solomon's care once conveyed the water supply of Jerusalem from the pools and springs of El Burâk. The first architectural feature on our road is the Convent of Mar Elyas, grey, grim, and unattractive, with a cold-looking wall almost concealing the inner buildings. The Greek monks will solemnly assure you that on this very spot Elijah lay down to rest when he fled from Jezebel, not under a juniper, but an olive, and that here angels miraculously supplied his needs. In proof of the truth of the tradition they will show, close to their gate, a shallow depression in the smooth rock, the mark of the prophet's body when he reposed here. The view, however, will repay the traveller who hesitates to accept the tradition. We catch a glimpse of Bethlehem climbing the shoulder of the ridge, and we can see a corner of Jerusalem, though the hill of Evil Counsel, with the tree on which a very modern tradition says Judas hanged himself, shuts out the minarets of Moriah. But the wild landscape eastward, with rugged hill and deep glen, wanting but forest to make it impressive, tells us how closely we are skirting the wilderness of Judæa, while a long ruddy line, the crest of the ridge, or rather the wall, of Moab, forms the distant horizon.

A sharp descent, and we halt by a modern "wely" or roadside chapel—a small square whitewashed piece of masonry surmounted by a central dome. It is Rachel's Tomb (see page 126). Here at least we have not our dreams and musings disturbed by the intrusion of the topographical sceptic. For once we have an undisputed site. Israelite, Christian, and Moslem have but one tradition respecting it, and all agree in recognising the spot where, when Jacob "journeyed from Bethel, and there was but a little way to come to Ephrath, . . . Rachel died and was buried on the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her



CHURCH OF THE NATIVITY, BETHLEHEM.

grave." The pillar has long since perished, though it existed there in the time of Moses, but other structures have preserved the memory of the spot. The present tomb, a Saracenic building, subsequent certainly to the Crusading times, is neither rich nor imposing, but no sumptuous mausoleum is needed to keep in memory the grave of Rachel—beautiful, beloved, untimely taken away. The Jews, who never accept a Christian or Moslem tradition, still pay visits of sympathy to this spot, which, as in the case of many other Old Testament worthies, the Moslem rulers open to Jew and Christian alike. It is mentioned by Jerome and in the Crusading chronicles, and was visited by Maundrell two hundred years ago. We may well recall how the prophet represents Rachel sitting weeping for her children as the long train of captive exiles passed from the south on their way to Babylon, and note how the tomb is close to the roadside; and then as we see Bethlehem not a mile distant we understand how aptly the Evangelist transfers the figure to the Massacre of the Innocents by Herod.

Crossing the shallow valley from Rachel's Tomb we rapidly wind up towards Bethlehem. There are various soil-covered heaps, the remains of ancient villages, here and there, and the modern guide will readily point out Ramah; but for this identification there is no good warranty, and the name Ramah, or some equivalent, is common all over the country applied to any ruin on a hill.

A steep ascent leads up to Beit-Lahm, "the house of flesh," a phonetic accommodation of the ancient name Bethlehem, "the house of bread." The hillsides are irregularly scarped with terraces sweeping round the eastern shoulder, on which are many gnarled and silver-grey olive-trees, while many a fig-tree occupies any spare corner, and vines are trained over the irregular walls of the terraces. Below them is a fine velvet turf, on which tethered goats are feeding. All bespeaks a care and cultivation uncommon in Palestine, for the inhabitants of the little town above are Christians, and till the soil with perseverance and patience unknown to their Moslem neighbours. The loosened earth under the olive-trees is carpeted in spring with brilliantly coloured annuals and bulbs, bewildering in their variety and dazzling in their brightness. Most conspicuous is the gorgeous scarlet anemone, pimpernels yellow and blue, hyacinths, and especially a lovely pink campion.

The town itself, no longer walled, is still confined within its ancient limits. There are no suburbs, and in fact, planted on the crest of a narrow spur that projects eastward from the central ridge and then abruptly breaks off, it has no room to expand. The white chalky ridge crowned with the long narrow street, with various alleys on either side of it, presents us with one of the few remaining specimens of an old Jewish city, for, excepting in the disappearance of the wall, it is probably unchanged in architecture and arrangement from what it was in the days of David.

We can ascend to the roof of one of the houses in the main street, for the owner will give the Western traveller a hearty welcome, and here we can take in at a glance the chief features of the landscape. Looking eastward, the great pile of buildings, without any definite architectural features outside, is the famous shrine of the Church of the Nativity, and the

three convents—Latin, Greek, and Armenian—which surround it. The view is girt with Bible scenes. We see beyond the convents the bare wilderness of Judah creeping up almost to the very foot of the ridge. But a belt of rich green intervenes, the cornfields of Bethlehem. Here, probably, Ruth gleaned in the fields of her husband's kinsman. A little knoll of olive-trees surrounding a group of ruins marks the traditional site of the angels' appearance to the shepherds, Migdol Eder, "the tower of the flock." But the place where the first "Gloria in excelsis" was sung is probably farther east, where the bare hills of the wilderness begin, and a large tract is claimed by the Bethlehemites as a common pasturage. Here the sheep would be too far off to be led into the town at night; and exposed to the attacks of the wild beasts from the eastern ravines, where the wolf and the jackal still prowl, and where of old the yet more formidable lion and bear had their covert, they needed the shepherds' watchful care



VIEW OF THE SHEPHERDS' FIELD, FROM BETHLEHEM.
Looking towards the east, the mountains of Moab in the distance.

during the winter and spring months, when alone pasturage is to be found on these bleak uplands.

Looking a little to the north of the Shepherds' Tower we see the Well of David, a few minutes' walk from the town—not a spring, but a large, deep, rock-hewn cistern into which the water percolates (see page 134). There are narrow openings through which the supply can be reached. When David exclaimed, "O that one would give me to drink of the water of the well of Bethlehem that is at the gate," he was hiding in the Cave of Adullam. We can picture how, while the Philistines had but a small garrison in the town itself, and their main camp outside to the north, David's men broke through the garrison and drew water from the well without entering the Philistines' camp. All these and many another event in the story of the shepherd-king pale before the event which the pile of masonry in front of us records—the Saviour's birth. If it be not the exact spot, the error cannot be one of many hundred yards. The Church of the Nativity is supposed to cover the site of the inn or caravanserai in which our Lord was born. The Chapel of the Manger appears to have been a rude grotto hewn out

of the side of the rock, and may once have been connected with a dwelling-house or a stable, or had some access for cattle, though the whole site has been so altered in shape by building that it is difficult to form any decided opinion. Very often in the ruined cities of the hill country we find several rooms hewn out of the side of the hill, and a large open cavern adjoining, evidently intended for the cattle. In some, as at Tekoa, and across Jordan, near



IN THE SHEPHERDS' FIELD, BETHLEHEM.

A shepherd watching a flock of the long-eared and long-tailed sheep common in Palestine.

Arak el Emir, the mangers still existing leave no doubt as to their use. The caravanseraï which may have stood here was probably the very one founded by Chimham, son of Barzillai (Jer. xli. 17). It is pleasant to believe, when we reasonably may, in the identity of traditional sites, and for this one much may be said. It is at least far older than the time of Constantine, which cannot be affirmed of many of the holy sites. So far back as the days of Justin Martyr, in the earlier part of the second century, the place of our Lord's birth was pointed out in

"a certain cave very close to the village;" and Constantine lost no time in destroying an idolatrous grove and shrine to Adonis, which Hadrian had impiously fixed here to pollute the spot. Under the direction of Helena a splendid basilica or Christian church was erected. This still remains, having escaped destruction during the many convulsions which have

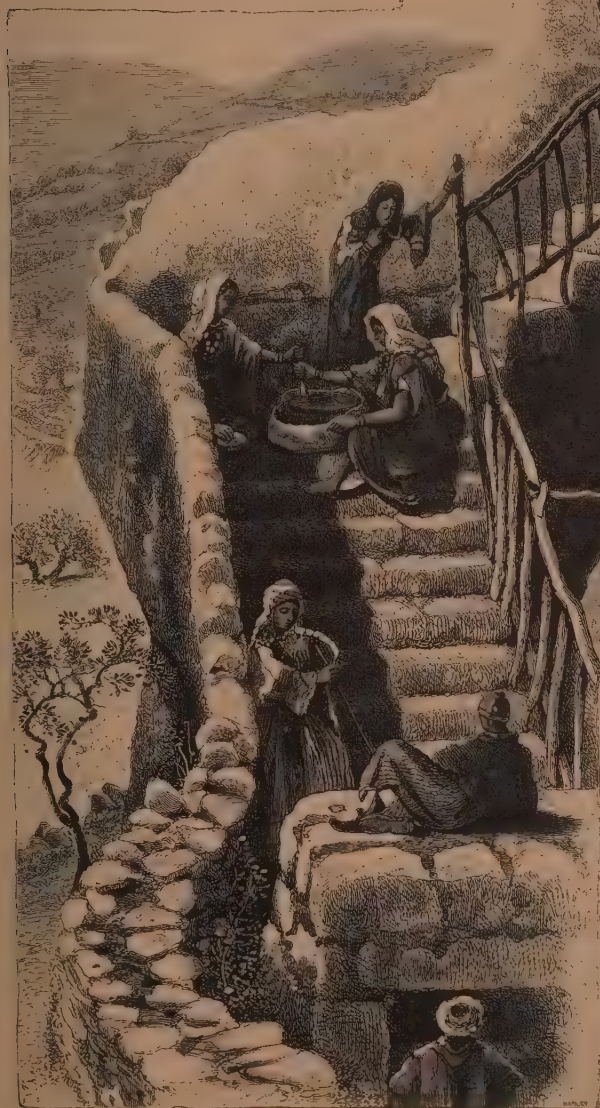


RACHEL'S TOMB.

The terraced hills of Beit Jâla, the ancient Giloh, in the background.

ravaged the country for centuries. It has been added to, slightly altered, or, as modern architects would term it, "restored" occasionally, notably by the Emperor Justinian, but in its main features it is unchanged, the oldest existing Christian church not only in Palestine, but in the world. Justinian may have added to the central nave and its four side aisles. The three

convents gradually rose as accretions after the time of Jerome. The Emperor Manuel Comnenus, about A.D. 1160, covered the walls with the glass Byzantine mosaics, a large portion of which, though sadly mutilated, still remain; but the central basilica (as shown in the steel plate), with its noble monolith shafts of red and white marble, and the Corinthian capitals of a late style, with the cross sculptured on them, are agreed by the best architectural authorities to be veritable Constantinian work. The plan of the building is exactly the same as that which



EXTERNAL STAIRWAY OF A HOUSE AT BETHLEHEM.

Two women grinding corn on the stairs.



Eusebius gives of the Church of the Holy Sepulchre at Jerusalem as erected by Constantine. We have been

struck, when examining the numberless ruined churches of the plains of Moab and Gilead, by the miniature resemblance which most of them bear in design to this, pointing pretty clearly to their date. There is an outer court or western porch, now much dilapidated, then the wide nave with two rows of eleven columns each on either side, forming four aisles, and a shallow chancel of *three* apses. The double aisles and

triple apse are frequently seen east of Jordan, as in the church on Mount Nebo, and in those of Ziza. Beneath the central apse is the Grotto of the Nativity.

The church escaped destruction when the Caliph Hakim laid waste the Church of the Holy Sepulchre and all the other sacred sites. It was protected by special efforts of the Crusaders in the First Crusade, in A.D. 1099, and again, in the Sixth Crusade, Frederick II. succeeded in preserving it; and within its walls Baldwin I., King of Jerusalem, was crowned. We are told that Baldwin refused to be crowned with a circlet of gold in the city where our Lord had worn His crown of thorns, and therefore selected Bethlehem as a holy site, but



CHAPEL OF THE NATIVITY, IN THE CRYPT OF THE CHURCH OF ST. MARY, BETHLEHEM.
The star within the grotto on the left marks "the Place of the Nativity;" on the right is the Altar of the Adoration of the Magi.

out of view from Jerusalem, the city of Christ's sufferings. His predecessor Godfrey, the first king, in the like spirit, had refused to assume the crown at all within the Holy City, and declined any higher title than Baron of the Holy Sepulchre. But the English visitor will not forget to notice its roof, no longer of cedar of Lebanon, but actually of English oak—huge beams provided by King Edward IV., A.D. 1482, in conjunction with Philip of Burgundy—and once covered with English lead, which the Moslems have stripped to provide themselves with ammunition. The roof is framed like one of a little earlier period which still exists intact on the dormitory of the Benedictine Priory of Durham, now

the Chapter Library. Two winding sets of stone steps on the north and south lead us down to the Chapel of the Nativity below. After passing several rock-hewn chambers we reach the hallowed spot. Very little of the original can be seen, as almost all is cased in marble; but just enough appears to show by the glimmering lamps that it is really an old cave. A silver star let into the pavement marks the birthplace; a marble trough represents the



AN EXAMPLE OF A PEASANT'S HOME, WITH ITS MANGER, IN A VILLAGE OF PALESTINE.

The raised dais is occupied by the family. The steps over the arch lead to a store-place for grain, &c.; dried fruits hang from the rafters. The rude recess on the left contains mattresses, cushions, and coverlets.

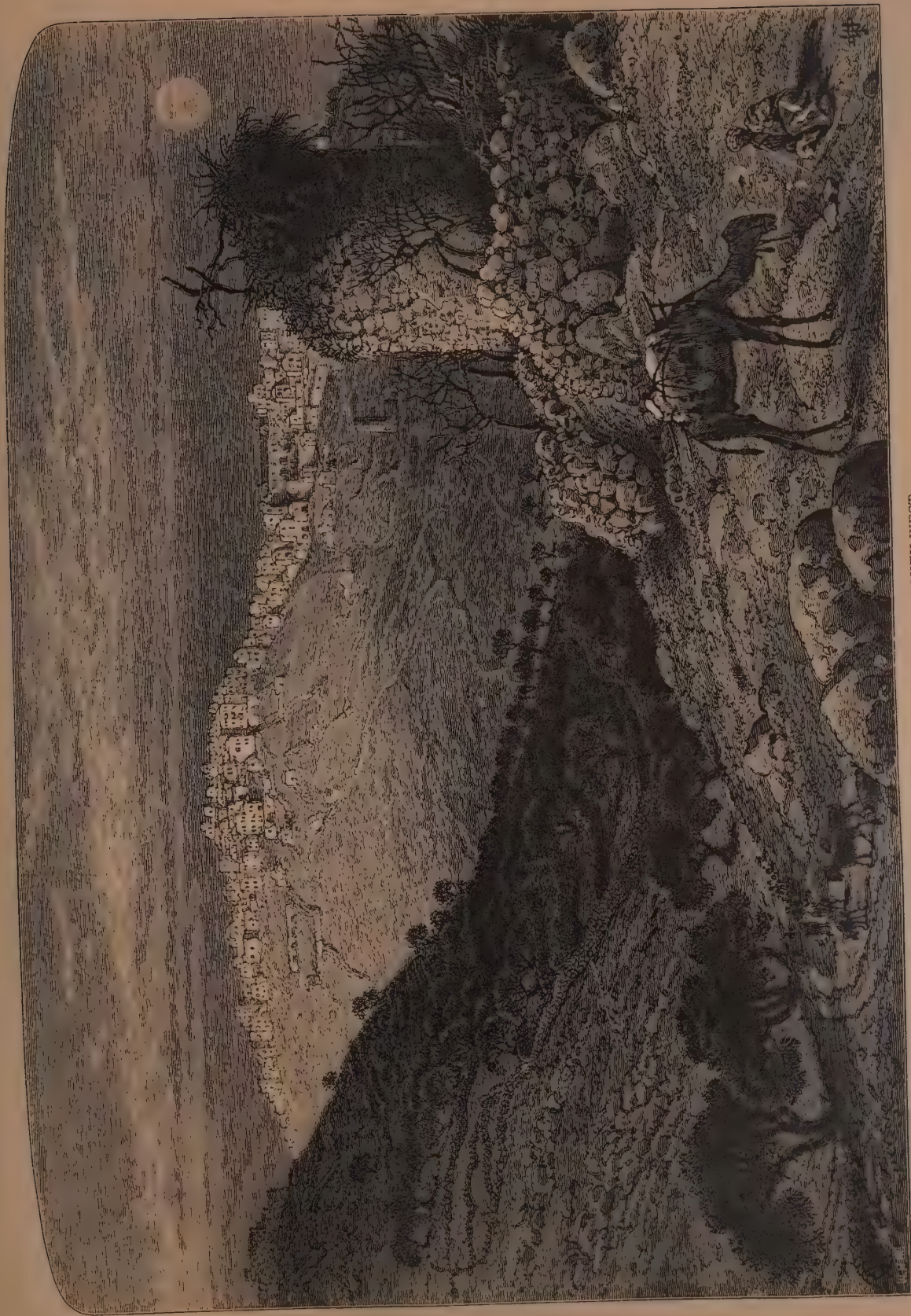
manger—the original being said to be transferred to Sta. Maria Maggiore, in Rome; and the sides are hung with comparatively modern pictures. This grotto is common to all the sects. Adjacent is the Latin Chapel, with very old paintings; and passages lead to various caverns, the tombs of Eusebius, of Paula and Eustachia, the devout friends and companions of St. Jerome, but most interesting of all, the tomb of St. Jerome himself. From it is an opening to another rock-hewn chamber, which must ever have a fascination for the biblical

student. Here for thirty-four years the aged and venerable father studied and wrote. Driven from Rome by the bitterness of theological partisanship, his fiery spirit found rest and employment in seclusion on the site of the cradle of the Christian faith. Here in his cavern-home he fasted and prayed. But here, above all, he carried out and completed what he had years before begun, the revision of the various versions of the Scriptures, and from this dark cave proceeded that precious heritage of the Christian Church for all time, the Latin version so well known as the Vulgate. Besides his great work he was ceaseless as a pamphleteer. Epistles, tractates, commentaries issued with marvellous rapidity from the Grotto of Bethlehem, till we possess one hundred and fifty epistles, sixteen treatises, thirteen volumes of commentaries, besides his Latin version and his translation and continuation of the History of Eusebius. Verily there were giants in those days. Nor can we forget that closing scene of all, which Domenichino has commemorated for all time in his immortal picture, when the aged saint, with his mortal frame worn and exhausted by years and labours, but rejoicing and triumphant in spirit, on the threshold of the next world receives the communion and yields up the ghost.

We shall see as we travel through Judæa how potent was the influence and example of St. Jerome in the caves and rock-hewn cells which fill the cliff sides of the Jordan Valley and stud the rest of the country, the homes of the anchorites and the small religious communities which sprang from Bethlehem, the faithful copyists of the austerities but not of the activities of the mighty Latin father.

Not content, however, with the historical, the traditional has been largely drawn upon for sacred localities. We leave the convent, and among the many little hillside caves, partly natural and partly artificial, is one which in popular estimation is second only to the Grotto of the Nativity. This is the Milk Grotto, of which an engraving is given (see page 135). It has no special feature beyond the unusual whiteness of the soft chalk out of which it is excavated. The story told is that here Joseph and the Virgin Mother concealed themselves and the Divine Infant before their flight into Egypt from the fury of Herod, and that some drops of the Virgin's milk gave the rock its peculiar whiteness. The place is consequently the resort of numbers of pilgrims, drawn especially by the belief that the application of a fragment of the rock will produce an abundant supply for any infant at the mother's breast. As the rock is very soft, there is no difficulty in breaking off fragments, which are carried as precious charms into all the Christian countries of the South and East.

As we descend into the valley, the corn-fields of Bethlehem, we are reminded by the peep we have just had of the Mountains of Moab how near we are actually to the home of Ruth. In the afternoon especially the western sun lights up the long distant line with a delicate pink, which gives an impression of nearness wanting in the morning, when they loom grey in front of the rising sun, or at noon, when there is generally a heat haze between us and them, caused by the evaporation from the Dead Sea. Most travellers visit Bethlehem in the early spring, long before the corn is ripe; but there are few parts of the country where the customs



BETHLEHEM, FROM THE SOUTH-WEST.

of the people in harvest may be more freely studied than in Christian and peaceful Bethlehem. They are a practical commentary on the Book of Ruth. The corn-plain is, and always was, held in individual proprietorship, while the outlying and unfenced district beyond (*fores*), the "forest" of our ancestors in England, though strictly held by the townsmen as against all others, yet is pastured by all in common, according to regulations agreed on, exactly like the old common rights of many an English village before the days of Enclosure Acts. Fences there are none, but every here and there we see the stone set up, the landmark, a straight line from which to the next stone marks the boundary of each property. The stone is generally a rude undressed block partially sunk in the ground. We have seen an ancient Roman milestone thus used. When we note how very easy it would be for the dishonest to move the stone a few feet without detection, we can well understand the curse pronounced on the man who should remove his neighbour's landmarks. The harvest-field is a merry scene. The whole village turns out, and the children and aged are as busily employed in gleaning as the able-bodied of both sexes in reaping. But as the harvest is earlier on the plains than in the hills, commencing in April, and in the Jordan Valley sometimes in March, many labourers come down to work for hire, sleeping on the field by night, and bringing their families with them, who share with the residents the privilege of gleaning. Reaping is not made a toilsome labour, for weather is certain, and we have seen a whole row of reapers using their sickles as they sat, and working their bodies along after the corn without attempting to rise. This, however, is rather Moslem than Christian fashion. The farmer or proprietor still, as he walks up to the reapers, salutes them in the very words of Boaz, "The Lord be with you" (*Allah aleikum*), and the response is still the same, "The Lord bless thee." The threshing-floor is generally on the spot, so that it is not necessary to carry the crop in bulk far for threshing, and by the *baider* the owner and his family sleep, as did Boaz, generally under a tent, while the labourers from a distance lie on the ground around. The poor gleaners sit down by the roadside, as Ruth did, and beat out with a stick on their heavy veils the ears they have gleaned, to save the labour of carrying home the straw. Meantime the reapers prepare their simple evening meal. A small heap of stubble or straw is kindled, the ears cut off are tossed on the fire, and as soon as the straw is consumed, they are dexterously swept from the embers on to a cloak spread on the ground. They are then beaten out and winnowed by being tossed into the air, and eaten without further preparation. The green ears become half charred by the roasting, and there is a pleasant mingling of milky wheat and a fresh crust flavour as we chew the parched corn. Sometimes the corn is held in bunches over the fire till the chaff is burned off, instead of being tossed into the blaze. Of course the privilege of supplying themselves from the field by the labourers is never disputed. The boisterous mirth and rude practical joking which fill up the evening after the supper remind us that Boaz's caution to his young men to behave respectfully to the damsel was likely to be no less needful then than now. The barley harvest is finished sometimes before the wheat harvest begins; thus Ruth gleaned "unto the end of barley harvest and of wheat harvest."

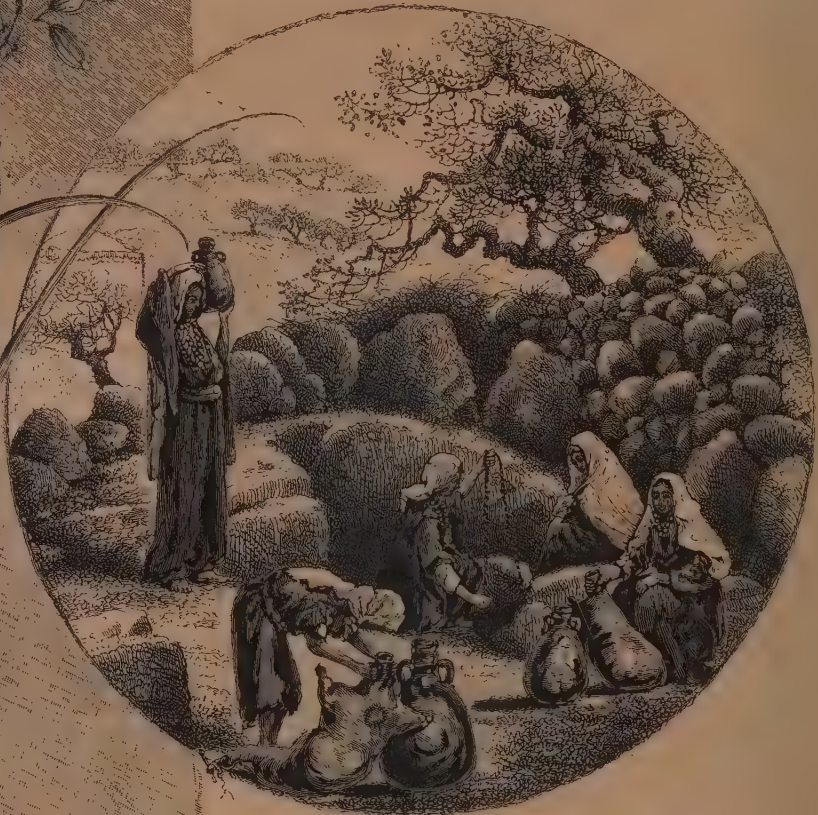
We read that Boaz bid Ruth hold her veil, into which he put six measures of barley. The same veil, a large cotton or linen cloth, is still worn by the women of Bethlehem, and is still ample and strong enough to hold six measures of corn. The women of Bethlehem are



MOTHER-OF-PEARL WORKERS OF BETHLEHEM,
Making beads for rosaries.

now not only the best-looking, but the best-dressed women of Palestine. Perhaps they owe their beauty to the Norman blood in their veins, for there is little doubt the Christian population is descended from the knights of the Crusades and their followers. But their dress

is certainly not Western, and was probably adopted by the settlers. Many of the towns and even villages of Palestine have peculiar female costumes, like the different cantons of Switzerland. The head-dress of the Bethlehemite lady is a stiff flat-crowned brimless hat, from three to five inches high in front, and longer at the back; it is generally almost covered with rows of gold or silver coins, and from each side of it a string of larger coins is suspended. This head-dress is sufficiently

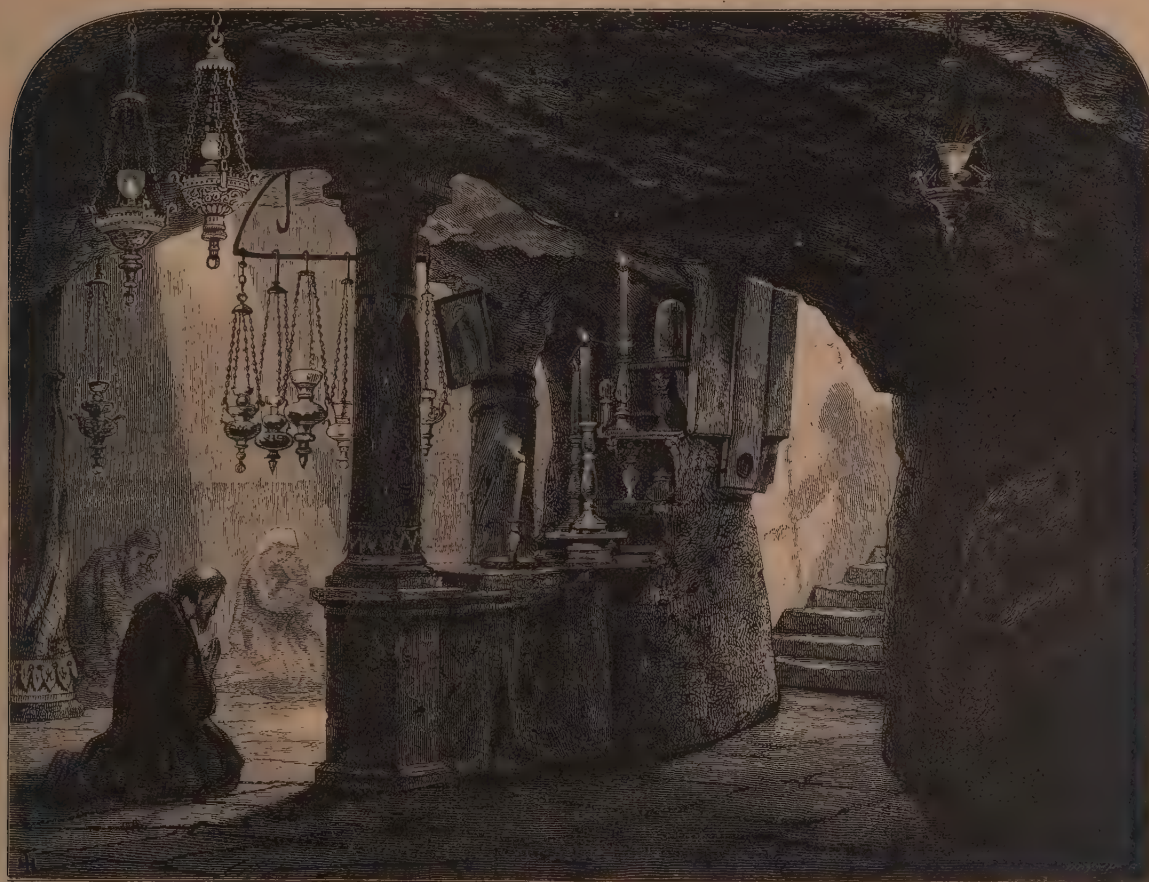


DAVID'S WELL.
Bethlehemite women filling goat-skins and water-jars.

firm to support the large white linen veil, which should be folded neatly over it so as to hide all but the lower row of coins which rests on the forehead. The veil is generally about two yards long and not quite a yard wide, and is often embroidered at the ends with coloured silk. It falls in graceful folds upon the shoulders and down the back, and is drawn partly across the face in the presence of Moslems or strangers. The principal garment, and often the only one, is a

long blue or striped gown, girdled at the waist, with very wide and long pointed sleeves. The front of this gown above the waist is always more or less ornamented with embroidery or appliqué work of red, yellow, and green cloth. Over the gown those who can afford it wear a bright red short-sleeved jacket, reaching to the waist or to the knees. When women are at work indoors they often fasten back the long sleeves of their gowns and wear small head-veils, as shown in the illustration page 133.

These Bethlehemite women lead no idle lives. The engraving on page 127 represents them grinding corn on an open stairway, and often, after having toiled in the fields through the



THE MILK GROTTO, BETHLEHEM.

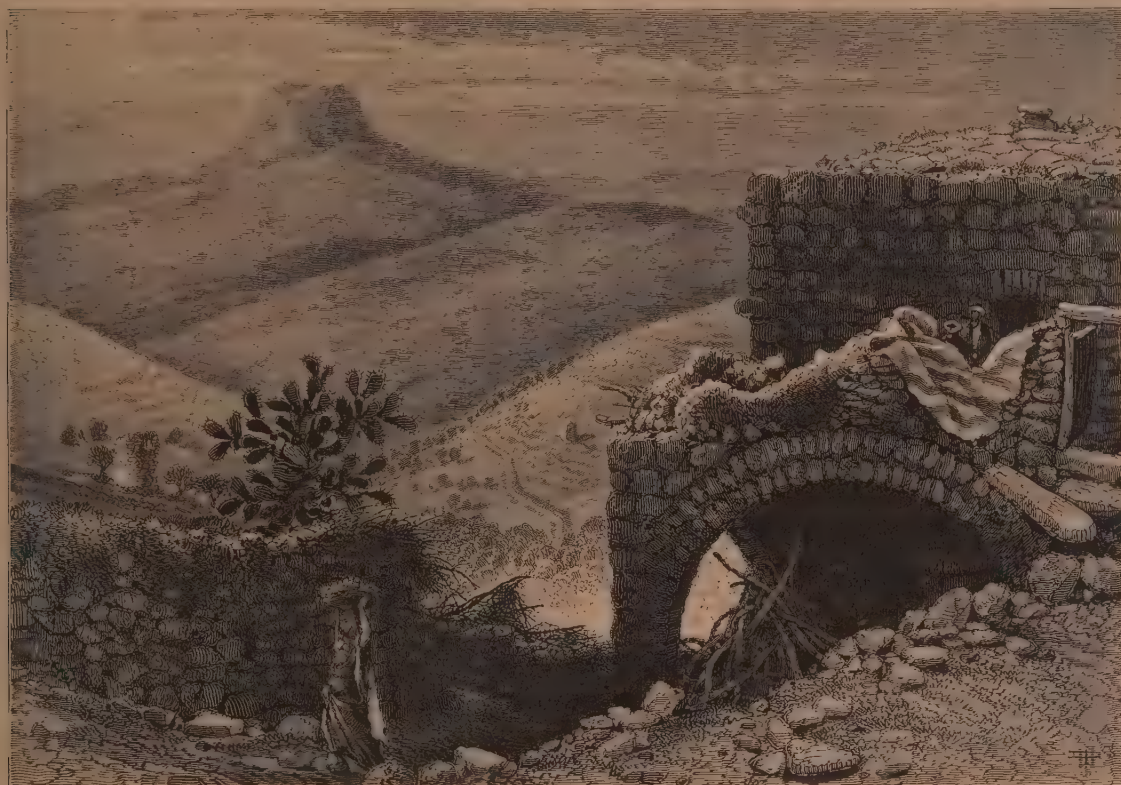
day, and then just before sunset carried the water from the well, they will sit half the night at their monotonous labour. There are no water-mills in the south, though they are common enough in the watered mountainous region under Lebanon, and may be found in some places near the Jordan. The Crusaders were great benefactors to the country in the erection of water-mills wherever their construction was possible, and the ruins of their mills are more numerous than those of their castles. The first caliphs also understood their value, but all their works have long since been allowed to fall into decay and ruin. In all the south, hand-mills are the sole means of providing flour. Severe as is the labour, we fear that men never

condescend to it. In the houses of the richer class several servant-maids or slave-girls are kept continually at the tedious task. "From Pharaoh to the maidservant that is behind the mill," shows the estimation in which grinding was held. As we pass through the streets at the evening hour we hear the low monotonous hum of the hand-mill—the "quern" of the Scottish Highlands. There is a hole in the centre of the upper millstone through which the grain is passed, a handful at a time, by one of the two women who sit facing each other. "Two women shall be grinding at the mill." Nearer the edge is another hole, in which an upright handle is fixed; both the women hold this together, and work it as two men would a crosscut saw. The flour falls out on to a cloth on which the nether millstone is placed. The stones are usually made of lava brought from the Hauran, harder and lighter than the sandstone of the country, which indeed is not very common, the whole formation of Central and Southern Palestine being soft, chalky, Eocene limestone.

But we cannot leave Bethlehem without recalling some of those picturesque ceremonies connected with the Church of the Nativity, which arouse in the thousands of pilgrims far more enthusiasm than any of the Scripture scenes and illustrations. Naturally the most remarkable and the most frequented are those of Christmastide. The ceremonial is very gorgeous, but few would care to undergo a second time the fatigue, crowding, and heat of a service held in these suffocating caves, which lasts for nine hours. The French Consul from Jerusalem is, next to the Patriarch, the most important personage on the occasion, representing "the eldest son of the Church." He sets out on the forenoon of Christmas eve from the city, in full state and with an imposing retinue. He is met by the Christians outside Bethlehem and conducted in procession to the Latin Chapel. The service continues without intermission until midnight, when there is a sudden pause, all the candles on the altar are lighted, and a little wax image appears above it, and the "Gloria in excelsis" bursts forth with the utmost power of organ, choir, and shepherds' pipes combined. Mass and other services follow without intermission for two hours, when the Patriarch carries the wax figure in a cradle from the chapel across the church and down to the Grotto of the Nativity, where he lays it on the slab that marks the supposed spot of the birth, and wraps it in strips of swaddling clothes, while the Gospel history of the wondrous event is being read. The procession, with the Patriarch and Consul, after a while return to the Latin Chapel, when high mass is again performed, and the services continue until after sunrise.

The Christmas festivals—for the Greek and Latin celebrations are on different days, o.s. and n.s. respectively—are to Bethlehem what the Easter ceremonies are to Jerusalem—the main support of the industry and manufactures of the place, which depend upon the production and sale of pilgrim wares. At Christmas the harvest is reaped for which ever since last Easter the Bethlehemite at home has been industriously preparing. Every one who has been down to the Jordan and there bathed is considered to have completed his pilgrimage, and is henceforth a palmer, entitled to wear the scallop-shell in his hat. The name "palmer" is derived from the palm-branch (*djereed*) which in former days each pilgrim cut in the Valley

of the Jordan. But the palm has for ages been all but extinct round the "old city of palm-trees," and less poetic woods have to supply the modern staves. At Bethlehem everything



HERODIUM, OR FRANK MOUNTAIN, FROM BETHLEHEM.

can be supplied—relics, rosaries, palm-boughs, scallop-shells, crosses, and little images. Large quantities of the shell of the giant oyster of the Red Sea (*Meleagrina margaritifera*) are



VIEW FROM THE FRANK MOUNTAIN.
Looking towards the Dead Sea and the Mountains of Moab.

brought to Bethlehem from Suez, and there carved into the pearly scoops in which most English visitors invest. The articles most prized are the vases wrought out of the stinkstone

brought from the Dead Sea. But by far the most popular wares to the pilgrims are the rosaries, of which piles may be seen heaped on the ground in front of the dealers. The cheapest are simply strings of olive-stones, with the round, hard seed of the "butm" inserted in each eleventh place. Others are turned beads of olive-wood, grown of course on the Mount of Olives; and some are really richly carved and elaborately ornamented in the lathe. To each rosary an additional value of about a piastre is imparted if it has been blessed by the Patriarch. It is remarkable that no unblessed rosaries or crosses are to be found, and unless they are consecrated wholesale this part of the Patriarch's labours can be no sinecure. The great mart for all such wares is about the Church of the Nativity and in its porticoes, where the dealers sit on the pavement, and no one who values peace and quiet will attempt to evade the not unreasonable tax which is laid on the stranger. Besides, a liberal purchaser is likely to give the opportunity for an invitation to visit the workshop, and consequently to see the interior of an Oriental home.

We have lingered long in and around hallowed Bethlehem. Thence our course lies towards the south-east if we would visit the spots of greatest historic and archæological interest in the neighbourhood—the Pools of Solomon, Etham, and Herodium. As we descend southwards from Bethlehem the rich valley and fine olive-groves on the right give some idea of what the whole country was in the days when it was a land flowing with milk and honey. Here and there we see on the hillsides the broken aqueduct which once conveyed the supplies from Solomon's Pools to Bethlehem and Jerusalem. On our left we catch occasional glimpses of the wilderness of David's wanderings, and perched on a height are the mounds of Tekoa. We leave the Hebron road, and turning eastward we enter the little Valley of Urtas, near the head of which are the Pools of Solomon. A mound of ruins on the south side on the top of a hill is supposed to mark the site of the ancient Etham. The modern village of Urtas is below. The place is best known and visited as "the Gardens of Solomon." Etham must not be confounded with the rock Etam where Samson took refuge, and which is far to the westward near the Philistine plain, probably the modern 'Atab. From the upper valley of Etham Josephus tells us the gardens of Solomon were watered, and recent researches have corroborated the tradition which marks this as their site. We know that "Solomon made him a garden and orchards, and planted in them all kinds of fruits, and pools of water to water therewith the wood that bringeth forth trees," and Josephus amplifies the account by telling us that he made him a chariot of wood of Lebanon lined with gold, and a canopy of purple silk on silver pillars, in which he used, clothed in white, to drive to his gardens every morning; for he had laid causeways of black stone (basalt) along all the roads that led to Jerusalem, upon which he could drive his chariot with ease and swiftness. These smooth causeways have, alas! long since disappeared. When first we visited the valley, twenty-five years since, it was bleak and bare like the surrounding country; now on entering it we find ourselves suddenly in a bright contrast of cultivation and luxuriant verdure, with vegetables of every kind shaded by orchards that soon may recall Solomon's—apricots,

mulberries, and peaches, with vines on the steeper slopes. This garden, which is now the important source of the supply of the Jerusalem market, owes its origin entirely to the efforts of friends of the Jews' Society, seeking to provide agricultural employment for the Christian Jews on their own land.

We now pass up the tiny glen to El Burâk (Solomon's Pools), by the side of the direct road from Bethlehem to Hebron (see page 145). Immediately on leaving the enclosed gardens barrenness resumes its sway. The valley was once full of oaks of large size, and stumps may here and there be seen, now sought for and dug up for firewood. The pools are marked at a distance by the great square castle at the north-west corner of the upper one—a late Saracenic structure serving the purposes of khan and barracks for a few soldiers. The pools are three in number and in steps, each at a considerably lower level than the one above it, and are formed by walls of massive masonry stretching across the valley. They are chiefly hewn out of the native rock, the upper one especially being considerably heightened by masonry strengthened by buttresses. There is a space of over fifty yards between each pool. We can see at once the reason for constructing three basins, for a single reservoir to hold so large a supply would have demanded an embankment of enormous strength. The tanks are all widest at the lower end, one hundred and twenty-seven, one hundred and forty-one, and one hundred and ninety-six yards in length respectively, and varying in width from fifty-three to eighty yards, and twenty-five, thirty-eight, and forty-eight feet deep respectively. To enable the pools to be cleaned and water to be drawn on the spot when not quite full, there are flights of stairs inside the lower end of each. Not only are the supplies from several springs, near and distant, carefully conducted by subterranean channels into the pools, but there are also channels for the collection and conveyance of rain-water, so that nothing shall be lost. The “sealed spring,” as it is called, from the belief that it is identical with the “sealed fountain” of Solomon's Song, is the most important source of supply. It rises in a field a little to the west, is trapped in a vaulted chamber, and conveyed by a subterranean channel into the upper pool. Besides this there are at least three other fountains which by a similar contrivance feed the reservoir. From the lower end of the lower pool the great aqueduct, by a winding course along the hillsides, conveys the water to Jerusalem, to Mount Moriah, immediately under the Temple. There are, however, according to Mr. Drake, in reality six aqueducts connected with Urtas and Solomon's Pools. The first, coming from the south, proceeds to El Burâk, and is of a different and probably earlier style of masonry than the continuation to Jerusalem, which is the second, or low-level aqueduct; this is composed of earthen pipes set in masonry, with air-holes at intervals to relieve the pressure. The third is the high-level aqueduct which enters Jerusalem by the Birket Mamilla, near the Jaffa Gate. A fourth aqueduct in the same direction is entirely ruined, while the fifth and sixth supplied villages or towns to the eastward; one of them can be traced nearly to Jebel Fureidis. It is stated that several portions of these aqueducts prove that their builders were aware of the fact of water finding its level when confined. It is generally now believed that these are all of



VALLEY OF URTAS.

Roman work, and are the very aqueducts referred to by Josephus as being built by Pontius Pilate, who used for that purpose the moneys brought into the Temple treasury as "corban." But however this may be, the pools are undoubtedly of great antiquity, and the knowledge shown of the principle of the rise and fall of water when conveyed in pipes does not look like merely Roman engineering. It is difficult to understand how the Rabbis of the Mishna should have stated that Solomon made gardens at Etham, and conveyed the waters thence to Jerusalem, if there had been no such provision till the time of Pontius Pilate. It seems far more reasonable to suppose that during the many wars which desolated the land the original aqueducts were broken and were repaired at different times; and this at once accounts for the great difference in the style of the masonry in various parts. If it be objected that we find no mention anywhere of the pools being constructed by Solomon, it may be replied that neither do we have anywhere any record of the epoch of the erection of the Haram of Hebron, which is undoubtedly ancient, and neither have we any statement that Pilate made the pools. They are so much more remarkable a work than the aqueduct, that admitting he either repaired or made a new aqueduct, it is difficult to believe that the pools themselves should not have been recorded as his work; and if not here, where else could have been the aqueducts by which Solomon supplied the Temple with water? The roofing of portions of the work with half-developed arches and the style of much of the aqueduct near Jerusalem are far more antique than the Roman, and we prefer to believe, and to enjoy the belief as we sit under the shade of the Castle of El Burâk, that the huge cisterns before us are, at least in the portion hewn out of the rock, the work of the great king, and that though repaired and restored by Herodian and Roman hands from time to time, they are in their main features a veritable relic of the peaceful glories of the great Israelite kingdom. Broken aqueducts are throughout the whole of Palestine the most striking relics of departed wealth and fertility. They occur just in the most unexpected and now most desolate and barren tracts. We see how they spanned, again and again, the sublime gorges between Jerusalem and Quarantania; we find traces of them at Engedi; they still mark at intervals some of the most dreary spaces of the Judæan wilderness; and, strangest of all, in the wadies at the south-west corner of the Dead Sea, in the Wady Mahawat, Zuweirah, and others, we find traces of carefully cemented aqueducts which once supplied cisterns which still stand ready, waiting but for the return of peace and security to make that desolate land once more a land flowing with milk and honey.

To the east of the Pools of Solomon are several sites of interest. We pursue a track to the south-west, leaving on our left a conspicuous sugar-loaf hill which must be visited on our return, and after scrambling up a rugged little ravine without cultivation, on the brow of a long-backed hill about an hour and a half from El Burâk, come to a confused mass of crumbling walls, presiding over earth-covered mounds of rubbish—Tekûa, the ancient Tekoa.

Just north of Tekoa, intervening between it and the tall peak of Frank Mountain, is a rough ravine or valley, the Wady Khureitun, so named from a hermit, St. Chariton, in the fourth century, who, having been captured by robbers in this glen, after his escape founded a

cell or *laura* of hermits on the spot, and himself died in the cavern which he had made his home. Before reaching the cave the open valley becomes a narrow fissure, several hundred feet deep, with rugged precipitous sides, and the bottom strewn with massive fragments of rock. Altogether there is a strange seclusion and wildness about the spot. The only access to the cavern is along a narrow ledge high up above the bottom of the ravine. A fragment of rock lodged on the edge almost bars the entrance. On climbing over this we enter a narrow low passage leading to a small cave, from which a winding gallery leads to the great cave, a natural grotto one hundred and twenty feet long by forty feet wide, probably the largest in Palestine. When candles are lighted the disturbed bats flutter out in myriads, dashing against the face of the intruders and soon extinguishing any unprotected light. Numbers of narrow passages branch out in all directions, often leading to chambers, some of which are partially artificial; one of the passages is one hundred feet long. Niches are frequently cut in the inner chambers, and fragments of urns and sarcophagi tell us that the dead as well as the living found shelter here. Through some of the caverns there are steep descents into a lower series of chambers, and a second cavern of considerable extent. Even in this land of caves, that of Khureitun is remarkable, if not unique. It seems to have been formed originally by water action eating away the soft limestone. It is now commonly but incorrectly spoken of as the Cave of Adullam. But this tradition only dates back to the time of the Crusades, and no doubt, as far as space for four hundred men and security of position are concerned, it would meet all the requisite conditions. But it will not meet the topographical necessities, and the early Christians had a far more accurate tradition that the cave was west of Bethlehem, on the frontier of Philistia, in the valley of Elah, in accordance with the statement of Josephus that it was near the royal city of Adullam, on the west side of the central range. This has been rescued from oblivion by Mons. Ganneau, corroborated by the officers of the Palestine Exploration Fund, at Ed el Miyé, in the low hills between Bethlehem and Gath, a strong natural position with good water supply and ancient tombs, and especially with a great number of habitable caves in the face of the hillside, amply sufficient for the accommodation of David and his men. Fond as the shepherds and inhabitants of Palestine are of dwellings in the rock, they always eschew the dark large caverns like those of Khureitun. The darkness, dampness, oppressive atmosphere, and the swarms of scorpions and bats are quite enough to prevent their use as ordinary dwellings. The marvels, then, of Khureitun can no longer be maintained to be historical as well as natural.

From Khureitun, half an hour's ride brings us to the foot of Jebel Fureidis, the Herodium of Josephus, the Frank Mountain of later history.

But what is the history of this lone fortress? Its earliest certain name, Herodium, was given it by the great Idumæan, who, after he had defeated the party of Antigonus on this spot, raised a great castle, as we are told by Josephus, with massive fortifications. Within was the royal palace, of great strength and splendour, combining luxury with security. At the foot of the hill he also built splendid edifices for himself and his friends, and conveyed the



VALLEY AND RUINS OF KHUREITUN, FROM THE CAVE OF ADULLAM.

water to it from a distance at a vast expense. Here, too, the tyrant was buried with great pomp, his corpse being brought hither from Jericho, where he died in frightful agony, after having in vain sought relief from the hot springs of Callirrhoe. The tradition in the locality is that Herod's unhonoured grave is in the reservoir at the foot of the hill, and is marked by a mound which still remains unsearched exactly in the centre of the dried-up pool. After the fall of Jerusalem, L. Bassus took Herodium without resistance, and with that event its history closes. The popular European name of Frank Mountain is an entire misnomer, not older than the close of the Crusades, and arising from a groundless tradition that the Crusaders here held out for forty years after the fall of Jerusalem. For this there is neither topographical nor historical warrant. There is no trace of their works, and after the destruction of the aqueduct of Herod, the place, with no natural water supply, must have been utterly untenable.

The view from the Frank Mountain at once suggests thoughts of David and his wanderings. We are looking on the scenes on one side where the youth of the shepherd-harpist was spent; on the other, the eye stretches over those naked and wild uplands and ravines where, in the hardships and struggles of his early manhood, the chief of four hundred outlaws learned the art of ruling men, and was gradually fitted to become the great warrior-king, as he wandered, hunted like one of its partridges, through those bleak wilds. In front of us is spread out for miles a rolling bare plain, with a gentle depression working towards the south-east—a plain, the desolation of which is much more conspicuous from the fact of its being neither level sand nor absolutely monotonous. Herbage there is but little, and then not green, but of a dark umber-brown hue. Trees there are none, and the general outlook is that of desolation mingled with ruin. There is a sort of impression that something is at fault—that there ought to be more trees and shrubs; and that those bare stones, scattered as from some Titan's hand over the waste, might have sheltered vegetation where their shadows powder the grim expanse under the sunlight with spots of darker hue. Beyond this dreary foreground rises one tier of low flat-topped marly hills after another, their flanks scarped and washed bare in their steeper portions, gleaming a pure white, but the bright colour only adding effect to the desolation of the landscape. Three or four of these parallel ranges can be distinguished, and then deep down the blue of the sea behind them, with a faint haze caused by the evaporation, and the straight line of Moab several hundred feet above. It was those nearer hills rather than the bare foreground which gave covert and protection to David and his followers, and where still the ibex takes the place of the gazelle, a herd of which latter we saw trotting down the wady in front, but which rarely venture into the arid hills, the refuge of the wild goat, or ibex. It must be admitted that when we enter on that labyrinth of the "south country" of Judah the scenery is neither grand nor wild. It is simply utter barrenness; not a tree nor a shrub, but scant and stunted herbage in occasional tufts, covered with myriads of white snails, which afford abundant sustenance to the thousands of larks and other desert birds which inhabit it. But when we enter on the hills eastward we

are indeed in a labyrinth. What seemed from Frank Mountain to be continuous ranges, on closer acquaintance prove to be seamed on all sides diagonally with mountain torrent beds, leaving blocks rather than ridges standing between valleys of soft white marl sprinkled with flints, and the pebbly watershed (now, of course, dry) in the centre. Here trees never can have grown, and the expression "wood of Ziph" ought rather to be rendered "thickets." In tracing this theatre of some of the most eventful scenes of David's early life, we have still the Tell Zif to fix the locality. David's earliest refuge after his flight from the court of Achish was the Cave of Adullam, which, as we have noted, was on the western slopes of



POOLS OF SOLOMON.

Now called El Burāk—the tanks. The castle above them is occupied by a few soldiers for protection against the Bedouins.

the central mountain range, guarding the rich corn valley of Elah. Thence he moved south to Keilah on the same range, and then crossed to the neighbourhood of Ziph, where he had his interview with Jonathan. Close to Ziph, Lieut. Conder has discovered the ruins of Khoreisa and the valley of Hires, which exactly answer to the Hebrew word rendered "wood" in our Bible. Then again, by the treachery of the men of Ziph, David had to fly to the wilderness (Jashimon), *i.e.* the great desert plateau we have been describing above the shores of the Dead Sea. The hill Hachilah, his stronghold, is by Lieut. Conder placed at El Kolah, where the hilly desert and the southern wilderness meet; and it is curious to note that some caves on the north side of the hill retain the name of the "Caves of the

Dreamers," perhaps the very spot where David suddenly surprised the sleeping body-guard of Saul. From Hachilah he went to the wilderness of Maon, Nabal's home, which can easily be seen from Ziph, as can the great crusading town which marks the Carmel where Nabal had his flocks and herds. Lieut. Conder further suggests a deep gorge, "the valley of the rocks," between Maon and El Kolah, as the "cliff of division," as the scene of David's last interview with Saul, when he had taken his spear and cruse of water from beside his bolster. There is no other place in the neighbourhood which would meet the requirements of the history, and the chasm here is very narrow and absolutely impassable except by a detour of several miles. We have thus brought before us as in a panorama, which may be seen from the top of a single hill (Cain) east of Ziph, the whole scenery of David's flight and Saul's pursuit.

The traditional Cave of Adullam, or Khureitun, which has been already described (see page 147), is the most remarkable for its size, and the least changed from its original form of any of those caverns which are among the peculiar features of this country of limestone hills. The ancient Jews do not appear to have used the caves generally as dwellings, though in Palestine, as over all the rest of the world, we find traces of primitive man in the prehistoric period leading a troglodyte life. The predecessors of the Canaanites, the Horites, or "cave-men" (Deut. ii. 12), though in the Scripture texts specially spoken of as the aborigines of Edom—where still their excavated dwellings are to be found by hundreds—yet evidently extended to the south of Palestine. The Emim and Rephaim, who existed down to the time of Abraham east of Jordan, seem to have been of the same race. Their successors did not altogether abandon cave dwellings, for in the south of Judah, and even in the north, as at Endor in Galilee, we find many villages in which the caves in the hillsides have manifestly served for the store-rooms or inner chambers of the houses built out in front. But the principal use to which they were applied by the Israelites was that of tombs. The Jewish mode of sepulture was doubtless suggested by the vast number of caves, which, though common enough in all soft limestone formations, yet in this country, so universally hilly without being mountainous, seamed in every direction with little water-worn valleys, abound as in no other region. Land, too, was very precious. "God's acre" was unknown, yet nowhere were the resting-places of the dead held in greater respect. Poor indeed must have been that family which could not secure at least a portion of some rock-hewn chamber for a family burying-place. From Abraham to Joseph of Arimathea the custom remained unchanged. Rachel and Joseph are among the rare exceptions where the grave was not hewn out of the rock. So universal was the custom, that it is hardly possible to explore a cave in any part of this land without finding traces of its having once been a place of sepulture.

But after the second captivity we find the caves put to another use. When in the third and fourth centuries the fashion of a hermit life took root in Palestine, the disused sleeping-places of the dead became the homes of the living. A refuge adopted at first, perhaps, from necessity or for security, became an established type of dwelling; and he could hardly expect

to be looked upon as an ascetic who adopted any other fashion than that of St. Jerome, or had any other shelter than the rock-hewn tomb afforded him. When the hermit life became more organized, and the ascetics began to associate themselves in communities, they still retained their attachment to rock-hewn dwellings, and many, though not all, of these "lauras" were formed by a cluster of rock-hewn nests opening into each other. Such is the character



THE TRADITIONAL CAVE OF ADULLAM, AT KHUREITUN.
The above is the largest chamber of this labyrinthine grotto.

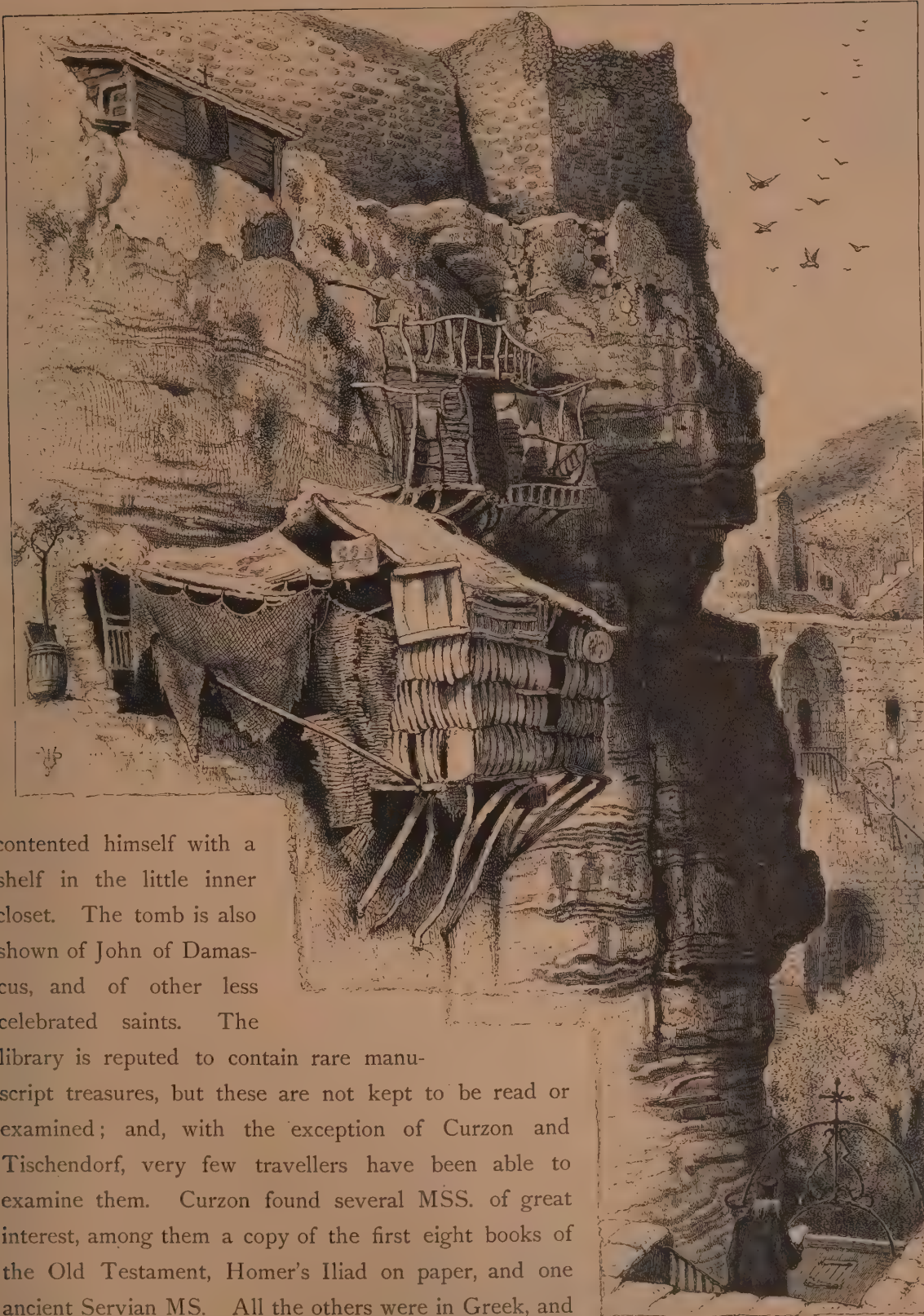
of the one remaining unchanged monastery of this type, the famous establishment of Mar Saba, in the Kedron Valley, not far from the Dead Sea. The name "laura" is applied to a number of contiguous but separate cells, each inhabited by a single hermit or anchorite, in contradistinction to a monastery or "cœnobium," where the monks live together under the rule of one superior. The convent may be reached either from Jerusalem, across the



J. D. WOODWARD, PINX.

THE GREAT CANYON

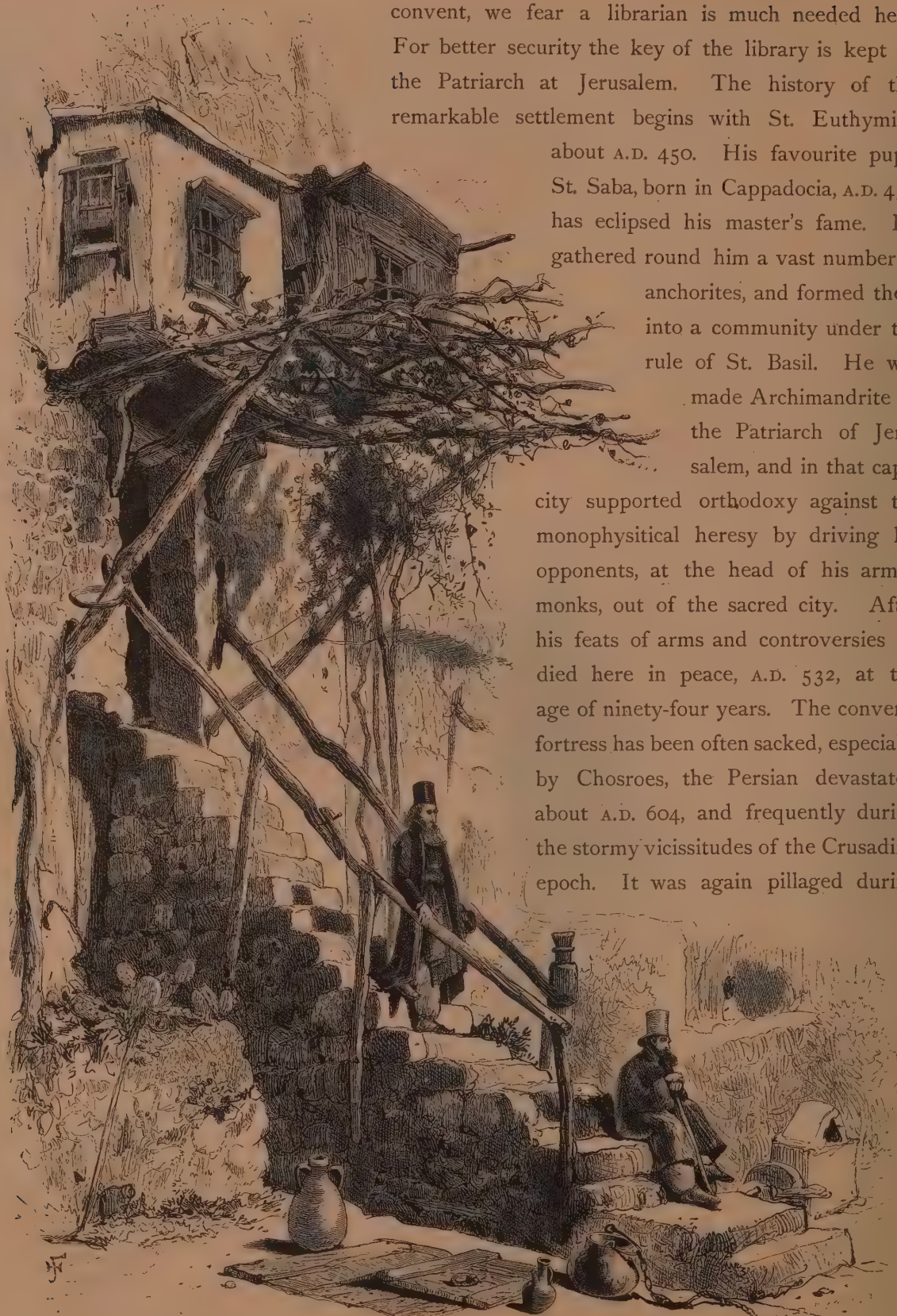
THE GREAT CANYON OF THE COLORADO



contented himself with a shelf in the little inner closet. The tomb is also shown of John of Damascus, and of other less celebrated saints. The library is reputed to contain rare manuscript treasures, but these are not kept to be read or examined; and, with the exception of Curzon and Tischendorf, very few travellers have been able to examine them. Curzon found several MSS. of great interest, among them a copy of the first eight books of the Old Testament, Homer's Iliad on paper, and one ancient Servian MS. All the others were in Greek, and he estimated the number at about one thousand. From the state of some we saw in the cell of the head of the

BALCONIES TO MONKS' CELLS, MAR SABA.

And a peep into the convent garden.



ENTRANCE TO THE CAVE OF ST. SABA.

convent, we fear a librarian is much needed here. For better security the key of the library is kept by the Patriarch at Jerusalem. The history of this remarkable settlement begins with St. Euthymius, about A.D. 450. His favourite pupil, St. Saba, born in Cappadocia, A.D. 439, has eclipsed his master's fame. He gathered round him a vast number of anchorites, and formed them into a community under the rule of St. Basil. He was made Archimandrite by the Patriarch of Jerusalem, and in that capacity supported orthodoxy against the monophysitical heresy by driving his opponents, at the head of his armed monks, out of the sacred city. After his feats of arms and controversies he died here in peace, A.D. 532, at the age of ninety-four years. The convent-fortress has been often sacked, especially by Chosroes, the Persian devastator, about A.D. 604, and frequently during the stormy vicissitudes of the Crusading epoch. It was again pillaged during

the Syrian troubles in 1834, and was subsequently repaired by Russia. The convent is considered by the Greeks almost a penal one, and scandal says that all its inmates except the superiors have been sent hither for heresy or other offences. Of heresy certainly they must be acquitted, so far as their knowledge goes, for they are profoundly ignorant, and whatever their other offences may have been, they are unwearied in their devotions. Every monk has to attend the services seven times in the twenty-four hours, from 4 A.M. to midnight. Only one-third of the sixty brethren are in holy orders, and many of the lay brethren are unable to read. They are from Turkey, Greece, the Archipelago, and a few Russians; but modern Greek is the language of daily intercourse, and few understand Arabic. All are under a vow never to taste fresh meat, and their diet is both meagre and stinted in quantity. Eggs are permitted on Sundays only. On other days the allowance is a small brown loaf, a dish of cabbage broth, a plate of olives, an onion, half an orange, a quarter of a lemon, six figs, and half-a-pint of wine apiece. A little raki or spirits is also permitted. There is all the difference between the monks of the Greek and Roman rites in Palestine that characterizes the political and religious position of the two churches, and nowhere is the contrast more clearly illustrated than at Mar Saba and Carmel. The one is always aggressive, the other on the defensive. In everything Greek there seems embodied a cold dead conservatism, tenacious it knows not why, and looking on every concession or relaxation of a rule as a confession of weakness. Thus, though the rule of the Carmelite may be as stringent as that of St. Saba, there is no fear of the former being enforced to the injury of health or the disadvantage of the order. "Reculer pour mieux sauter," is the motto of Rome in small things as well as in great. She has shown this in her management of the Maronites and the Greek Catholics, lost to Constantinople through obstinate mismanagement. The marriage of the priests, the use of the Syrian language, the liturgy of St. James, a different calendar of saints, all have been conceded, since union could be had on no other terms. The Greek never dreams of enlarging his fold, nor of concessions which might retain the waverers; in matters ecclesiastical all the proverbial astuteness of the Hellenic race seems to desert him. A monastic life is chosen, as one of the monks here told us, for the sake of peace and of eating the bread of idleness, and there is no training for their vow, nor any thought of applying this life of the religious to the advantage of the Church. Thus while every Latin monastery in Syria is the centre of an aggressive mission, the Eastern Church does not even adapt her battalions of celibates to man her defensive works. Ages of Moslem oppression and the dense ignorance of the local priesthood have done their work; and while the truth has been obscured and the written Word of God forgotten, she seems to have lost even the desire to discover or understand it.

These poor monks have but one amusement, and that is the feeding and cultivating the various wild birds and animals of the glen. In this they have been marvellously successful. I watched a pet wolf, which came every evening, as the bell tolled six, to the fort of the monastery for his ration of bread dipped in oil, which a friendly monk regularly dropped to him over the wall. The wolf was jealous of his privilege, and chased back several others



DEAD SEA AND MOUNTAINS OF MOAB. FROM MAR SABA.

which attempted to accompany him. He might have been, from his manners, a lineal descendant of St. Saba's lion. There was a whole pack of jackals also which regularly came to be fed, and at another corner, by themselves, three foxes. But the most remarkable of their pets are the bronze-winged grakles (*Amydrus tristrami*), peculiar to the Dead Sea basin; elsewhere these birds are the most shy of the denizens of the rocks, but here they perch in flocks, and are fed from the hand, or catch berries as they are thrown up for them in the air, while their rich bell-like notes resound in sweet cadence from cliff to cliff.

When we leave the hospitable convent—for hospitable it is to those who are reasonable enough to be content with what the monks can provide—we find ourselves in a region entirely distinct physically from either the plains or the hill country of Palestine. We have descended into the Dead Sea valley, and though over one thousand feet above its surface, yet the Wady Nâr, at the foot of Mar Saba, is on the level of the Mediterranean. The air here is hot and close; all the plants are new and strange; the entire flora has changed.



ST. SABA'S PALM-TREE.

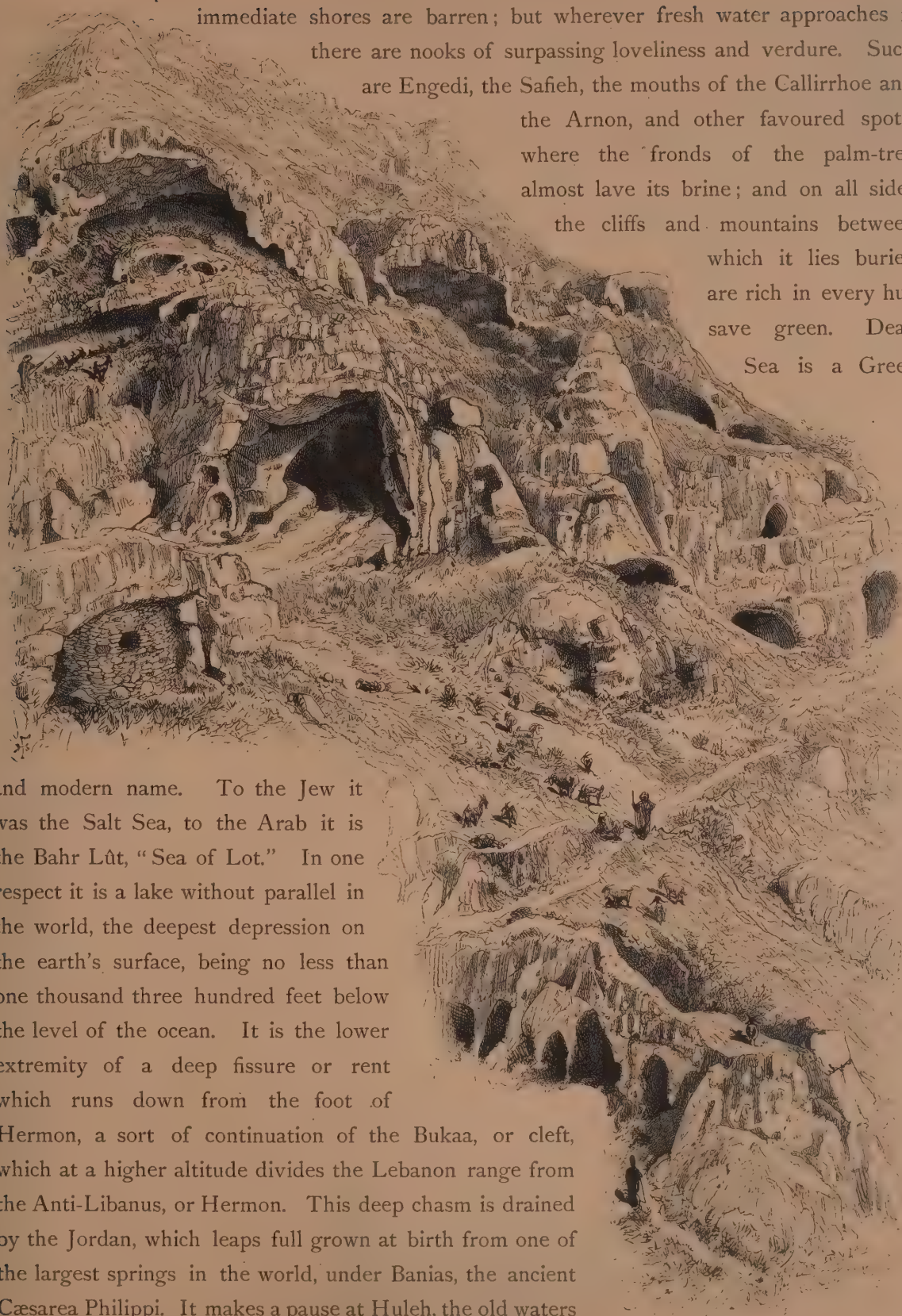
In the rocks of this Kedron valley the curious little Syrian *hyrax*, the coney of Scripture, abounds; and little miniature porcupines, true mice, but with the covering of a hedgehog instead of fur, may be seen nibbling among the brown brushwood. Everything is tawny. The Greek partridge gives place to the desert sand partridge; the hare is of the same russet hue; the foxes, the larks, everything that moves, are of the same uniform fawn colour, rarely with the least variation in shade. The only exceptions are a few chats, birds of bright black-and-white livery, which seek their safety not in flight or concealment, but in the fissures of the rocks. The foliage and the blossoms of most of the plants are alike, a brownish yellow or a yellowish white. The beetles alone of living things, apparently for the convenience of the birds which feed on them, retain their bright and conspicuously coloured liveries.

One of the most impressive views of the Dead Sea, at least of its northern part, is obtained by following the crest of this "Valley of Fire" to the edge of the precipitous wall where it enters the Dead Sea. From the top of the fissure a wide plain pushing out in several gracefully sweeping sandspits into the sea can be seen spread below, and at this distance does not reveal its barrenness. A strange conical hill, like a colossal cairn, stands isolated in the centre of the plain, a relic of the deposit which once filled the valley. The view of the coast-line is uninterrupted nearly to Engedi. A dark rich belt of tall cane brake fringes the plain twelve hundred feet beneath us, from headland to headland. The eye can trace the line of the eastern mountains, parallel to the hills of Judæa, almost from Mount Gilead to Kerak. The red ridge of Moab, with the sun casting purple shadows here and there, and patches of bright light on its level summits, is furrowed by the deep ravines of the Callirrhoe and the Arnon; while below the sea lies unruffled, blue and glossy, shining like oil, with here and there long streaks of what may be froth or ripple in narrow bands across it. Southward may be detected the Lisan (or tongue), a broad flat peninsula of barren marl, which stretches almost across the southern part of the lake. From these hills it looks like a narrow sandspit dovetailing with the wavy outlines of one low spit after another running out to meet it from the western shore. These white spits all sparkle and glitter in the sunlight like diamonds studded over a field of silver.

Perhaps it is by moonlight that that silent mysterious lake is most impressive. It is a long weary scramble from the ridge down to the shore, and horses must be carefully led down the passes, which are only fit for goats, *i.e.* if the route be taken from Mar Saba, for down to Jericho from Jerusalem the road is easy and good. When a full moon rises, the eastern hills, which gleamed so warm a glow before sunset, are shrouded in gloom, and the moon's radiance shoots over the burnished surface of the lake. There is a stillness that may be felt. Rarely does the wandering Bedouin visit these shores by day, and never by night. The Dead Sea has often been described and still more often been the subject of romance. But let us put aside all preconceived notions, and so long as we do not try to drink it or rub it into our eyes, we shall find a centre of landscape of rare beauty and endless variety. True there is no life, animal or vegetable, within its acrid waters; true that for the like reason its

immediate shores are barren; but wherever fresh water approaches it there are nooks of surpassing loveliness and verdure. Such are Engedi, the Safieh, the mouths of the Callirrhoe and the Arnon, and other favoured spots, where the fronds of the palm-tree almost lave its brine; and on all sides the cliffs and mountains between which it lies buried are rich in every hue save green. Dead Sea is a Greek

and modern name. To the Jew it was the Salt Sea, to the Arab it is the Bahr Lût, "Sea of Lot." In one respect it is a lake without parallel in the world, the deepest depression on the earth's surface, being no less than one thousand three hundred feet below the level of the ocean. It is the lower extremity of a deep fissure or rent which runs down from the foot of Hermon, a sort of continuation of the Bukaa, or cleft, which at a higher altitude divides the Lebanon range from the Anti-Libanus, or Hermon. This deep chasm is drained by the Jordan, which leaps full grown at birth from one of the largest springs in the world, under Banias, the ancient Cæsarea Philippi. It makes a pause at Huleh, the old waters of Merom, feeding first an impenetrable papyrus swamp,



HERMITS' CAVES IN THE CLIFFS OF THE KEDRON.

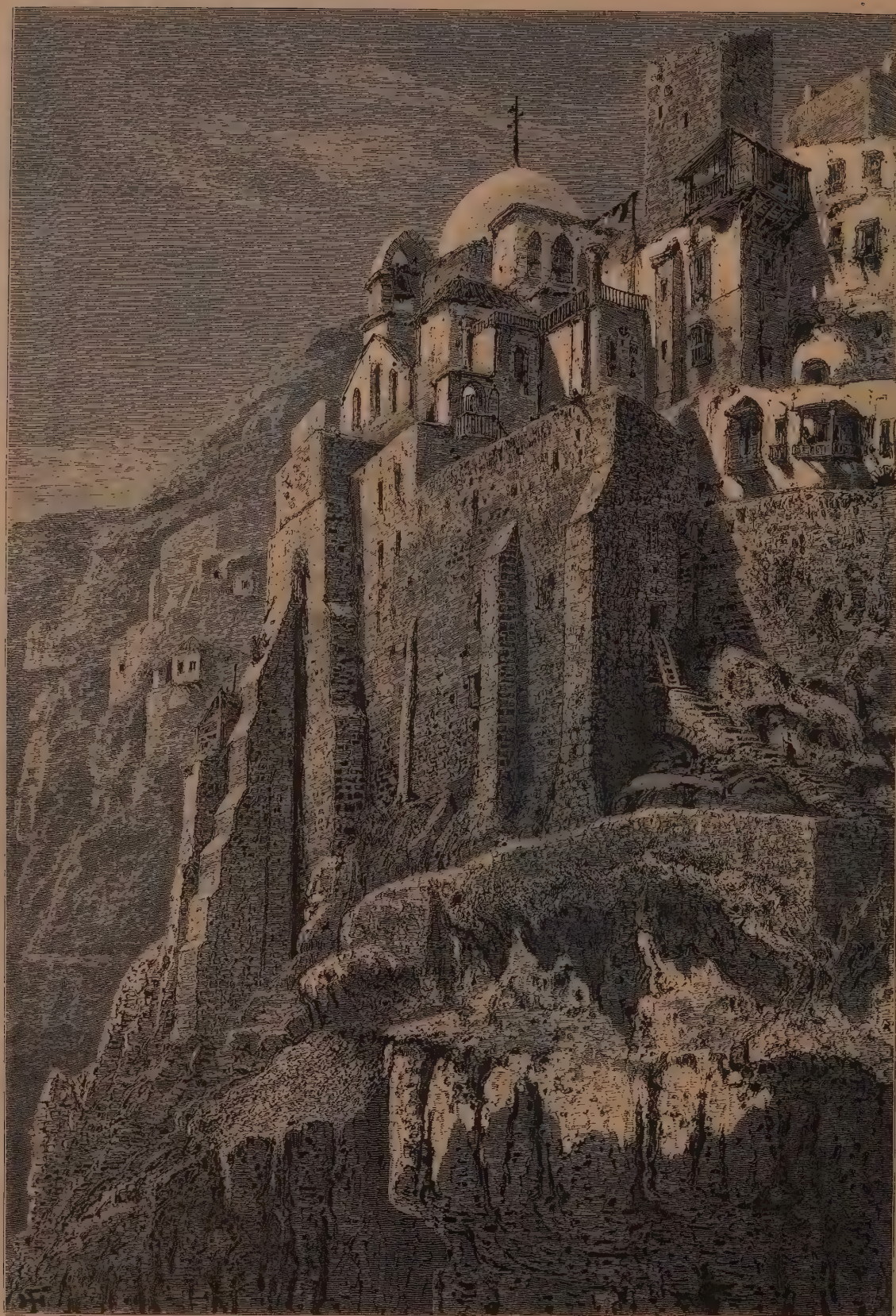
and then the little lake four miles long. Its next halt is at the hallowed Lake of Galilee, six hundred and eighty-two feet below the Mediterranean, whence it pursues a tortuous course within narrow limits for a direct distance of sixty-five miles to the north end of the Dead Sea. It has no outlet, and the volume of water constantly poured into it from the Jordan and the rivers of Moab, as well as by the torrents on the west side and southern end, is carried off simply by evaporation. This alone in the case of a lake without exit would be sufficient to account for its saltness, for the saline particles carried down in solution are not evaporated, but remain, and by their continual additions add to the saltness of the stagnant water. Hence all such lakes are invariably salt. But in this case there is an additional cause in the vast salt deposit several miles long at the south end, Jebel Usdum, past which little streams flow into the sea, bringing fresh supplies of brine. Not only in the depression of its surface below the sea-level, but also in the enormous depth of its water the Dead Sea is unique among lakes. Its greatest depth near the north end is one thousand three hundred and eight feet, and close to the Moab shore it descends sheer for nine hundred feet. The southern portion, on the contrary, on the other side of the Lisan, is only about twelve feet deep. The extraordinary perpendicular depth on the east side is explained by the geological causes which have formed the whole fissure. Volcanic agency has only indirectly been at work, but at some recent geologic epoch, subsequent to the formation of the chalk, but before the eocene, there must have been a sudden and immense crack, dislocating the whole stratification. In fact, the bed of the valley must have fallen towards the centre of the earth, with line of dislocation along the eastern edge. This is shown by the entire change of the geological formation east and west of the Jordan. On the east side we have the new red sandstone, and hard limestone of the age of our greensand above it; while apparently on the top of the red sandstone at the south of the lake on its western side lies the great deposit of rock-salt, such as is found on our new red sandstone in England. These sandstone beds are but slightly inclined, and rise abruptly. On the west side, on the contrary, the red sandstone is never found, but we have soft strata of the chalk and eocene periods, dipping with many faults from west to east, and often strangely contorted. Hence they must have been deposited previous to the dislocation. But on the top of this chalk there remains on the tops of the hills an eocene deposit, very rich in fossils, and which, though washed out of the valleys, yet remains undisturbed elsewhere, and which has no eastward dip. At this period the sea must have rolled over the whole of Syria south of the Lebanon, and probably (though this is not clear) over the ridge of Akabah to the Red Sea. Subsequent to the formation of the Jordan valley appears to have been the great volcanic period, when streams of lava overflowed the whole of the Ledjah and Hauran (Trachonitis and Bashan), and covered a large portion of the country west of the Sea of Galilee, and as far south as Gilboa, with many eruptions in the east of Moab, none of which exhibit signs of being waterworn. Still there may have been many earlier epochs of volcanic activity, and the region has always been bituminous, as may be seen by the deposits and streaks of bitumen in the chalk rocks. These volcanic eruptions, draining out the molten

rocks from beneath and pouring them forth in lava floods, may have caused the sudden subsidence along the axis of the valley.

But after it was formed it was long before the Dead Sea became reduced to its present level. The history of its gradual subsidence is written on the western slopes, not only of the sea itself, but on those of the valley as far as Kurn Surtabeh, nearly half-way to the Lake of Galilee. The eastern side is far too steep to allow any deposits to remain; but on the opposite side, and especially up the valleys which debouch on the plain, there are white deposits of chalky marl and gypsum strongly impregnated with salt, so that not the slightest vegetation can exist. These raised beaches have been left when the sea was double its present extent, and are four hundred feet above the present level. About two hundred feet lower down are the marks of a second coast-line, and a third former boundary of the lake is marked by another set of flat shelves of marl about a hundred feet above the present surface. Again, about seventy feet lower may be traced, especially at the south end, the register of another long pause in its subsidence before the lake became reduced to its present contracted limits. In historic times there is no evidence of the extent of the sea having varied much. True, it rises and falls a few feet—perhaps within the limits of four feet—at different seasons of the year; but taking one year with another its bulk appears to be almost stationary. Perhaps the supply scarcely keeps pace with the exhaustion by evaporation; but had it been much higher, for instance in the times of Joshua, the sites of Beth Hogla and Gilgal could scarcely have been habitable. At either end of the lake are wide level plains of several miles in extent, that at the south end being absolute desolation. For about seven or eight miles it is scarcely above the winter level of the water, and is sometimes overflowed, while both the soil and the waters of the several streams which drain the Arabah are so saturated with mineral salts that even marine vegetable life is impossible. But the moment we rise even three feet above this plain the vegetation, nourished by the abundant springs and rills from the eastern mountains, becomes dense and luxuriant, as in the Ghor Safieh, at the south-eastern corner of the lake. The northern plain, or Ghor, as it is called—the “Ciccar” of the Hebrews—though barren, is by no means so utterly lifeless, and on the east side the desert portion forms but a narrow fringe. The reason of this is the higher level of the northern plain.

When we return to the north end of the lake, we find the flat shores strewn for several hundred yards from the water's edge with the gaunt trunks and branches of palms, tamarisks, and smaller trees carried down by the winter floods, and then cast on shore denuded of their bark, bleached and incrustated with salt, and by their grim skeleton appearance most suggestive of the name Dead Sea.

It is on this northern plain of Ghor that it seems certain we must place the sites of the Cities of the Plain, “suffering the vengeance of eternal fire.” Much labour and ingenuity has been exhausted on the question of their situation. Before arriving at a definite conclusion it may be as well to clear the ground by some general observations. In the first place, it has been frequently assumed that the destruction of Sodom and its sister cities was the result of some



CONVENT OF MAR SABA, FROM BROOK KEDRON,
Five hundred and ninety feet above the bottom of the ravine below.



NORTHERN END OF THE DEAD SEA.

tremendous geological catastrophe which has left its record in existing phenomena of the region. Many writers have been misled by endeavouring to square the facts they observed with this preconceived opinion. Now careful examination by competent geologists, such as M. Lartet and others, has shown that the whole district has



KASR HAJLA, THE ANCIENT BETH HOGLA,
Known also as the Monastery of St. John, Hajla.

assumed its present shape slowly and gradually through a succession of ages, and that its peculiar phenomena are similar to those of other salt lakes of Africa, or referable to its unique

and depressed position. In the second place, the simple narrative of Genesis states that "the Lord rained brimstone and fire out of heaven, and overthrew those cities . . . and that which grew upon the ground." There is no authority whatever in the biblical record for the popular notion that the site of the cities was submerged. The simple and natural explanation seems, when stripped of all the wild tradition and strange horrors with which the mysterious sea has been invested, to be this—that during some earthquake, or without its direct agency, showers of sulphur and probably bitumen ejected from the lake or thrown up from its shores, and ignited perhaps by the lightning which would accompany such phenomena, fell upon the cities and destroyed them. The materials for such a catastrophe do exist. Sulphur springs stud the shore. Sulphur is strewn, whether in layers or in fragments, over the desolate plains, and bitumen is ejected in great floating masses from the bottom of the sea, oozes through the fissures of the rocks, is deposited with gravel on the beach, or in places appears to have been precipitated during some convulsion. During the great earthquake of January, 1837, whole islets of bitumen were suddenly detached and floated on the surface. The kindling by lightning of such a mass of combustible material, which in those times must have existed in at least as great abundance as at present, combined with an earthquake ejecting it from the lake, would soon spread devastation over the plain, so that the smoke of the country would go up as the smoke of a furnace. The history of the catastrophe has not only remained in the inspired record, but is inscribed in the memory of the surrounding tribes by many a local tradition and significant name. But as there is no warrant for imagining that the catastrophe was a geological one, so in any other case all traces of action must at this distance of time have vanished. The configuration of the sea-bottom shows that no cities can possibly have existed and been submerged except in the lagoon at the southern end. There are only two possible localities for the doomed cities, either near the southern or near the northern end of the lake. Modern writers have until recently assumed the neighbourhood of the lower end as a matter of course, from the tradition given by Josephus, from the similarity of some names, as *Usdum*, supposed to represent Sodom, and chiefly because Jerome identifies a Zoar at the south-eastern end of the Dead Sea with the Zoar of Genesis. But on the other hand they are called "the Cities of the *Plain*." "*Ciccar*" is the circle of Jordan, and used only of the district north of the lake. We read that Abraham and Lot stood together between Bethel and Ai and beheld all the plains of Jordan, and Lot chose the well-watered region of Sodom and Gomorrah. From the hill between Bethel and Ai it is utterly impossible to see the lower end of the sea, sixty miles distant, and shut out by intervening hills, while the plain of Jericho is spread almost at the beholder's feet, and the bright green oasis of Ain Sultân shines like an emerald on the dreary waste. What must it have been when the old region was well watered everywhere, "even as the garden of the Lord." Again, after the destruction of the cities, Abraham looked from Mamre "toward Sodom and Gomorrah, and, lo, the smoke of the country went up as the smoke of a furnace." From Mamre the plain itself is not visible, but the depression between the hills



THE PLAINS AND MOUNTAINS FROM THE WEST.

would enable a spectator to identify the region whence the smoke arose, which he could not do if it had been at the lower end. Again, in the account of the inroad of Chedorlaomer, we read that the invaders returning from Mount Seir smote the Amorites in Hazezon Tamar, and then were met by the King of Sodom and his confederates in the plains of Siddim, and were pursued by Abraham to the sources of the Jordan. This could not have been if Sodom and the other cities had been at the south end. Lastly, in the view granted to Moses from Pisgah, "he beheld the south and the plain of the valley of Jericho, the City of Palm-trees, unto Zoar." From Nebo it is utterly impossible to see the south-east of the Dead Sea, the modern Dra'a, supposed to be Zoar; but if Zoar were somewhere on the lower slopes below the Moabite range the description is perfectly natural. One very careful explorer (Lieut. Conder, R.E.), suggests Wady Amriyeh, near Ain Feshkhah, at the north-west shoulder of the Dead Sea, as radically identical in its name with Gomorrah, and near a great and plenteous spring. He suggests El Dâmieh, near Surtabeh, twenty-three miles higher up the valley, as pointing to the city Adam, which he identifies with Admah. Shaht ed Duba'a, *i.e.* the lair of the hyena, the cliff just above Roman Jericho, he suggests as answering to Zeboim, *i.e.* hyenas. We believe that the true topography is that which would place Sodom and Gomorrah in the wide eastern stretch of the plains of Jordan, in front of the wide plains of Shittim, and perhaps rather to the south of them, though possibly they may have been on the western side. But Zoar certainly was on the east side, and it seems more in accordance with the incidents of the narrative to place all the cities on the same side of Jordan, and probably at no great distance from each other. Of Admah we have no trace, though it has been conjecturally identified with the city "Adam," near Zarthan, in the plain of Succoth, some way higher up and too far to harmonize well with the narrative. Now one remarkable feature of this "Ciccar," or plain of Jordan, is the number of Tells, or barren artificial mounds, which stud it on both sides. They recall to the traveller the artificial mounds on which the villages of Egypt are planted to save them from inundation. They are unquestionably artificial, for in all which have been examined fragments of pottery and traces of sun-dried and frequently kiln-burnt bricks are found. In some, too, fragments of columns and dressed stones may be seen. Very probably some of these nameless heaps may mark the exact site of the doomed cities. Dr. Merrill has recently with much ingenuity suggested five sites on the Shittim plain, to all of which names are attached by the Arabs. Zoar he identifies with the southernmost mound, Tell Ektana (from the Hebrew *katan*, "little" ?), and probably M'Shaggar, a spur in front of Nebo, sheltered the little city. Zeboim is placed about seven miles north-west of this at Tell Shaib, and the others at Tell Kefrein, opposite the upper ford (Abel-Shittim), at Tell Ramah, and Seweimeh, or Beth Jesimoth. But we can scarcely expect an unquestioned identification for any one excepting Zoar, which remained to after-times, and to which the allusions are so clear as to shut us up to the little corner close under the Moab Mountains for our investigation.

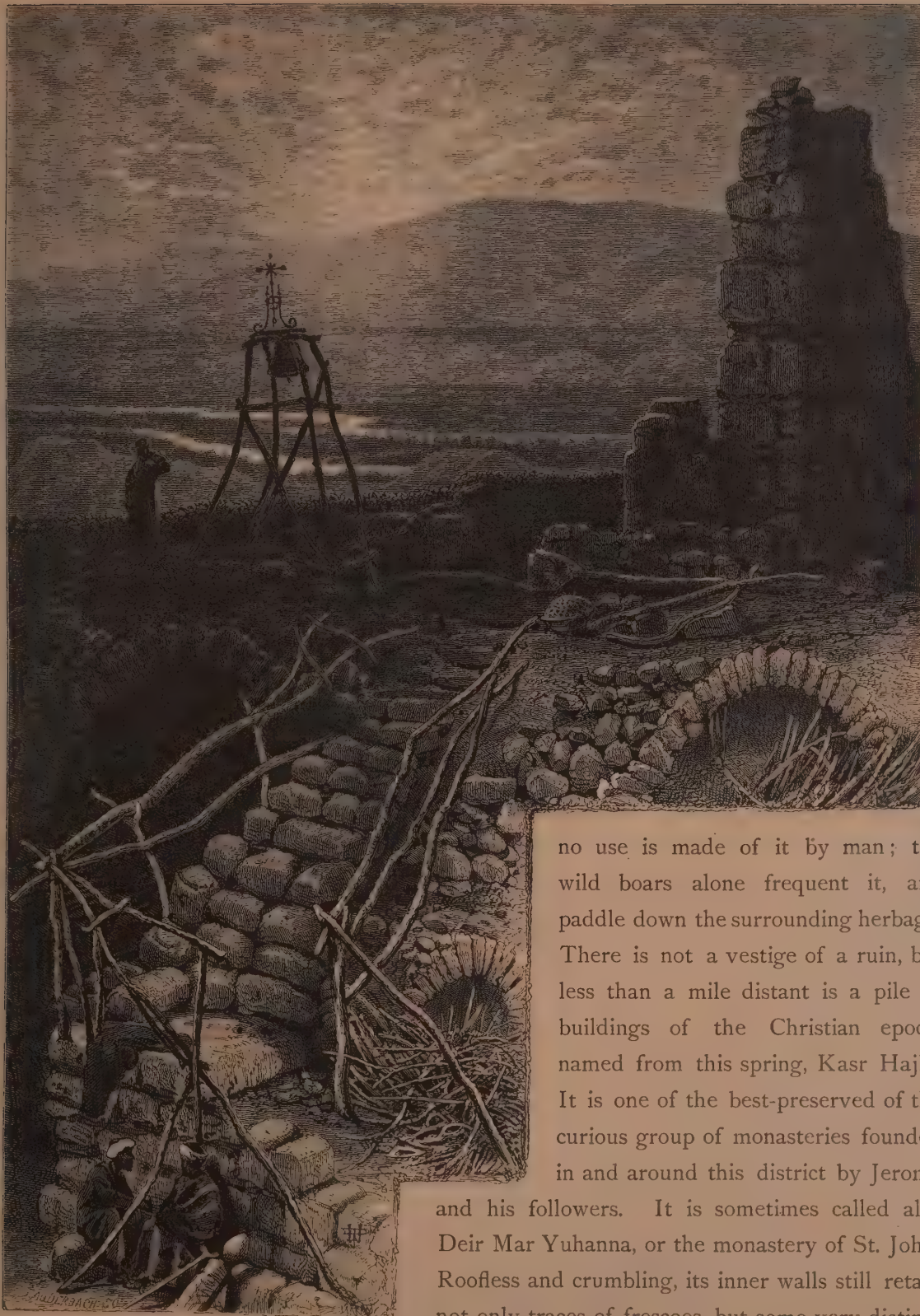
But we have lingered long enough over these faint traces of all but prehistoric cities.

When we come to places which still existed at the epoch of Joshua's conquest we are treading on firmer ground. At page 159 we have an illustration of one of the few remaining architectural ruins of the plain in the Convent of Kasr Hajla, the ancient Beth Hogla. Beth Hogla is only mentioned in Scripture as on the boundary line between Judah and Benjamin, and belonging to the latter. The only trace of the place, which must always have been insignificant, is the name which, with the tenacity of Oriental nomenclature, still clings to an isolated



BATHING-PLACE ON THE JORDAN.

spring, Ain Hajla. Leaving Er Riha, the modern Jericho, and crossing a stony plain, which might with very little care and irrigation be again made a fertile garden, at the distance of about five miles we come upon a patch of perennial verdure with a few inconspicuous shrubs. In the centre is a beautiful clear blue pool of tepid water surrounded by an old wall of solid masonry about five feet in circumference, which scarcely reaches above the ground, and over which the spring pours forth its stream of life. It is utterly neglected. No path leads to it,



VALLEY OF THE JORDAN, FROM THE CONVENT OF
ST. JOHN THE BAPTIST.

Known also as Kasr-el-Yehûd, "the Jews' Tower."

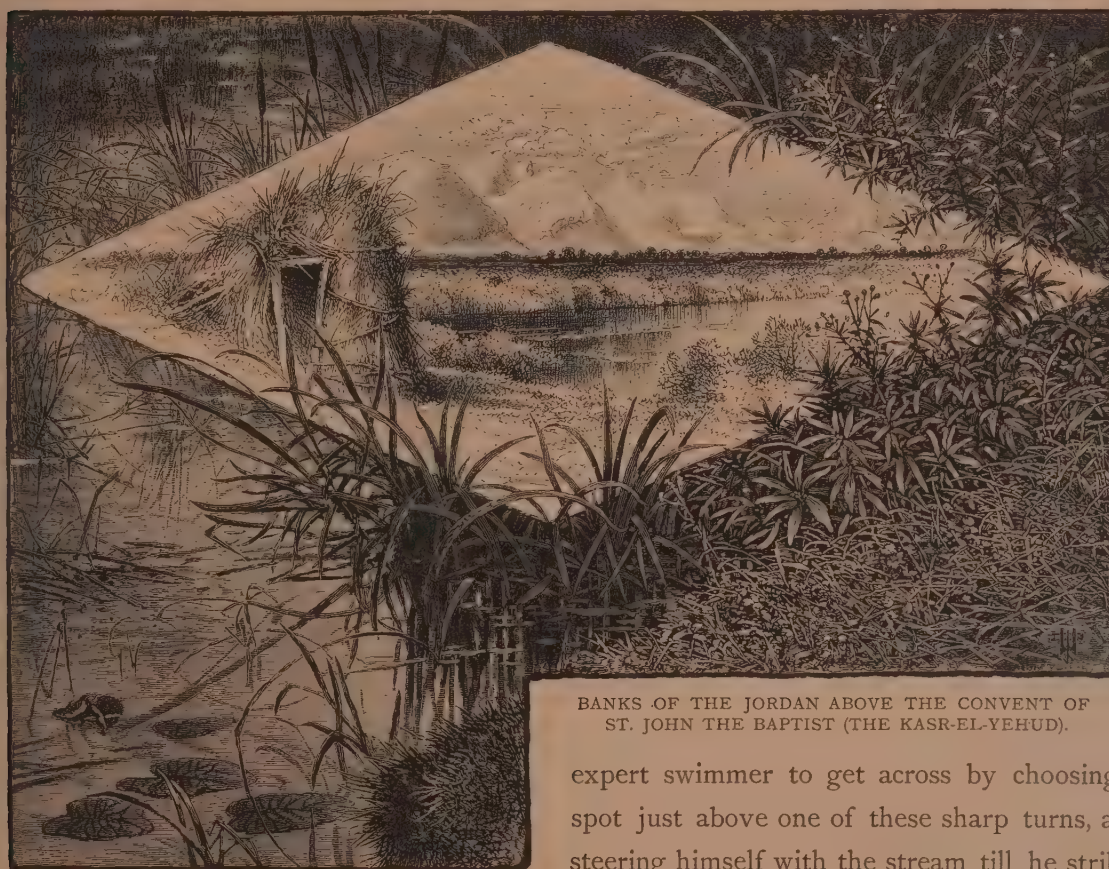
no use is made of it by man; the wild boars alone frequent it, and paddle down the surrounding herbage. There is not a vestige of a ruin, but less than a mile distant is a pile of buildings of the Christian epoch, named from this spring, Kasr Hajla. It is one of the best-preserved of the curious group of monasteries founded in and around this district by Jerome

and his followers. It is sometimes called also Deir Mar Yuhanna, or the monastery of St. John. Roofless and crumbling, its inner walls still retain not only traces of frescoes, but some very distinct figures of Greek saints, and inscriptions with the colours perfectly fresh. Many of the arches stand

uninjured, and the walls and outlines of the chapel can be distinctly traced. Of the history of this most remarkable ruin very little is known. Jerome mentions a monastery at Gilgal, and it is said to have been two miles from the Jordan, which would sufficiently describe this site. It appears to have been occupied three hundred and fifty years ago by monks of the order of St. Basil, and was then called the monastery of St. Jerome. From that period we find no mention of it, nor any record of its being inhabited by a religious order, and it was a ruin pretty much in its present condition when visited by Seetzen at the beginning of this century. It was probably held by the monks during the Middle Ages as a place of refuge for the Jordan pilgrims, and became deserted when the caravans were placed under escort and protection.

From Kasr Hajla a ride of three-quarters of an hour brings us on a desolate expanse of grey salt mud, with occasional sand mounds burrowed by the jerboa, to the mouth of the Jordan, without a living tree to enliven it, but with many a bare bark-stripped trunk projecting out of the slime, on the naked boughs of which many kingfishers and an occasional cormorant perch to watch for their helpless prey, the fishes with which the river teems, and which incautiously swimming down the stream become stupified as soon as they enter the brine. In dry weather the grey mud is encrusted with salt and gypsum, and occasional layers of sulphur and oxide of iron. No wonder that Flora declines to display life on such a soil. But whenever a little sand-mound has collected, there a few desert shrubs plant their roots and relieve the monotony. The river itself lies completely out of sight. Never except from some commanding height can a glimpse be caught of the silvery bead which marks its course until within two or three miles of its end when its forest fringe ceases. But its course can everywhere be traced by the deep green ribbon of foliage just peering above the upper banks, the tops of the trees which guard its border. All along this lower plain there are three sets of terrace banks. The old bed of the river, or rather the upper end of the lake, where the mud deposits were laid against the slopes of the enclosing mountains, was about sixteen miles wide. This is the plain on which Jericho, Beth Hogla, and Gilgal stood. Then we have the higher plain, which even now on rare occasions is flooded. This is covered with shrubs and scant herbage. Then close to the river's bank we descend fifty-five feet into a dense thicket of tamarisk, silver poplar, willows, terebinth, and many other trees strange to European eyes, with a dense and impenetrable undergrowth of reed and all sorts of aquatic brushwood. This is perforated in all directions by the runs of wild boars, which literally swarm here, while the branches are vocal with myriads of birds—nightingales, bulbuls, and especially turtle-doves—which meet here and find abundant food in the herbage of the trefoil, astragalus, and other characteristic plants of the higher plain. In ancient times beasts more formidable than the wild boar had their lair in these coverts, and when driven out by the periodical swellings of Jordan the lion and the leopard sought their prey among the flocks of the villagers in the country above. The leopard still lingers in these thickets, and an observant traveller cannot explore far without coming on its traces, especially on the east bank. But the lion, though not extinct in the times of the Crusades, has long been exterminated from the region west of the

Euphrates. It is a startling contrast suddenly to descend into this narrow belt after seeing the black stork and the noble Houbara bustard running on the barren plain behind, and being startled by the whirring cry of the desert sandgrouse as it started in front, now to be greeted by the trill of European songster, and be soothed by the incessant coo of the turtle-dove in the glades. Beneath this shade the Jordan, generally not above fifty yards wide, hurries on in its tortuous but rapid course, the impetuous stream, muddy and dark, dashing from side to side and forming curling eddies at each sharp turn, generally most difficult to stem, and in most places too deep to ford, having generally ten feet of water. It is, however, easy enough for an



BANKS OF THE JORDAN ABOVE THE CONVENT OF
ST. JOHN THE BAPTIST (THE KASR-EL-YEHUD).

expert swimmer to get across by choosing a spot just above one of these sharp turns, and steering himself with the stream till he strikes the opposite bank.

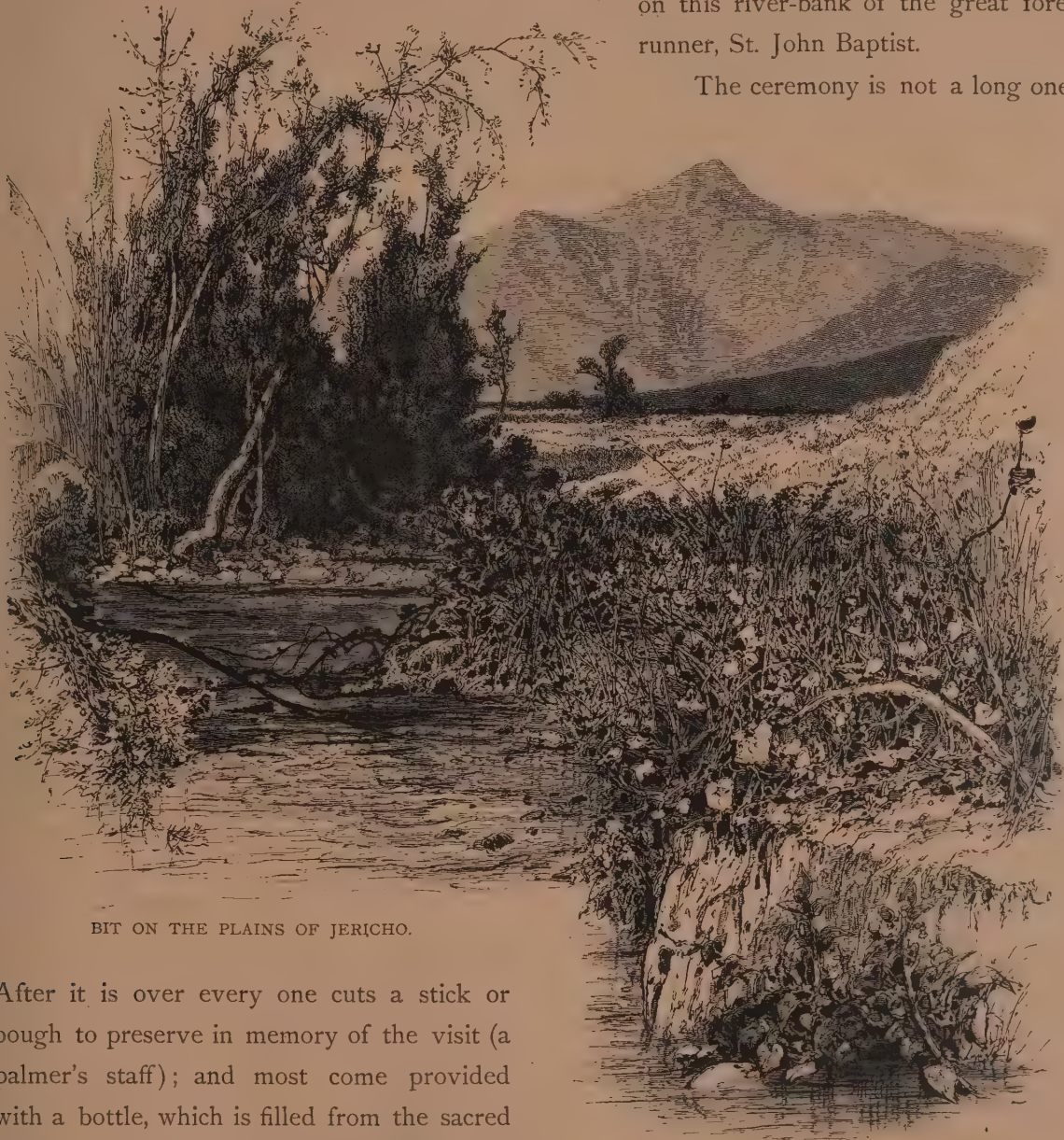
The mouth of the Jordan is seldom visited except by European travellers; the crowds of pilgrims visit the river higher up, near what is called the Helu ford, though each sect of Christians has a special spot for the completion of the pilgrimage, which is maintained as an article of faith to be the place of our Saviour's baptism. Fortunately, as the Latin and Greek Easters do not fall on the same days, and as Easter is the prescribed time for the ceremony, there are no collisions on the banks of the sacred river. The Greek pilgrims bathe at a spot where there is a narrow clearing down to the water's edge; the Latin sacred place is higher up, near the ruins of an old convent. The ceremony is most interesting and picturesque from the start from Jerusalem to the return. In former times the crowd of

pilgrims was said to number hundreds of thousands; and even now they amount to several thousands. The day fixed is Easter Monday, and the Turkish Government have for many ages guaranteed the safe conduct of the convoy. It starts from the neighbourhood of the Church of the Holy Sepulchre, in front of which the pilgrims generally assemble, preceded by a white flag and noisy instruments; the rearguard being composed of Turkish troops with the green flag of the Prophet. The number of pilgrims at the Greek Easter now rarely reaches five thousand, though it is said that formerly ten thousand joined the procession. A merry joyous crowd they seem, the roar of voices often drowning the incessant clatter of the tom-toms in front and rear. Few of them are on foot except the Russian peasants. Every kind of quadruped, camel, horse, mule, and ass, has been impressed for the occasion, and the hapless camels flounder down the steep descent to Jericho with huge baskets full of women and children on either side. The Bedouin of the neighbourhood hangs about the desert cliffs and dells ready to cut off any incautious straggler, and to send him to rejoin the convoy prematurely stripped for his bath. Against these marauders was formed the company of nine knights who became the founders of the historic order of the Templars. Arrived long before sunset at Er Riha, the modern Jericho, but really near the ancient Gilgal, the motley crowd bivouacs for the night.

A stroll among the tented and untented groups will afford one of the most varied and picturesque scenes which even in that land of the picturesque the traveller can encounter. Every costume, from the sheepskin-clad and odoriferous Russian to the bright dresses of the Bulgarians, the quaint robes of the Georgians, the brilliant colours of the Greek, and the solid richness of the Armenian, is collected from all Eastern Europe and Western Asia. But soon all is hushed, and the camp fires are smouldering embers, and the long straggling camp, stretching some three miles across the plain, is buried in sleep, recalling the encampment of Israel first pitched at Gilgal, this very spot. Long before sunrise, about three o'clock, there is a sudden roll of kettledrums, and lights are struck all over the plain. There is none of the merriment of the preceding day, but by torchlight, in solemn silence, with the paschal moon hanging forward out of the deep black sky and dimming the glare of the torches, the mixed multitude presses on to the bank of the sacred river. Just after daybreak the head of the procession reaches the open space on the river's bank, and before the sun has well overtopped the hills of Moab the first-comers are plunging in the whirling eddies of the turbid stream. Some dash in naked and exhibit their prowess, acquired perhaps in the distant Nile or its Abyssinian feeders, as they strike or seem to strike across with their arms backwards and forwards. Most, however, of those who have come in families bathe in a long white garment, which after this Jordan baptism is carefully preserved till it serves as the winding-sheet of its owner. I have noticed devout families joining hand-in-hand in a circle in the water, the women having their babes slung round their neck, and reciting the creed, ducking at each sentence, while they hold on to the overhanging boughs. One remarkable feature is the number of little children and infants; but the age of the pilgrim matters not, and the Jordan baptism never needs to be repeated. Primitive and

rude the scene may be called, but there is no indecorum or irreverence, and very little superstition—nothing like the ceremonies of the Church of the Holy Sepulchre. Who that has stood by the brink of that river could have turned back without having washed in Jordan? Who is so utterly devoid of sentiment as not to sympathize with that pilgrim multitude? and who can look on the Eastern baptism without feeling how he has reproduced before his own eyes the scenes and the surroundings that accompanied the preaching and the baptism on this river-bank of the great forerunner, St. John Baptist.

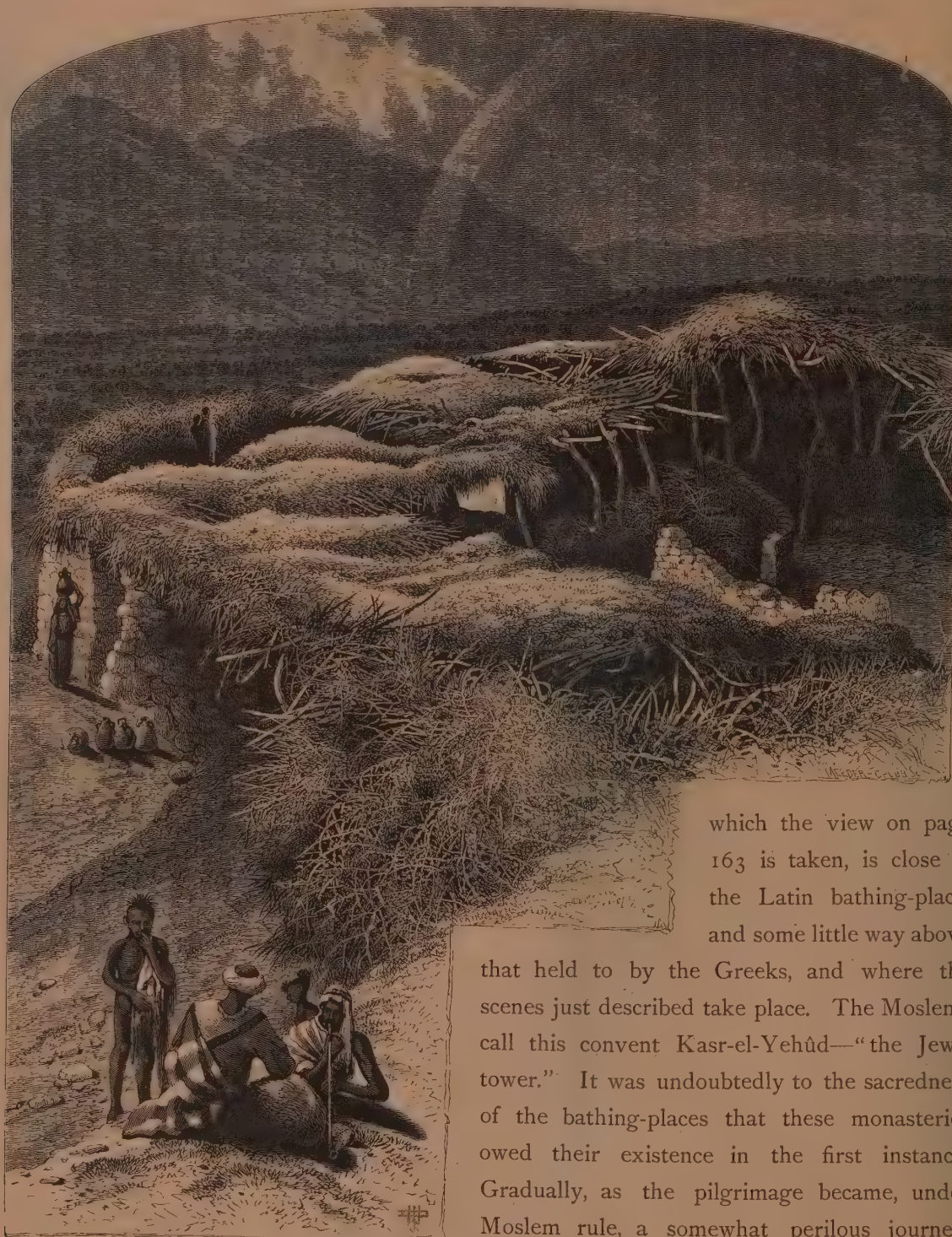
The ceremony is not a long one.



BIT ON THE PLAINS OF JERICO.

After it is over every one cuts a stick or bough to preserve in memory of the visit (a palmer's staff); and most come provided with a bottle, which is filled from the sacred stream. Silently the crowds remount and gradually depart; the last Turkish fez has closed the rear-guard two hours before noon. The camp of the previous night is reoccupied, and the pilgrims rest and sleep till sunset, when they eat their evening meal. At dead of night they set out, roused by the kettledrum, and in silence resume their march back to Jerusalem. The last act of the great pilgrimage has been completed, and every one of the caravan is now a true "palmer."

How long these pilgrimages have existed the ruins of the monasteries which stud the lower part of the Jordan valley bear witness. One of these, the Convent of St. John, from



ER RIHA, THE MODERN JERICHO.
On the Site of the "New Jericho" of the Crusaders.

which the view on page 163 is taken, is close to the Latin bathing-place, and some little way above that held to by the Greeks, and where the scenes just described take place. The Moslems call this convent Kasr-el-Yehûd—"the Jews' tower." It was undoubtedly to the sacredness of the bathing-places that these monasteries owed their existence in the first instance. Gradually, as the pilgrimage became, under Moslem rule, a somewhat perilous journey, they were maintained as a sort of religious garrison for the reception and protection of pilgrims; but when the customary bathing became confined to Eastertide exclusively, and

the Turkish Government, from the mixed motives of gain and of conciliating the Christian powers, organized and protected the caravans, there was no longer any necessity for a permanent guard, and the excessive unhealthiness of the Ghor caused the monasteries to be speedily abandoned, and the monks were withdrawn to such healthier and safer retreats as Mar Saba and Mar Elyas. St. Jerome, to whom, directly or indirectly, it has been the fashion to ascribe



ONE OF THE ARCHES OF AN AQUEDUCT OVER THE WADY KELT, PLAINS OF JERICHO.
The stream is popularly known as the Brook Cherith.

every religious institution in Palestine, was certainly by his example the origin of the monasteries of the Jordan valley in their early form, when the ascetic hermits began to group themselves into "lauras." Yet Jerome himself was no devotee of unmeaning pilgrimages. He declared that Heaven may be reached from Britain as easily as from Jerusalem, that an innumerable throng of saints never saw the holy city, and that the sacred places themselves

have been polluted by the images of idols. It may excite surprise that the buildings of the Christian period should be so numerous and so noble as are these monasteries. But this is explained when we remember how in the period that succeeded their foundation by Jerome and his immediate followers Palestine enjoyed an epoch of exceptional quiet amid the ravages of the northern barbarians in the rest of the Roman empire. Nor was the calm broken till the storm of Chosroes and his exterminating Persians burst upon the hapless East at the end of the sixth century. Then all these monasteries were sacked and fired, and their inmates butchered. Ere the country could recover itself, within fifty years, a yet more fatal though less cruel war of conquest swept over Palestine in the Caliph Omar and his Moslem Arabs. The Moslem did not exterminate the Christian or forbid his rites. Some of the monasteries were permitted to be repaired and reoccupied, but the cost was great and the Christian population utterly impoverished. Then came a transient burst of spasmodic prosperity, when the Crusaders erected their sugar-mills and cultivated this rich Jordan valley. When the Mohammedan sway was re-established the monasteries soon, as above stated, became useless.

As we pass across the narrow belt of open plain which intervenes between the Monastery of St. John and the oasis of Jericho, we step back from mediæval remains to the mounds of primæval history. Jericho, "the City of Palm-trees," was the contemporary of the doomed Cities of the Plain, and whatever doubt may hang over their exact position, there is none whatever on the Jericho of the prophets. In speaking of Jericho we must bear in mind that the name is claimed by three distinct cities of different ages, succeeding one another. First, there is the old Canaanitish city, destroyed by Joshua and rebuilt by Hiel, the resort of Elijah and Elisha; secondly, the Jericho of the Herods and of the New Testament; and thirdly, Er Riha, the crusading and modern representative, the name, strangely different as it sounds in its English rendering, being the Arabic equivalent of the old Hebrew Jericho.

The first of these, and by far the most interesting, is that to which we will direct our steps on our return from the fords of Jordan at Helu. From the ruined monastery by the river, Kasr-el-Yehûd (see page 163), where the great cistern on which the colony depended for its water supply is still nearly perfect, we may trace the utterly ruined aqueduct by which it was supplied from the famous Prophet's Fountain. Of the seven monasteries recorded in history in the plain the ruins of five are known, but of these only three are identified. They are all a little to the south of our course. Looking at this barren plain, with its occasional copses of thorn-tree (*zukkûm*) and Spina Christi, we may wonder how a considerable population could ever have existed until we notice the remains of their aqueducts, no less than twelve of which have been traced and mapped by Lieut. Conder. When we leave the upper channel of the river not a tree or blade of grass, only a few shrubs with microscopic foliage, are visible till we reach the oasis of old Jericho, Ain-es-Sultân. Yet the plain is not level. It is studded with desert islands—flat-topped mounds of salt-encumbered marl without a particle of vegetation, and the crumbling sides of which are yearly being washed by the floods back into the Jordan, which once deposited them. At length we come upon a few scattered

prickly jujube-bushes, then upon a rude fence of boughs thrown lightly on the ground, but impenetrable from the sharp recurved thorns with which every twig is studded. An artificial rill of water nurtures the crop, and we are within the slovenly farmed oasis of Jericho. We ride through a varied wilderness of indescribable luxuriance, the little plots of corn, melons, or tobacco interspersed among a dense tangle of false balsam-tree (*Balanitis Ægyptiaca*) or zukkûm, agnus casti, and dôm-tree, not to omit the apple of Sodom (*Solanum melongena*), with its potato-blossom and bright red or yellow fruit. Yet among all these where are the trees from which Jericho of old obtained its name, its fame, and its wealth—the palm? Not one remains. There are no stragglers in that wild and thorny tangle which have survived from the destruction of the gardens of Cleopatra; not one sorghum stem springs by the water-side as a relic of the plantations which yielded vast revenues to the Knights of Jerusalem; no balsam-tree lingers in the maze of shrubbery; and, above all, the last palm has gone, and its graceful feathery crown waves no more over the plain, which once gave to Jericho its name of the City of Palm-trees. Immediately in front towers the Quarantania, the Mount of Temptation, with its precipitous face pierced in every direction by ancient cells and chapels, and the ruined church on its topmost peak. We halt in front of the famous spring, the Prophet's Fountain, Ain-es-Sultân (see page 172), shaded by a fine fig-tree, where an immense volume of clear warm water, 84° Fahr., very pure, and swarming with fish, bursts from the shingle at the foot of a great mound, evidently artificial, and composed of the remains of ancient Jericho, full of fragments of pottery and frequent morsels of nacreous glass. Behind the spring, and partially enclosing it, is a ruined edifice, apparently a small Roman temple; and strewn about are fragments of shafts and Byzantine capitals. The copious stream is tapped within fifty yards of its exit by various artificial watercourses, through which the Arabs lead the life-giving liquid from time to time over their patches of cultivation, through jungles of cane and tamarisk. From the great "tell," or mound of ruins, the ground steadily rises till we reach the foot of Jebel Quarantania (see page 173). Old Jericho stood midway between the pass up to Jerusalem on the south and the passes of Benjamin towards Bethel on the north. There are three great springs which water it, and as we look towards the hills we can see how easily Joshua's spies could avoid observation as they stole up through the ravine choked with jungle and cane-brake to Ain-dûk, and thence to the mountain, amidst the caves and ravines of which they might be searched for in vain. In the oasis of Jericho, whose beauty was such that Wisdom compares herself with its rose-plants (Ecclus. xxiv. 14), Strabo tells us that for the space of a hundred stadia by twenty, opobalsamum, henna, myrrh, and all sorts of spices were grown.

From the Prophet's Fountain we may set out to search for the traces of Gilgal, the neighbour and contemporary of the older city. It had long passed away from history, and its name was almost lost to local memory, when a German traveller recovered it in a mound called Tell Jiljul, and an artificial pond, Birket Jiljulia. It is on the direct road to the upper ford at the Convent of St. John, about four and a half miles from it,

outside the cultivation of the oasis, and not quite one and a half mile from the modern Jericho, or Er Riha. The situation exactly meets the requirements of the history of Joshua, and points to the place where the passage of the Jordan was made. It was here that the Israelites erected twelve stones in memory of their passage, and here the rite of circumcision



AIN-ES-SULTAN, THE SULTAN'S SPRING.
Commonly called the Fountain of Elisha, or the Prophet's Fountain.

was renewed. The pool is built of walls without mortar, about forty yards in diameter, and there are about a dozen small mounds, three or four feet high and evidently very ancient, scattered within a space of a mile. They are called generally "the city of brass," but also Jiljulieh, and it has been conjectured that they may be the remains of the Israelites' fortified



MOUNT QUARANTANIA, FROM THE SITE OF JERICHO.

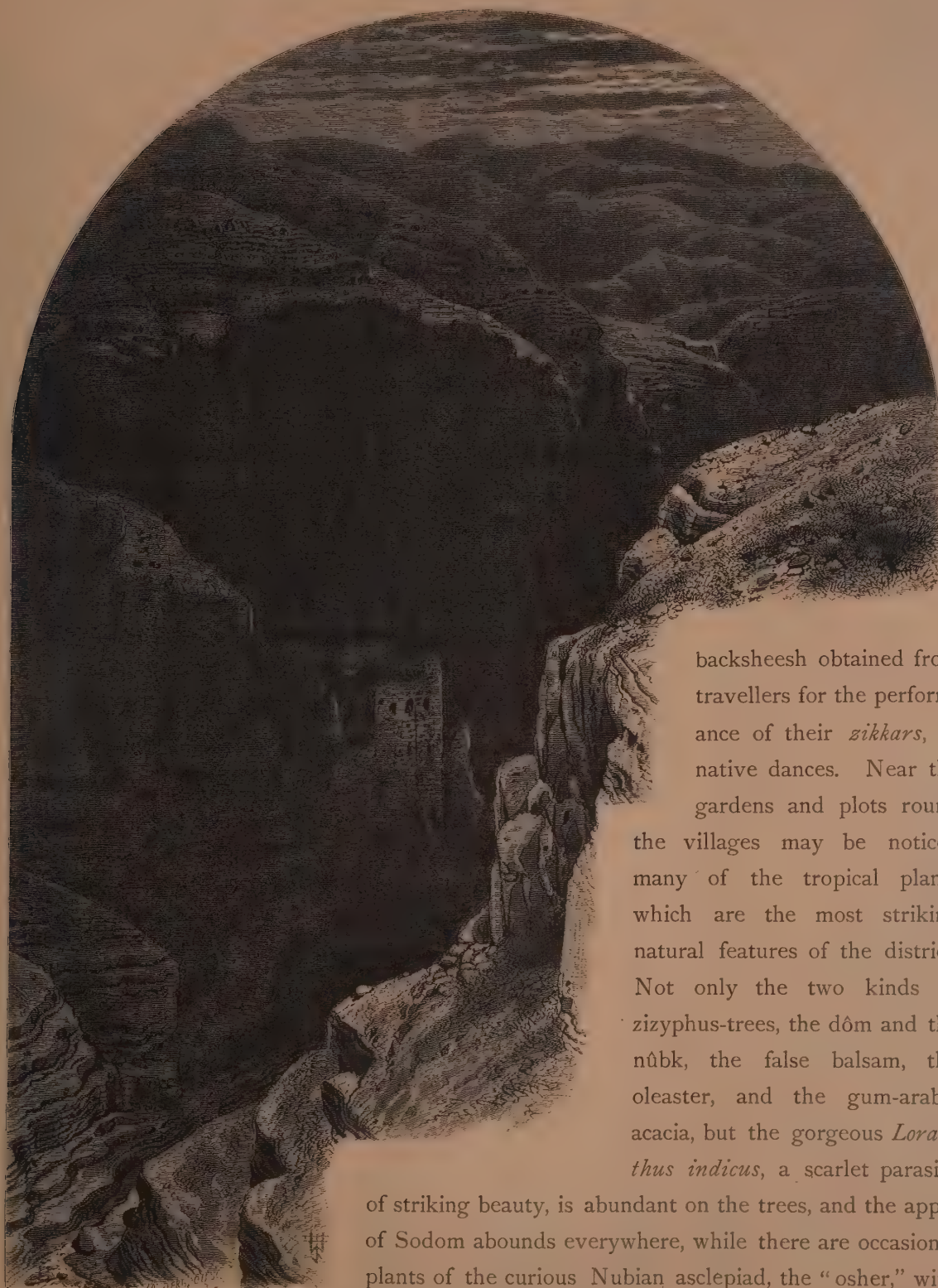
camp. The water which flows through the pool is fed from the springs of Jericho. To this spot the natives, giving it a Mohammedan colouring, have transferred the miraculous fall of the walls of the besieged city and also the standing still of the sun over Quarantania.

But slight as are the vestiges of the Canaanitish cities, those of the great city of Herod are scarcely more distinct. An incurious traveller might wander over the whole site, and be scarcely conscious of any traces of antiquity. On each side of the pass from Jerusalem as it debouches into the plain is a ruined tower, marking probably the sites of the great castles which defended the pass, and which Pompey destroyed. Just below are the remains of a castle (El Kakûn), and running across the plain from the Wady Kelt is a magnificent aqueduct, under which the road passes, where eleven pointed arches span the dry river-bed. Near this is a large reservoir, Birket Mûsa, the Pool of Moses, one hundred and eighty-eight yards by one hundred and fifty-seven, long since ruined and neglected. There are traces of the Roman road, once the great thoroughfare from the East to Jerusalem, and two or three sycamore figs still linger by the roadside, lineal descendants perhaps of those trees up one of which Zacchæus climbed to see Jesus as He passed by on His way to Jerusalem.

After the destruction of the place by Pompey, Antony had it rebuilt, with the assistance of Herod, and gave it to Cleopatra, from whom Herod governed it for a time, and afterwards secured all its revenues for himself. Here he built palaces, forts, and amphitheatres, and often himself resided, and here, after vainly seeking a cure in the springs of Callirrhoe, he came to die. It was in the hippodrome here that the dying monster had all the chief Jews confined, that they might be massacred at his death and a general mourning insured; and in the amphitheatre of Jericho, Salome announced his death. Soon afterwards destroyed in a rebellion, Archelaus restored it in yet greater magnificence, and such it was when our Lord visited it. Vespasian again destroyed it; Hadrian rebuilt it, and garrisoned it with the tenth legion. It was the seat of a bishopric under the Byzantine empire and full of churches and convents, but appears to have been swept with the besom of destruction by Shahr Barz, the general of the ruthless Chosroes, A.D. 614. From that period to the time of the Crusades churches and monasteries arose again. The caliphs knew the value of the district and encouraged agriculture, but the city had gone for ever.

The present Er Riha, or New Jericho, sprung up in the times of the Crusades, when a few huts were clustered round the fort built for the protection of pilgrims (see page 168). A square tower is the only architectural feature of the wretched village, and is dignified by the name of the house of Zacchæus. It is occupied by a few Turkish soldiers. The huts round it are built of the remains of older buildings, and the inhabitants are a peculiar and most degraded race, very dark, and quite distinct from either Bedouin or the fellahin of the upper country. We feel inclined, as we look at them, to agree with the Jewish belief that they are the descendants of the old Canaanites, degenerated by the oppressive climate and the vices of the Ghor. They are the only people who reside during the whole year in the Jordan valley. The fellahin higher up only come down in autumn and winter to cultivate,

and the Bedouin in spring to pasture. The chief resource of the population now is the



RUINED CONVENT OF ST. GEORGE.
In the Wady Kelt.

backsheesh obtained from travellers for the performance of their *zikkars*, or native dances. Near the gardens and plots round the villages may be noticed many of the tropical plants which are the most striking natural features of the district. Not only the two kinds of zizyphus-trees, the *dôm* and the *nûbk*, the false balsam, the oleaster, and the gum-arabic acacia, but the gorgeous *Loranthus indicus*, a scarlet parasite

of striking beauty, is abundant on the trees, and the apple of Sodom abounds everywhere, while there are occasional plants of the curious Nubian asclepiad, the "osher," with its hollow puff balls filled with silky cotton fibre and used for their matchlocks by the Bedouin.

Leaving the sites of the deserted Cities of the Plain, we ascend from the Prophet's Fountain to Quarantania, following the course of an aqueduct still full of water, brought down from Ain Dûk, and passing the ruins of extensive mills. Besides the road to Jerusalem on the south bank of the Wady Kelt, no less than three mountain tracks leading into the hills of Benjamin all start from this point: one, the southernmost, along the edge of the crags between the Quarantania and Wady Kelt to Deir Diwân and Ai; a second turns north and, passing Ain Dûk, ascends to Taiyibeh, with a branch to Rummon, the ancient Rimmon; the third runs straight up from Ain Dûk to Deir Diwân, and thus joins the first. We can hardly doubt which of these was the route taken by Joshua and the army of Israel, when after the fall of Jericho they advanced into the interior highlands. It must have been by the first path, since they came to Ai before Bethel. By this track passed Samuel on his way to Gibeah of Benjamin; and down this mountain path Elijah and Elisha descended together for the last time. But Mount Quarantania derives its fame from later events, and from the not unnatural tradition that here was the wilderness, the scene of our Lord's temptation after His baptism. Certainly a spot more apparently remote from the haunts of men it would be difficult to find in any populous neighbourhood. Though by no means the highest point of the range, no other has so abrupt a face, nor one so admirably adapted for the construction of the hermits' dwellings which stud its front towards the Jordan, and also towards the Kelt. There are few more impressive views in Palestine than may be obtained in the clear bright atmosphere when pausing in the ascent of Quarantania. The débris, which rises some two hundred feet above Ain-es-Sultân, slopes from our feet to the oasis. Beyond it is the desert plain, then the Jordan belt, the plains of Shittim, and the bold headlands of Ajalon and of the Moabite range, Hesbon and Nebo rising straight from the north end of the sea. At our back rises the yellow cliff, the bluff of Quarantania, perhaps nine hundred or one thousand feet sheer. The great griffon vultures, singly or in parties, sail majestically past us backwards and forwards, spreading their wings ten feet across; the cliff swallows and swifts dash with their sharp scream within a few inches of our faces; and the clear ringing note of the orange-winged grackle from time to time seems to startle the caverns with its echo. In front of many of the cells' seats have been scooped out of the rock, where the anchorites might sit and meditate. On this eastern face there are about forty habitable caves and chapels, and a very much larger number on the south side. Many of them communicate internally with each other. They have been approached by staircases and paths hewn out of the face of the rock, but time and water have worn many of them away, and left the upper caverns in some cases wholly inaccessible. The lowest tier is just above the top of the sloping débris, and the chambers are still tenanted by the Arabs for sheepfolds and stables, sometimes as granaries. The next tier, whither still a few Copts and Abyssinian pilgrims come every Lent and keep their forty-days' fast, on the spot where they believe our Lord to have fasted, is easily accessible by the sloping niche in the cliff-side. The cells are a series of chambers, each having recesses hollowed out for sleeping-places, altar, and cupboard. Many of them communicate with a series of chambers above by a



RUINS IN THE GORGE OF THE WADY KELT, THE VALLEY OF ACHOR.

hole in the roof, and we have found even three consecutive stories one above the other. Generally there is a chapel in the centre of each group, and hermits' cells running on either side of it. Frequently there is an inner dark chamber behind the cells. In these we found many skeletons lying east and west in undisturbed order, awaiting the resurrection, desiccated rather than decayed. Each anchorite thus dwelt almost in his grave, and many generations seemed to have succeeded each other. Higher up again are a third, and above these a fourth series of aerial human dwellings, some of them now, by the wearing away of the paths, quite inaccessible. One of the upper series can still with some difficulty be reached. In it we found beneath a slab in the flooring a dark dungeon, which had also been a burial vault, and was full of bones. The front of the inhabited chamber was vaulted with good masonry, and had an arched doorway into an adjacent chapel. The apse of the chapel was hewn out of the rock facing eastward, with a fresco of the Virgin in the concave, and a small pointed window below. On each side of the apse was a little arched niche, piscina or credence table. The walls of all the chapels and of many of the cells are covered with fresco figures of saints, the colours being still bright and fresh. We observed that all the lower stories in the mountains have been visited by iconoclast Moslems, for all the faces of the figures are mutilated and almost obliterated, while those in the upper stories have escaped. In all the chapels the figure of the angel Gabriel occupies the right side at the east end, and generally the figure of our Lord the centre. Nowhere is the Virgin and Child represented. St. Paul, St. Andrew, Gregory, Basil, Chrysostom occur, especially Athanasius, "the holy Athanasius, the witness for the truth" (*Ὁ ἅγιος Αθανάσιος της αληθείας μαρτυς*) being the legend. The mode in which the hermits were supplied with water was very ingenious. From the top of the mountain above and from the slopes below the crest, small carefully cemented channels are constructed in the face of the cliff, which collected and conveyed supplies of rain water to cisterns constructed inside the cells. The whole construction of this city of ascetic habitations, and especially the style and subjects of the frescoes, point to a period which is isolated from either the Roman, Crusading, or modern history of the land. When we observe the type of the frescoes, and the prominence given to the great fathers in the Arian controversy, all contemporaries at the beginning of the fourth century, and all owing their favour to the part they took in that controversy, may we not ascribe the date of these excavations to the period when that fierce struggle was at its height, and probably, too, to the hands of those who fled for safety and seclusion from the Arian persecution to these solitudes? It is remarkable, also, that we could not find any portraiture of St. Jerome among the frescoes. This leads to the conjecture that they were executed before his canonization. At least it is strange that one whose name and fame is so indissolubly interwoven with every part of this district should have been forgotten by orthodox Christian devotees. They were probably closely connected with the innumerable societies of ascetics on the banks of the Nile, which may explain why, whilst they are still resorted to with reverence by devotees from Egypt and Abyssinia, they are in no way revered or regarded by the members of the Greek Church,

which could scarcely have been the case had they been traditionally connected with the monasteries of the Jordan plain.

But let us now pass round the shoulder of Mount Quarantania to the entrance of the Wady Harith, down which Abraham and Lot descended to the fair plain of the Jordan, and in the gorges of which Joshua placed his ambuscade for his assault of Ai. Here, facing south, we find even more anchorite dwellings than on the eastward bluff, and provided with water by a like system, though here drawn directly from the aqueduct which collected and economized the supply of the upper part of the valley. Passing about a mile farther south we reach the opening of the Wady Kelt, by the edge of which, on the south, runs the road from Jerusalem, and which was the tribal boundary between Judah and Benjamin. No language can adequately describe the rugged wildness of this glen. It is the only one west of Jordan which in its depth and seclusion and its perennial verdure rivals the gorges of the Arnon and Callirrhoe on the opposite side Jordan. In many parts it is simply a fissure with a perennial stream at the bottom, to which the sun can never penetrate save for a few minutes, and which is shaded by a thick row of luxuriant oleanders. Its sides are unscalable save by the ibex and the coney, which are both found here, secure from the attacks of the hunter. This dell is their northernmost limit in Palestine. Yet this glen, like the face of Quarantania, was seized on and occupied by the anchorites. The Deir Wady Kelt, as it is now called, was one of the seven monasteries of the Jericho circle dedicated to St. John of Choseboth, and it has evidently been inhabited down to a much later period than the caves we have been describing. The old Greek frescoes have frequently been covered over with fresh paintings having Arabic writing. There is still an inscription in Greek and Arabic, or Coptic, over the doorway, but it gives no date, merely stating that the monastery was restored by one Abraham and his brothers, of the Christian village of Jufna. We may at least infer that it has been inhabited by monks since the Saracenic conquest. Wilder still, if possible, than the situation of the monastery of Wady Kelt is that of Deir-el-Mukellik, in a ravine a little farther south, not far from the road to Nebi Mûsa, the great point of Moslem pilgrimages just south of the road from Jerusalem. Its remains are insignificant, but there are many rock-hewn cells, and a visit to it gives a yet clearer conception of the vast amount of zeal, devotion, and energy that once peopled with a multitude of self-sacrificing devotees this now desolate wilderness. But the remains in the Wady Kelt are not confined to monastery and hermits' cells alone. On the extreme edge of the hills to the north are the remains of a Crusading fortress, and all down the ravine on both sides are noble aqueducts, in some parts remaining, at three different levels, and sometimes spanning the valley. One of the aqueducts on the north side was for the purpose of supplying the anchorites and monastery, and leads to an immense vaulted cistern in three compartments. The other aqueducts, far more ancient, were those by which Herod supplied his newly built Jericho. The Wady Kelt is popularly supposed to be the brook Cherith (see page 169), where Elijah was fed by ravens, and many ingenious arguments have been adduced in support of the theory. One is that the name 'Oreb, or raven, still clings to

one of the overhanging peaks. But "The Raven's Crag" is a name naturally suggested for any cliff where the raven has taken up its permanent quarters. This gorge is the home of the raven as Quarantania is of the griffon vulture. But the raven is universally spread over the whole country wherever there are cliffs or ravines, and ravens' crags are not peculiar to the Kelt. However admirably suited for a hiding-place, it is difficult to see how Elijah should have fled to a place so out of the natural order of the narrative. It was a place opposite Jordan, and the other claimant, the Wady Yabis, on the other side, facing Bethshean, and in Elijah's native district, seems a more probable locality. But one other scriptural incident is undoubtedly connected with the Kelt. It is the valley of Achor in which Achan was stoned—not, of course, in the gorge or upper ravine, but on the open plain, where the brook runs south of Er Riha, past Jiljulieh, to the Jordan (see page 177). It would be in view of the Israelitish camp, and the valley is full of pebbles and boulders of every size, which would account for its being chosen as the place of execution, since there is hardly a stone to be found in the surrounding plain beyond the limits of this torrent bed.

Though the road by the south brink of the Kelt is by no means the "most picturesque or interesting of the passes from the upper country to the Jordan Valley, yet it has been for over two thousand years almost the only route commonly used to reach the plains. It is only a short day's ride, but the descent is most rapid and continuous. It is but thirteen miles in a straight line to Jericho, yet the fall is three thousand six hundred and twenty feet, and four hundred feet more to the Dead Sea. The road is said to be still as dangerous as when it supplied our Lord with the scene for the parable of the Good Samaritan, and no doubt the wild ravines and gorges, labyrinthic in their plans and honeycombed with caverns, afford cover for freebooters which could nowhere be surpassed. But though to a Bedouin the temptation to pillage is generally irresistible, he is amenable to the laws for the regulation of robbery to which he has been an assenting party. Thus the traveller who has engaged a guard (and it need be only a nominal one, so long as the regulation fee has been paid) from the recognised authority—which is not the Turkish Government, but the Sheikh of Abou Dis, near Bethany, the representative of the Ghwarneh tribe—may roam in perfect safety so long as he abides within the limits of his jurisdiction, and no one will molest him. But should he, *e.g.*, incautiously cross the wady, which happens to be a frontier line, and be suddenly pounced upon and sent back in the costume of his birth, he has only himself to blame for his loss. The writer, when once he had placed himself under the protection of the tribes, and was spending several weeks in the Jordan Valley, was in the habit of frequently riding alone to and from Jerusalem, but, being known by sight or report to the robbers, though often reconnoitred, was never once molested, either by night or day. Recently the Turkish Government has undertaken the safe conduct of all travellers on this road, a proceeding not unnaturally resented by the Bedouin, as being an infringement of local self-government on the part of



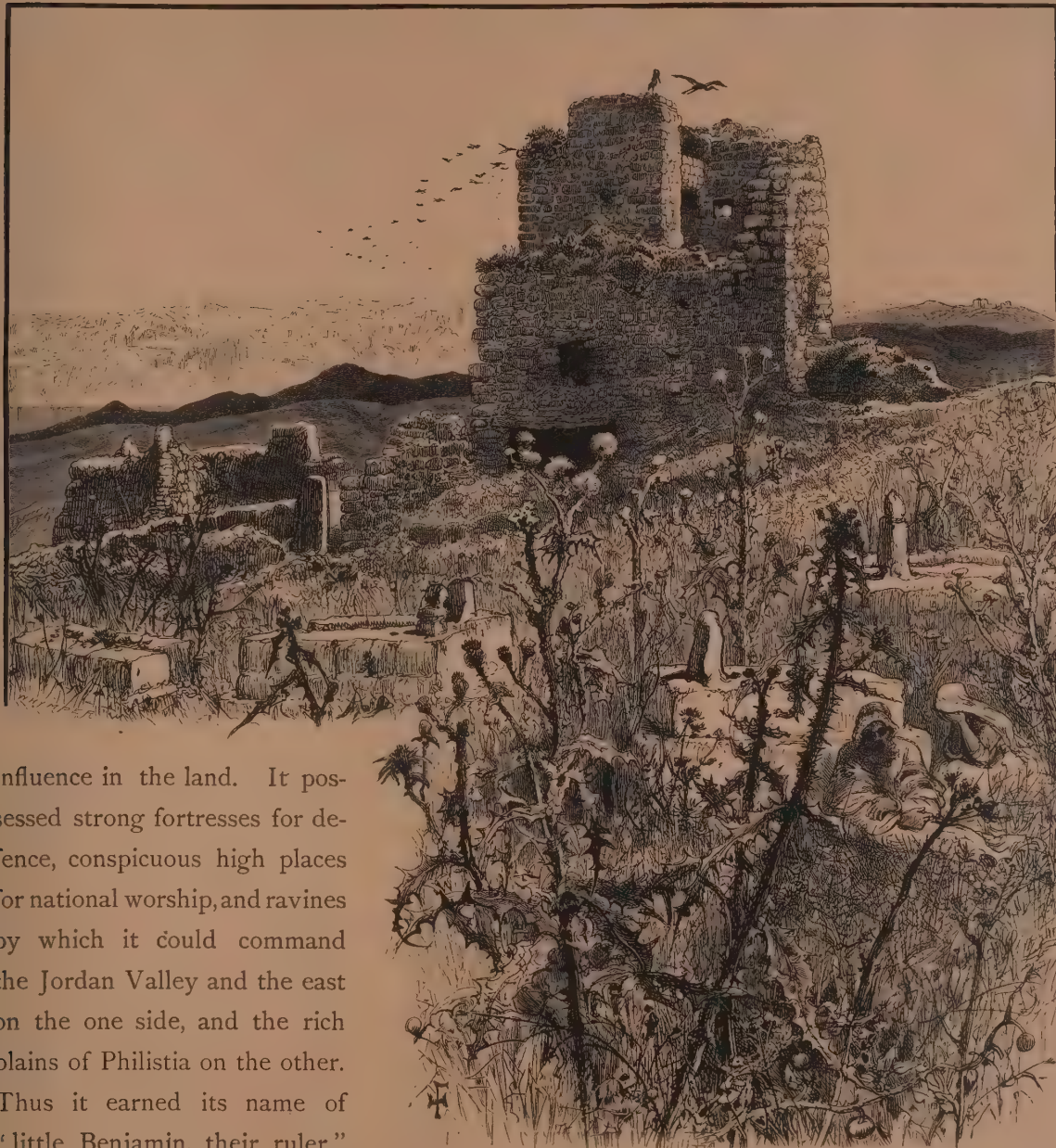
MUKMÂS, THE ANCIENT MICHMASH, IN THE WADY SUWEINÎT.

a centralizing authority. Any traveller who wishes to explore or to ramble at his leisure will do well to make his own terms in a friendly way with the resident tribes.

We have already rambled over the Jordan plain. We shall now, turning straight from the foot of the pass of the Kelt, proceed an hour's ride northwards to Ain Dûk, the great spring which divides with the Prophet's Fountain the honour of giving life and fertility to the great oasis. We cast a passing glance at Abou-el-'Aleik, two ruined forts which once held the entrance of the pass, the *Thrax* and *Taurus*, which were destroyed by Pompey, and below them a small Saracenic ruin (Kakôn), marking, perhaps, the site of the Castle of Cyprus, built by Herod to command Jericho, with the rocks steeply scarped in front of it, and we follow up by the side of ruined aqueducts past the mouth of Wady Harith and the cell-pierced front of Quarantania, and past the extensive works generally looked upon as ruined Crusading sugar-mills, till we reach the mighty fountain of Ain Dûk. The plenteous supply is evidently due to its situation at the foot of Quarantania to the north-east, where various wadys concentrate, and the underground drainage provides a perennial and inexhaustible supply. Two copious springs and several smaller ones burst close together from the southern part of the Wady Nuweimeh. The largest spring is overhung by the boughs of a dôm-tree, the largest existing tree on the plain. Only its overflow is allowed to go down the natural channel; the bulk of the supply is interrupted by the ancient aqueduct up the course of which we have been riding, and with the velocity of a mill-race is carried close above Ain-es-Sultan, watering the fields and plots on its way by little sluices, and still turning the wheel of a disused mill. Though no doubt mills were used for the manufacture of sugar, most of the so-called sugar-works are simply old corn-mills, erected by a people who looked upon water-power as more economical than the ceaseless toil of wives and slave-girls at the hand-mill. Not only is this fountain important as the greatest source of the fertility of the Jordan plain, it is also at the spot where three roads—and these the principal lines of communication from the centre of the country—converge; yet, unlike its rival, the Prophet's Fountain, it has barely a history and scarcely a ruin. The only historical incident connected with its name is that at the small fort which guarded it Simon Maccabæus and his two sons were treacherously murdered by his son-in-law Ptolemy. The Book of the Maccabees calls it "a little hold," and not more than such do the remains indicate. Two rock-hewn tombs above may not improbably be those of the Maccabæan family, buried where Hyrcanus endeavoured to avenge their murder.

Behind the ravines which open on the plain of Jordan at this point, and which run almost concentrically towards Jericho, lies that hill-country which was the very centre and heart of Israel, the hill-country of little Benjamin. No area in the whole land is more thickly studded with historical reminiscences. Its bare hills and rounded hollows, its deep glens and rugged passes, were the theatre of events which occupy the Bible narrative from Abraham to the Captivity. Here camped Abraham and Lot; here slept and dreamt Jacob; here were the first battles of the conqueror Joshua; here the struggles and the dark tragedies of the period of the Judges, the home of the great prophet Samuel, and the birthplace of the first king,

the Benjamite Saul. Here was the ceaseless frontier warfare of Israel and Judah, and here was planted the great station and centre of the apostasy of the northern kingdom, the golden calf of Bethel. The passes of Benjamin naturally gave that little tribe a disproportionate



influence in the land. It possessed strong fortresses for defence, conspicuous high places for national worship, and ravines by which it could command the Jordan Valley and the east on the one side, and the rich plains of Philistia on the other. Thus it earned its name of "little Benjamin, their ruler."

Within its little territory are crowded the names of Bethel,

Ai, Geba, Ramah, Mizpeh, Gibeon, Nob, Michmash, and many others, the scenes of historic events.

JEBÁ, THE ANCIENT GEBÁ OF BENJAMIN.
The shrine of Jebá is called Neby Yakub (Prophet Jacob).

Of these passes that of Michmash, here represented, is a typical example, and it is the theatre of one of the most romantic episodes in the history of Israel. Michmash, the modern

Mukmâs, stands on the north side of a ravine, the Wady Suweinît, or Valley of the Thorn-tree, which takes its rise west of Ai, and soon becomes a narrow gorge with vertical sides eight hundred feet deep—a fissure across the country only detected when arrived on its actual brink. It is the true head of the Wady Kelt. There can be no doubt as to the identity of the present Jebá and Mukmâs with the position of the respective garrisons of the Philistines and Israelites. We read there was a sharp rock on the one side and a sharp rock on the other side; the name of the one was Bozez, *i.e.* “shining,” and the other Seneh, “the acacia” (1 Sam. xiv. 4). Josephus enters into more minute detail. Michmash, he says, was a precipice with three tops, ending in a long sharp tongue and protected by surrounding cliffs. Exactly such a natural fortress exists ending in a narrow tongue to the east, with cliffs below and an open valley behind it, and a saddle towards the west on which the village stands. Facing it on the south is an equally precipitous cliff, apparently as inaccessible from the ravine as the other, and still bearing the name of Seneh, from the acacia-trees which here and there are found in the nooks. Now the valley runs due east, and the southern cliff is consequently always in shade. As we have noted in going from Jerusalem to Jericho, there is a marked contrast in colour always between the slopes that face the north and the south, and here it is especially striking. The sun-dried chalk face of the northern side gleams brightly in the sunlight from the south, and has well earned its name of Bozez, or the “shining.” To climb down from Geba must have been difficult enough, but the ascent on the other side, which Jonathan and his armour-bearer achieved “upon their hands and feet,” would try an experienced mountaineer, and their apparition up such a cliff may explain the panic of the Philistines, as they would be taken for the advance guard of a numerous storming party. Across the narrow chasm the adventure could be easily watched, and the noise in the alarmed camp be heard. Saul’s garrison would cross the valley higher up with ease by the path to the village behind, and thence naturally the pursuit was towards Bethel and down the Valley of Ajalon towards Ain Dûk, already the scene of the first great victory of Jôshua. It is evident from the history compared with the topography that the Philistines had not secured any posts on the south of the ravine, but had spread their plundering parties east to Zeboim (Dûk), west to Beth-horon, and north towards Ophrah. On their panic the northern Israelites who had hid themselves in Ephraim, and also the numerous deserters in their camp, turned against them and pursued them down to the central valley.

With the identification of Michmash that of Geba is necessarily secured. There are few events of a circumstantial history three thousand years old more minutely identified in their every detail than this surprise of the garrison of Michmash. We see where Saul lay at bay. On the south side of the chasm stands Geba of Benjamin, on a rocky knoll, with cisterns beneath and corn-land to the eastward, still known as Jebá. There has been much confusion between this Geba and Gibeah of Saul, usually identified with the modern Taleil-el-Fûl; but the suggestion of Lieut. Conder that Gibeah of Saul applied to a district as well as a place seems to solve the difficulty. Once again in Old Testament history, after the

period of Saul, Geba is mentioned. When Isaiah describes the advance of Sennacherib upon Jerusalem, we read, "At Michmash he hath laid up his carriages: they have gone over the passage: they have taken up their lodging at Geba" (ch. x. 28), *i.e.* "the carriages," or heavy



SITE OF AI.
Its only name now is Et Tell, "the heap."

baggage, could not be got across the ravine between Michmash and Geba, they are left behind, and the lightly equipped portion of the army bivouac—"take up their lodging"—at Geba, on the opposite side, having had a toilsome climb across. When we stand on the edge of the cliff of Geba, and remember how this ravine was the natural frontier-line between the kingdoms of Judah and Israel, we can well understand the care which King Asa took to dismantle Ramah, and to employ all the resources of his kingdom in the building and fortification of Geba. To what it has fallen to-day the illustration tells us (see page 183). There is indeed an old dilapidated castle, the fragment of a solid square tower, and a few



THE SUMMIT OF NEBY SAMWIL.
A woman carrying a goat-skin filled with water up the hill.

foundations. The hovels of the squalid village are formed of loose stones from old buildings and turf. But the view towards the east is wide and impressive. We are surrounded by the hills of Benjamin, each in shape and in the crumbling mound on its top a repetition

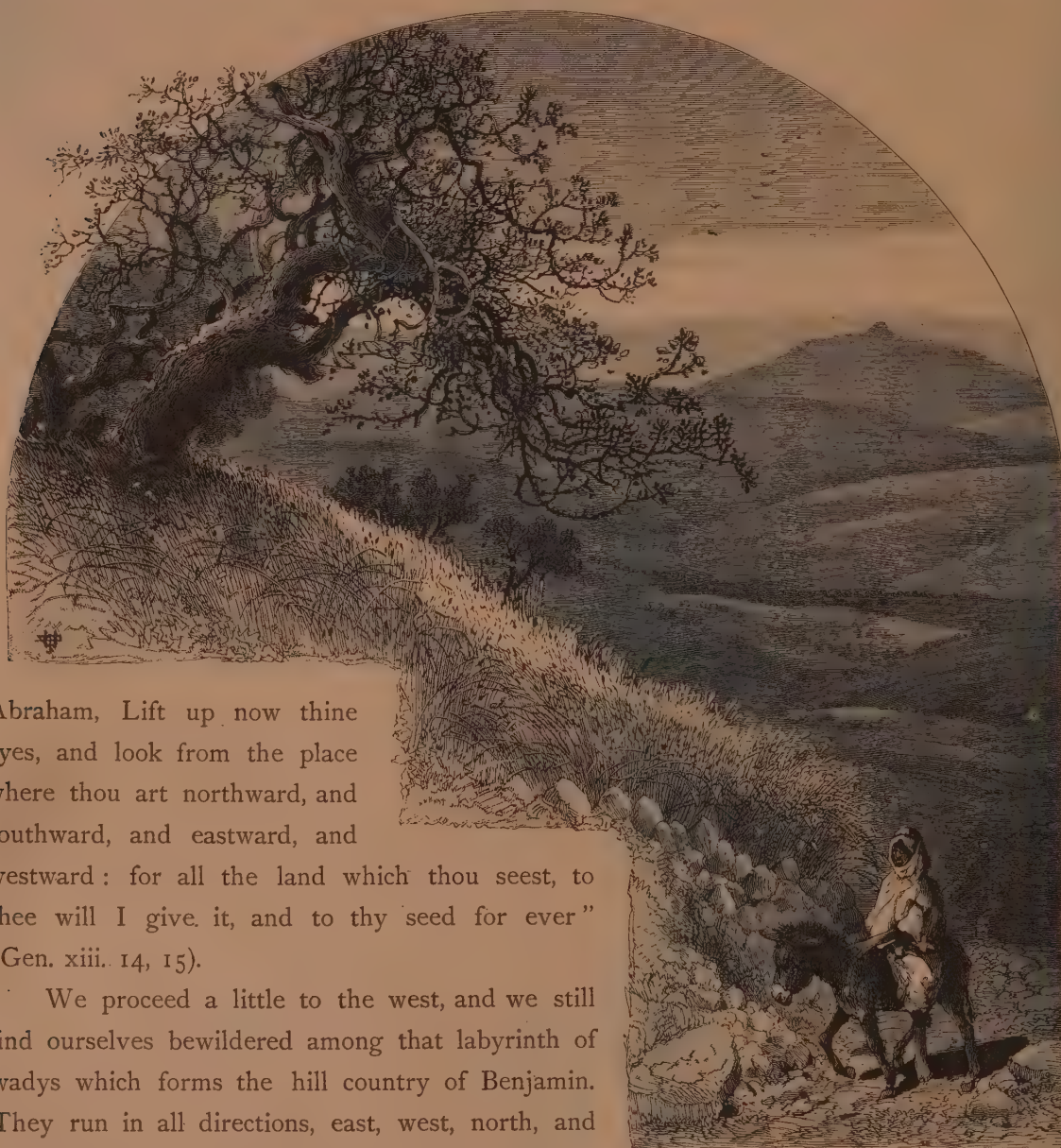
of the last. In the immediate foreground we see the little village of Deir Diwân, one of the few remaining inhabited places in the district on its plateau, and beyond this slopes down tier after tier of the mountain chain, seamed and scarred in every direction, till it dips into the Jordan Valley. The huge thistles which fill the foreground of the sketch, in front of the Moslem burying-ground, where a family are

mourning their lost one, are but a sample of the herbage which covers all this neglected land when the first spring has passed. "Upon the land of my people shall come up thorns and briers." In fact, prickly, brier, quickthorn, and nettle are all combined in their formidable stems, whose only use is as fuel, and which are laboriously gathered by the women to heat their ovens. "As the crackling of thorns under a pot" is a simile which often recurs to the traveller as he watches his barley cake tossed on the quickly blazing thistles and then buried in their embers. And as the thorn has taken the place of the vine, so has the solitary stork on Jeba's crumbling tower supplanted the watchful sentinel of Israel's army. But beneath that cliff the ravine is still pierced with caves, and one large cavern just under the fort is surely the very cave out which rushed the liers-in-wait of the Israelitish army, who fell with such fearful slaughter on the hapless Benjamites in that dark epoch when the tribe was all but annihilated (Judges xx.).

From Geba and Michmash we turn four or five miles northward in search of a site yet more ancient and full of Patriarchal reflections, Bethel. But before reaching it we must find out Ai. We know it was to the east of Bethel, that there was a hill between them from which the plains of Jordan could be seen, and that it was the second city utterly destroyed by Joshua. We gather from the account of its capture by Joshua that there was a valley to the north of the town and low ground to the west, where an ambush could be set unseen from the city, while on the opposite side was a plain. The area, then, in which we must search is very limited. Colonel Wilson was, we believe, the first to point out the exact spot, in a knoll which bears the name of Et Tell, "the heap" (see page 185). The modern name is a remarkable incidental confirmation of sacred history. "Joshua burnt Ai, and made it an heap [*tell*] for ever, even a desolation unto this day." Now the place has no other name than "Et Tell," and it is to be noted that the word "tell" occurs only three or four times in the Hebrew Bible, while it is one of the most familiar words in Arabic, every place on a rising ground having this prefix. But nowhere else do we ever find it standing alone—*the* heap, the one made and cursed by the captains of Israel. We can follow all the military evolutions of Joshua. The ambush, following the ancient causeway, still to be traced, from Jordan to Bethel as far as Michmash, would ascend the valley west of Ai, and arrive within a quarter of a mile without coming in sight of it, and lie in wait unsuspected. The main body, keeping the road, would appear before the town on the open, east and south. From the knoll the figure of Joshua would be plainly visible to either party, with his spear stretched out towards the city. Lieut. Conder in his examination of the Tell has remarked, what had escaped former observers, that the débris which forms the mound is composed of masonry broken small, unlike other ruins—in fact, that it had been literally ground to powder.

Hither Abraham had returned with Lot to the same "place where his tent had been at the beginning, between Bethel and Hai, unto the place at the altar which he had made there at the first." This altar would naturally be on the hill, not in the plain below. From its top Lot lifted up his eyes and beheld all the plains of Jordan. This is the most westerly spot

whence the plain can be seen. To the east there rises in the foreground the jagged range of hills above Jericho, in the distance the dark wall of Moab, and between them lies the Valley of the Jordan, its eastern side clearly visible. The view also south and west is wide and commanding as far as the hills round Hebron. Here it was that "the Lord said unto



Abraham, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. xiii. 14, 15).

We proceed a little to the west, and we still find ourselves bewildered among that labyrinth of wadys which forms the hill country of Benjamin. They run in all directions, east, west, north, and south, and to the cursory observer there is little to mark off one from another. Yon tower, however, stands out conspicuous, and from its summit surely a commanding view may be obtained. It seems, if not modern, at least well preserved. We soon see that it is a minaret; it is, in fact, the minaret erected at the end of an old Crusading church, within which is the cenotaph which the Moslems reverence as the tomb of the prophet Samuel, the well-known Nebi Samwil, the Mount Joy of the Crusaders. But what was it in ancient times? Here the learned doctors

TALEIL-EL-FÛL, FROM NEBY SAMWIL.
Generally regarded as the Gibeah of Saul.



differ. One thing, however, is certain : a peak so conspicuous, a post so admirably adapted for defence, a knoll surrounded by a plain so exceptionally fertile, could not have been without its city in this once densely peopled region. We have now almost unconsciously crossed the watershed from El Jib, and are on the Mediterranean side of the great central ridge. It is three thousand and six feet above the sea, the highest point of the whole region, rising abruptly five or six hundred feet above the little plain of Gibeon ; and the hillsides, however steep, are carefully cultivated, as shown in the illustration. The village of a dozen houses partly cut out of the rock is built of the materials of far grander buildings, and the great cisterns and a never-failing well plainly prove its antiquity. From the top of the minaret, which is a Saracenic addition to a Crusading cruciform church, now turned into a mosque, and covering the supposed tomb of Samuel, is the most extensive view in Western Palestine. At



THE VILLAGE OF EL JIB, THE ANCIENT GIBEON OF BENJAMIN.

our feet are deep rugged valleys, partially covered with scrub, and olive-groves contrasting with the white limestone ridges. Beyond are Beeroth and Ophrah, the rock Rimmon, and Ramah of Benjamin. Over the nearer ridges we look far away beyond the Jordan Valley, which lies far too deep to be seen, on to the dark outlines of the ranges of Gilead and Moab. With the glass we can detect the fortress of Kerak, Jebel Shiha (Sihon), the highest point in Moab, and the distant mountains of Jebel. Turning to the south, over the bare foreground of grey hills we see the mosques and domes of Jerusalem apparently sunk in a valley. Northwards we detect Mount Gerizim and the shoulder of Carmel ; then westward push forth from beneath us the wide plains of Sharon and Philistia, sometimes green with corn, sometimes bare and red fallow, and dark patches which tell of olive-groves, while white spots gleam in the sunshine—the roofs of Lydda, of Ramleh, or some other olive and orange girt village.

Beyond these a ribbon of yellow sand marks the line between the green plain and the blue sea. That white green-encircled knoll at the edge of the sand is Jaffa, and the sail of a lateen-rigged vessel here and there dots the sea. If this be not Mizpeh, *i.e.* "the Watchtower" of Benjamin, I know not where else we can find it, although the name be lost under a mediæval tradition, and that again supplanted by a Moslem one.

At Mizpeh the people of Israel assembled to vow vengeance against the crime of Gibeah. Here, long after, Samuel gathered Israel to win back their freedom from their Philistine oppressors. Here, "between Mizpeh and Shen," he set up the stone Ebenezer in gratitude for their signal victory. Here was chosen the first king of Israel, and the loyal acclaim, "God save the king!" for the first time ran through their ranks. Here Samuel judged Israel;



NEBY SAMWIL, THE ANCIENT MIZPEH, THE WATCHTOWER OF BENJAMIN.
From the village of El Jib, the ancient Gibeon.

and here the Chaldean governor during the Captivity oppressed them. Here the Crusaders caught their first sight of the Holy City, "and called it Mount Joy," says Sir John Maundeville, "because it gives joy to pilgrims' hearts, for from that place men first see Jerusalem." At this very spot King Richard of England fell on his knees, and, covering his face with his hands, refused to gaze on the hallowed but desecrated shrine, exclaiming, "Ah, Lord God! I pray that I may never see thy Holy City, if I may not rescue it from the hands of thine enemies."

Turning northward, and retracing the old road, and in ancient times the only road, between Jerusalem and the sea, the road by Beth-horon, down which Joshua drove the Amorites after his great victory over the five confederate kings, on an isolated hill stands the village of El Jib,

once an important fortress, Gibeon of Benjamin (see page 189). The country round the little basin in which it rises is seamed with watercourses apparently running in every direction, but all ultimately find their way to the plain of Sharon, for we are here altogether west of the Jordan watershed. The ancient city has shrunk to a collection of a few scattered hovels, but the landmarks of old history are still here. Under a cliff where a cave has been hollowed out bursts forth a copious spring, which feeds not only a deep reservoir on the spot, but also a large open reservoir of very ancient masonry beneath the village on the east. Few spots can be more minutely identified than this Pool of Gibeon, where Abner, with the adherents of Ishbosheth, Saul's son, met in the heart of Saul's own tribal district Joab and David's men, and the two bands sat down facing each other on opposite



BEIT-UR-EL-FOKA, ON THE SITE OF UPPER BETH-HORON.
In the distance the sandy line of coast and the Mediterranean Sea.

sides of the pool. When in the wager of battle, twelve against twelve, all the twenty-four fell, the plain was called "the Field of the Strong Men" (2 Sam. ii.). The tradition still lingers in the name Wady-el-Askur, "the Valley of the Soldiers." We may recall, too, the second tragedy on this spot, in which Joab took the leading part, when, "by the great stone that was in Gibeon," he basely assassinated his rival Amasa; and here, by a just retribution, he was slain on the horns of the altar by Solomon's sentence. By this tank, too, "the great waters," Johanan defeated the traitor Ishmael during the Captivity. But El Jib has more hallowed reminiscences than deeds of blood. Its Canaanite inhabitants, whose blood probably runs in the veins of the villagers of to-day, were the only Hivites spared by Joshua, lured by their wiles into a treaty with them; and here, for more than fifty

years before the building of Solomon's Temple, stood the national altar of sacrifice, where King Solomon offered his one thousand burnt-offerings, and received in the visions of the night the promise of wealth, honour, and long life. Past glories, indeed, are these we feel, as we sit under one of the gnarled and contorted olive-trees which dot the slopes. Yet, bare



VIEW FROM UPPER BETH-HORON,
Looking westward, to the Mediterranean Sea, at sunset.

and uninviting as the land of Benjamin is to-day, every knoll, every hillside, ribbed and scarred with old terraces, bears testimony to what once it was. What it may be again, when life and property are secure from tyranny and oppression, when the olive-trees are planted again, the cisterns cemented, and the water-courses repaired, the gorges of the Lebanon, teeming with population and produce, unmistakably proclaim.



BEIT 'UR-ET-TAHTA, ON THE SITE OF LOWER BETH-HORON.
A Bedouin tent in the foreground. A woman preparing food, to be eaten at sunset.

THE MOUNTAINS OF JUDAH AND EPHRAIM.

A MOUNTAIN ridge, rising to about two thousand five hundred feet above the Mediterranean, runs unbroken from the pass north of Bethel to the neighbourhood of Hebron, a distance of about thirty miles in a straight line. The shed is extremely narrow, and the deep and rugged valleys which intersect the region, running down eastwards to the Jordan Valley and westwards to the plains of Sharon and Philistia, have their heads in some cases overlapping. The most peculiar feature of the mountain rampart is, however, the extraordinarily steep and sudden descent which occurs on the west at about ten miles from the watershed ridge or backbone of the country. The slopes here fall suddenly, leaving a mountain wall, which forms a conspicuous feature when viewed from the lower hills. Thus in the neighbourhood of Beth-horon there is a descent of more than five hundred feet in about half a mile, while from the hills round Adullam the traveller looks up at apparently inaccessible mountains rising east of the famous Valley of Elah. In the early morning, while the bright sunlight bathes the plains, the mountain wall formed by these steep western slopes is seen in the distance blue in the shadow, and it is only after midday, as the sun creeps round towards the south, that the white domes in the clustering villages begin to shine out, and the intricate network of ravines and torrent-beds is distinguishable by its light and shade.

The higher mountains consist of a hard crystalline limestone, generally dark grey in colour, but often stained with russet bands, and sometimes attaining to a dark purple hue, while thin streaks of soft white chalk are left by the action of immemorial rains on the

summits of the chain. The ridge is a steep anticlinal—a great arch of hard rocks curving down east and west to valley and plain. The lower hills on the west belong to a distinct formation, and are indeed remains of the great chalk sea which once overflowed the hard limestone mountains. Hence it arises that the division between the higher mountains and the lower hills of the Judæan chain is so distinct; and the traveller looking down from the higher spurs sees the low hills gleaming with white chalk or dusky with long olive groves, forming an intermediate district between the grey mountains and the rich brown plains. In Scripture and in later Jewish writings the two regions receive distinct names, the low hills being called “Shephelah,” and the higher range the “King’s Mountain” in the Talmud.

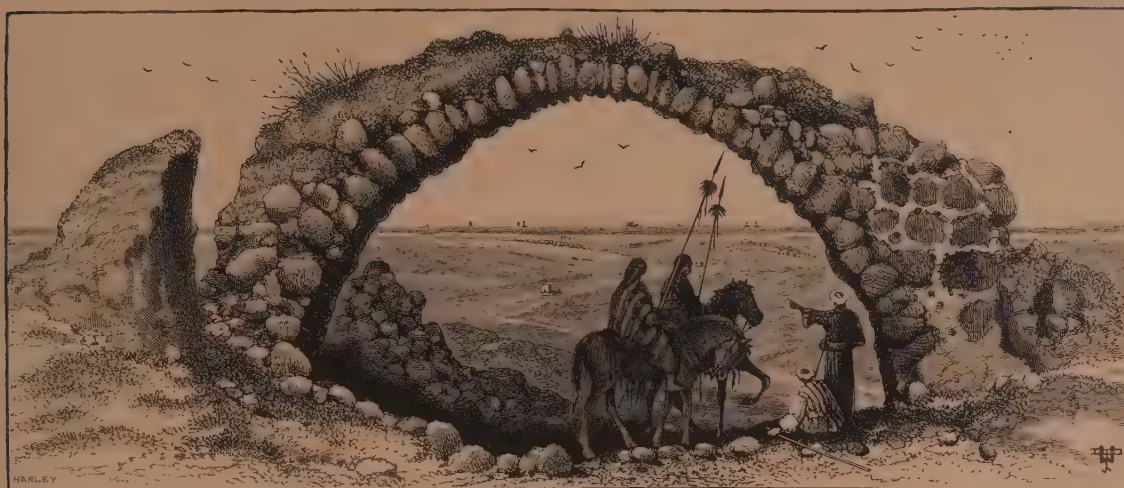
Three main passes lead from the maritime plain to the King’s Mountain or Chain of Judæa: one from the north-west, one from the west, and a third from the south-west. The first of these is the famous Pass of Beth-horon, the scene of so many Jewish victories; the second is the road by which the modern traveller approaches the Holy City, leading up from Ramleh and past the “Gate of the Valley,” through Wādy ’Aly, a gorge flanked by rugged mountains covered with mastic bushes and crowned by a belt of firs and other forest trees. The third pass leads through the broad corn vale of Elah and ascends to the neighbourhood of Halhûl, half-way between Jerusalem and Hebron. At the time of the great struggle for national existence Judas Maccabæus successfully resisted three Greek armies attempting to ascend by each of these three main approaches successively. The liberation of Judæa was the immediate result of the three victorious “Battles of the Passes” at Beth-horon, Emmaus, and Bethsura.

The three great valleys thus noticed—the main drains of the mountain system—are fed by innumerable torrent-beds, which form an intricate network of deep and narrow trenches, increasing in size as they recede farther from the watershed and plunge deeper towards the plain. Long and narrow spurs run out between these ravines, and a traveller who attempts to ride north and south instead of following the direction of the country will find his day wasted in tedious climbing and break-neck scrambles, and may consider himself fortunate if he makes a mile of way in an hour.

The western spurs of the King’s Mountain present a far less bare and sun-scorched appearance than do the steep eastern spurs above the Jordan Valley. The mountains are full of springs of clear cool water gushing out between the slabs of shining limestone; and although the valleys and ravines never run water, except perhaps for a few hours in winter when filled by a sudden spate or thunderstorm, still there is no lack of “fountains and depths that spring out of valleys and hills.” In the Shephelah, on the other hand, the water sinks through the porous chalk and finds its way beneath the surface, springing up again in great blue pools at the eastern border of the maritime plain. The inhabitants obtain water from wells and cisterns in the Shephelah, but almost every village has its spring in the King’s Mountain.

The mountain spurs thus watered and exposed to the cool western sea-breeze, which in summer blows steadily throughout the day, are thickly covered with wild growth which has

much encroached on the ancient cultivation. The lentisk or mastic—akin to the pistachio and to the terebinth—forms thickets of low brushwood, dark green in colour, with a gummy leaf, which gives it in Arabic the name '*Alaka*, or the "sticking" plant. One of the three



VIEW FROM THE RUINS OF THE MÆDIEVAL FORTRESS AT LATRÔN,
Looking westward, towards the Mediterranean Sea; the watch-towers on the road to Jaffa are plainly shown.

species of Syrian oak also grows as a bush, and the hawthorn, the cornel, the arbutus, and the myrtle are found in the copse. Here and there a solitary oak of great size is seen hung with rags as votive offerings, and each of these trees has a well-known name. The Valley of Elah is still dotted with dark and heavy-looking terebinths, from which its ancient name was



VALLEY OF AJALON, FROM THE WEST,
Looking across the broad corn-fields to Mizpeh and the more distant mountains in the Valley of the Jordan.

derived. The Forest of Hareth is still represented by the thickets round the modern village of Kharas. The neighbourhood of Kirjath Jearim, the "town of woods," is still remarkable for its tangled thickets; and scattered pines along the higher ridges south of Halhûl represent

the remains of the old pine forest, whence Arculphus describes Jerusalem as having been supplied with firewood in the seventh century of our era.

A remarkable feature of this mountain region is the manner in which the ancient inhabitants seized on the most conspicuous peaks and knolls as safe sites for their villages. As the eye glances along the rugged spurs the towers of the hamlets are seen standing up against the sky-line, while the flat roofs of the little cabins composing the village are crowded round the central house of two stories, which is occupied by the sheikh, and has the appearance of a keep or fortress, in the middle of the village climbing up the steep slopes of the knoll. Thus, in approaching Jerusalem, Soba on its high rocky ridge is visible from a great distance (see page 198), and Kastal dominates the broad Valley of Kolonia. Gibeon, Ramah, and Geba, north of the Holy City, stand in the same way on isolated knolls, and derive their names from the character of their sites; and, speaking generally, the villages, with hardly an exception, are built in situations of great natural strength, and are plainly visible from any of the more commanding points of view in the district, while the low-lying hamlets and scattered homesteads of our own country have no counterpart among the mountains of the Holy Land.

Unlike the rich corn-lands of Philistia and the pastures of Sharon, the King's Mountain is not a region possessed of a naturally fertile soil. The red earth scarcely covers the hard rock on the slopes, and only in the bottoms of the ravines and in the dells—called *khelâl* by the natives—is it possible to plough and sow corn. Patient labour and knowledge of the country overcame, however, these difficulties in ancient times, and even at the present day the cultivation is only curtailed by the scantiness of the population. The bright apple green of the vines may be seen trailing over the long ridges of stone, and yokes of diminutive oxen are found dragging the light hand-plough between the boles of the olive-trees which cover the hillsides round the villages.

The mountain region near Hebron and Jerusalem is specially fitted for the growth of the grape. A fierce summer sun, frosty nights in winter, a fat though scanty soil, hard rock reflecting the heat on to the ripening fruit, and in autumn damp mists to swell the juices of the vine—these are all requisites for vine-culture, and all occur in the Judæan mountains. Hence, in the vineyards of Bethlehem, Beit Jâla, and Hebron the grapes attain enormous size, and might be made into excellent wine; while the innumerable rock-cut presses which are found near the ancient ruins or hidden among the thick copses, near ancient towers rudely built of large unshapen blocks, attest the former widespread cultivation of the vine throughout the whole district.

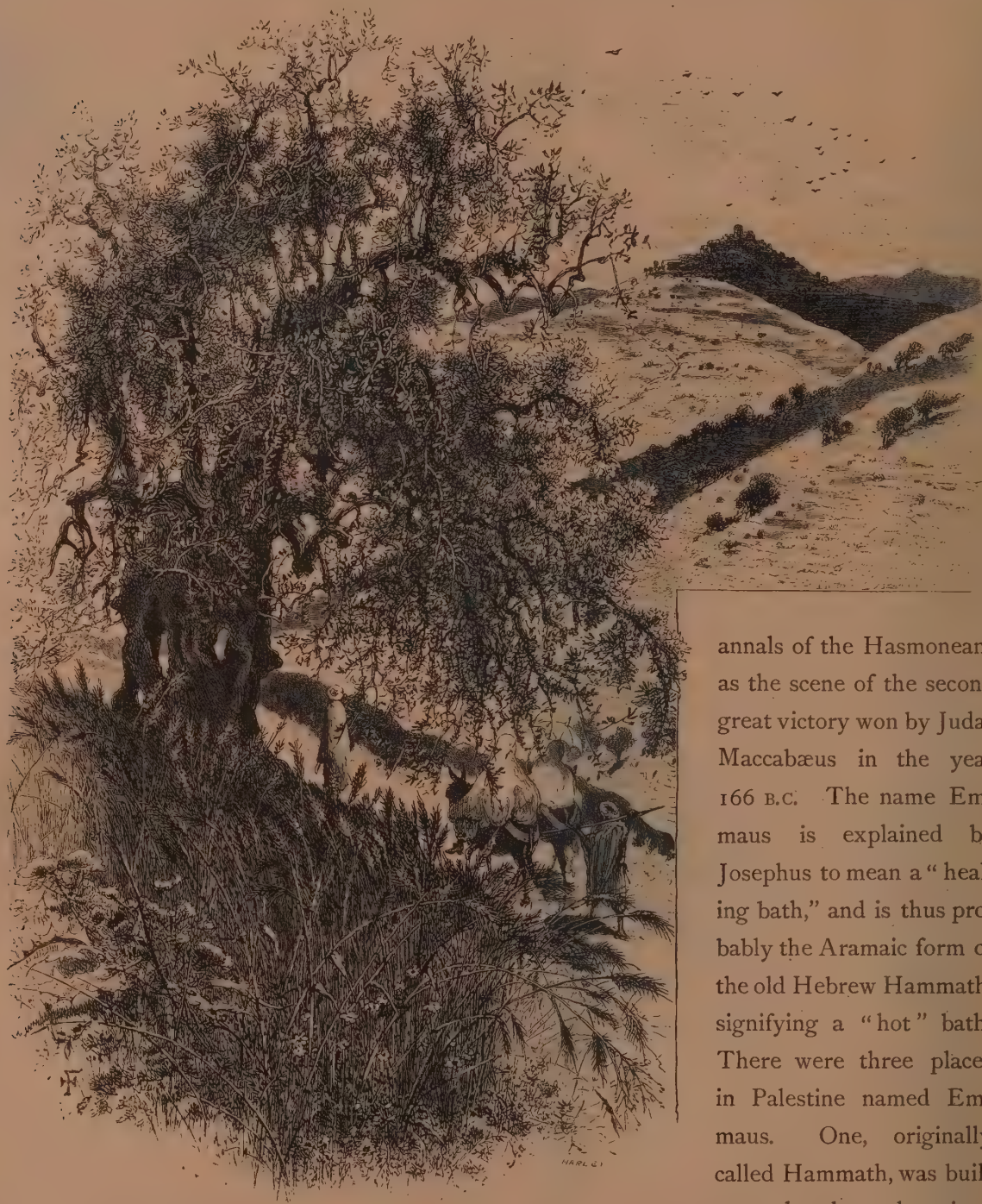
The King's Mountain is a region full of famous places. Bethel, Michmash, Gibeon, Beth-horon, Emmaus, Bethlehem, Anathoth, and Mizpeh are names familiar to the English reader as household words; and there is no other part of Palestine which has witnessed so many important events of biblical history, or which is so thickly crowded with famous ancient sites. Not least interesting among these sites are the two little villages now called Beit

'Ur-el-Fôka (the Upper Beth-horon) and Beit 'Ur-et-Tahta (the Lower Beth-horon), situated less than a mile apart, and the one some five hundred feet above the other (see pages 192 and 193). Upper Beth-horon, a ruinous-looking hamlet with a great ruined reservoir, stands at the extremity of a narrow space of hard grey limestone, and is surrounded by a straggling olive grove. The ancient road, descending the hill by rock-cut steps through a narrow cutting, appears to be the work of the Romans, and leads from the plain near Lydda to the watershed east of Gibeon, being skilfully engineered along the crest of the long spur leading by the Beth-horon Pass.

The view from the village extends on the south-west across the open Vale of Ajalon to Gezer and the Philistine plain, while on the north the rugged range of Mount Ephraim is seen crowned with fortress villages. Beth-horon ("the House of 'Caverns") first appears in history as the site of the great battle when Joshua defeated the league of Hivite chiefs gathered to the assistance of the Gibeonites, and as the scene of the miracle when the "Sun stood still and the Moon stayed," until Israel was avenged of its enemies. The site has never been lost. It was known to the early fathers of the Church and to the Crusading pilgrims as well as it is to ourselves, and the village of Beth-horon is one of the few undisputed identifications in Palestine topography. Solomon fortified it as a frontier town; Shishak enumerates it in the list of the cities which he wrested from Rehoboam; Judas Maccabæus twice saved the city and the Temple by victories over the Greek forces in the neighbourhood of this steep ascent. In the year 168 B.C. the patriotic son of Mattathias gathered a handful of zealous outlaws on the summit of the stony ridge and fell suddenly on the army of Seron, the Greek general, who was marching from Lydda on Jerusalem, and the victory which followed was the first blow struck for freedom by the national party. In the year 162 B.C. another Greek army attempted to advance by this route, supported by the sally of the garrison under Nicanor from Jerusalem, but the battle of Adasa was followed by a pursuit which drove the foreigners down the same steep slope which had witnessed the flight of the Amorites before Joshua, and that of the Philistines from Michmash before Saul and Jonathan. The little ruin called Il'asa, close to the Lower Beth-horon, also probably represents the site of Eleasa, where Judas arrayed his army before the fatal battle of Berzetho, in which he lost his life.

The Vale of Ajalon, named from the "village of deer" (Ajalon), now called Yâlo, which stands on a low hill to the south, is a broad corn valley below the mountains forming the mouth of the long narrow ravine which bounds the ridge of Beth-horon on the south, and which is now called Wâdy Suleimân (see page 195). Viewed from the neighbourhood of the village of Latrôn, three famous sites are seen grouped on the low hills south-east of this corn valley, namely, Ajalon itself; 'Amwâs, the Emmaus of the Book of Maccabees; and Beit Nûba, where King Richard fixed his camp when contemplating an advance on the Holy City, and which the early pilgrims erroneously supposed to represent the site of Nob, the city of the priests.

About a mile north of Latrôn the village of 'Amwâs clings to the side of a bare chalky hill. Its name preserves that of Emmaüs, afterward called Nicopolis, a city famous in the



SOBA, FROM THE JERUSALEM ROAD.

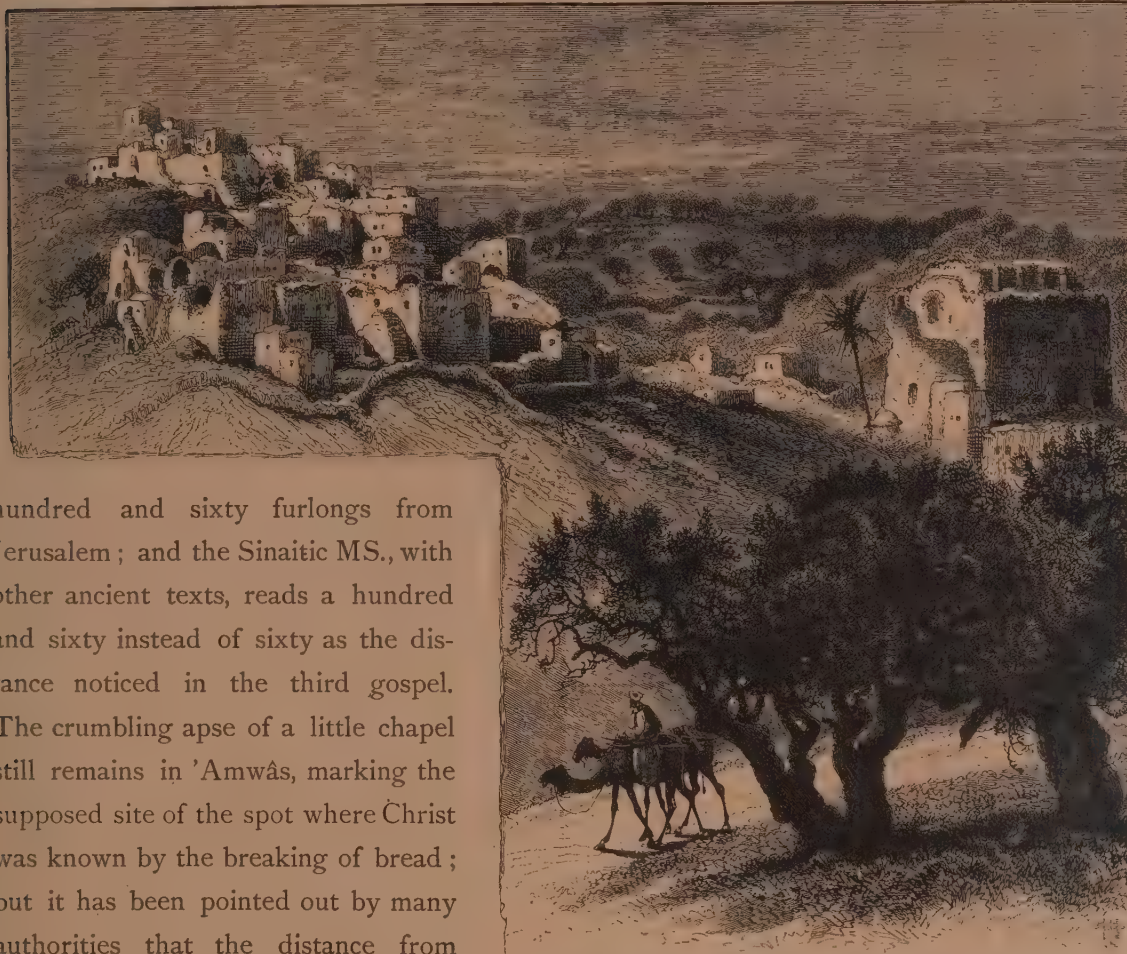
Two native ladies, mounted on asses and enveloped in large white cotton veils, called *izzars*, are ascending the hill.

annals of the Hasmoneans as the scene of the second great victory won by Judas Maccabæus in the year 166 B.C. The name Emmaus is explained by Josephus to mean a "healing bath," and is thus probably the Aramaic form of the old Hebrew Hammath, signifying a "hot" bath. There were three places in Palestine named Emmaus. One, originally called Hammath, was built over the thermal springs immediately south of Tiberias. The second,

Emmaus Nicopolis, now under consideration, is said in the Talmud to have possessed springs often visited by sick persons, as are the thermal springs near Tiberias at the present day.

In the Middle Ages a miraculous spring was shown at this second Emmaus, which was said to owe its powers to the touch of Christ while on earth, and the town was called Fontenoide by the Franks, from the fountain which still exists. The third Emmaus was that village mentioned by St. Luke, "which was from Jerusalem about threescore furlongs," and which was probably the same as the Emmaus assigned by Vespasian to eight hundred of his retired warriors, and described by Josephus as sixty stadia from Jerusalem.

From the fourth century down to the fifteenth the scene of the manifestation of the Master to the two disciples was fixed at Emmaus Nicopolis, which is distant about a



hundred and sixty furlongs from Jerusalem; and the Sinaitic MS., with other ancient texts, reads a hundred and sixty instead of sixty as the distance noticed in the third gospel. The crumbling apse of a little chapel still remains in 'Amwās, marking the supposed site of the spot where Christ was known by the breaking of bread; but it has been pointed out by many authorities that the distance from Jerusalem is too great to allow of the double journey undertaken by

Cleopas and his fellow-disciple without any interval of repose, for the single journey is considered sufficient for the ordinary traveller of the present day, even when mounted. Thus since the fifteenth century the site of the New Testament Emmaus has been sought anew.

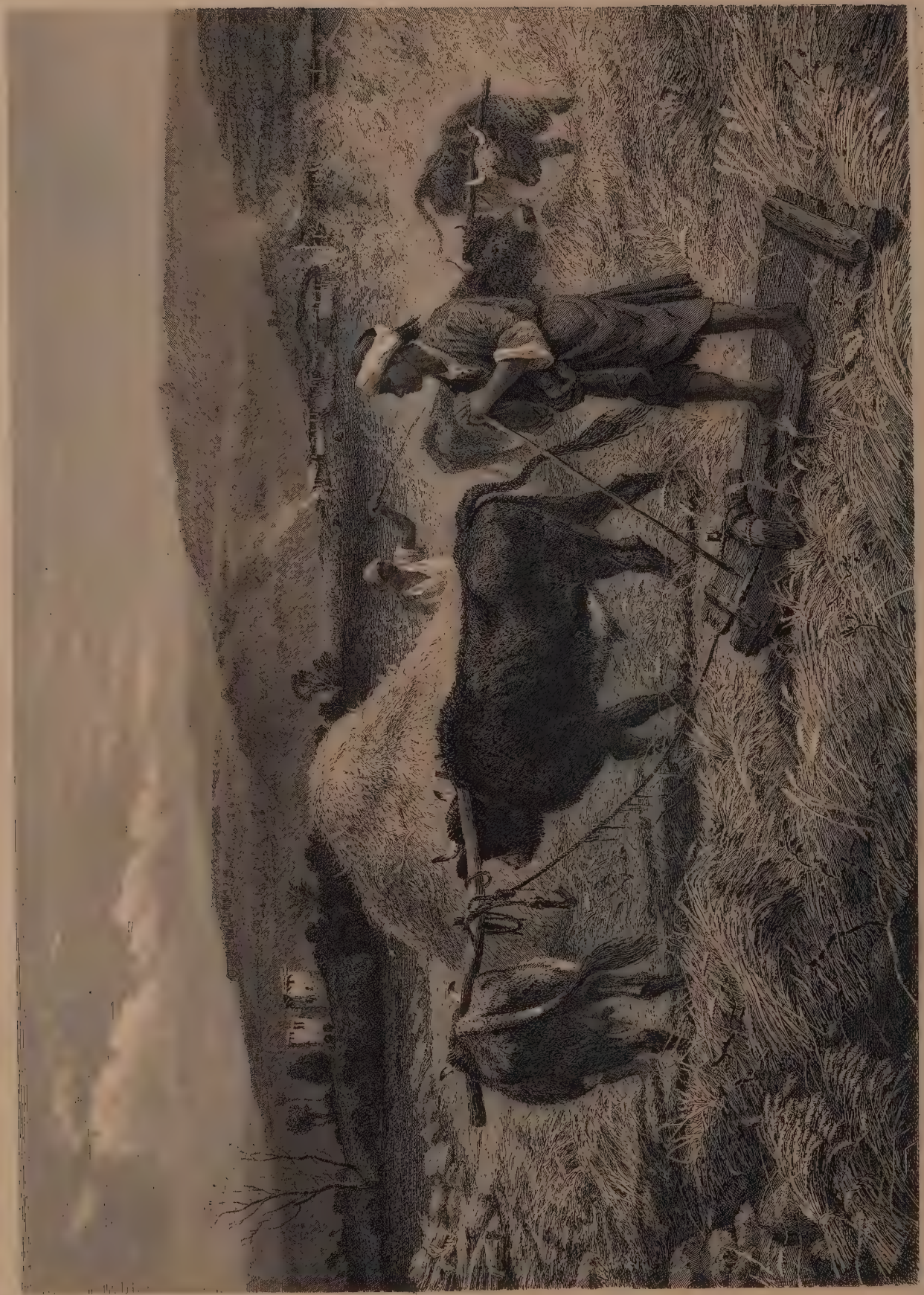
Many identifications have been suggested by various authors. Kuryet-el-'Anab and Kolonia, on the road from Jaffa to Jerusalem, are among the most recent, and ecclesiastical tradition has fixed on Kubeibeh, a village on the spur immediately south of Wādy Suleimān,

KURYET-EL-'ANAB, THE VILLAGE OF GRAPES.
Probably the Kirjath of Benjamin. It is now commonly called Abu Ghosh.
The large building on the right is the Church of St. Jeremiah.

at the required distance of about sixty stadia north-west from Jerusalem. There is, however, no circumstance beyond the modern tradition which tends to confirm the identity of Kubeibeh with the scriptural Emmaus.

Hidden from the sight of the traveller, in a deep valley among shady gardens of orange and lemon surrounding a group of beautiful springs, lies a little ruined site which may perhaps be considered to possess more claim to the honour of representing the scene of the first appearance of Christ after the Resurrection morning. The ancient Roman road from Jerusalem to Gath and Ashdod descends straight to the Valley of Elah, and runs along a plateau from which we look down on this secluded valley. Leaving the road, the explorer passes by ancient rock-cut sepulchres and by the village of Wâd Fûkin—probably the Pekiin of the Talmudic writers. Immediately opposite are the remains of a little chapel near a clear spring welling out beneath a low cliff, and here are ruins of an ancient site called Khamasa—a name which at once recalls the Hebrew Hammath and the late Emmaus. The distance of the ruin from Jerusalem is a little over sixty furlongs, and the beauty and fertility of the valley seem to render it a probable site for the little Roman colony established by Vespasian. The out-of-the-way situation of the place has probably caused the identification to escape notice, but the neighbourhood appears to have been once an important Christian centre, and the ruins of three other mediæval churches lie within a radius of three or four miles from Khamasa.

Leaving the neighbourhood of Emmaus Nicopolis and Latrôn, the traveller advances into the mountains through the Pass of Bâb-el-Wâd, the "Gate of the Valley." Passing by the shady group of terebinths which surround the little shrine of Imâm 'Aly, who gives his name to the valley, the road climbs up between rough dark hills of limestone rising in natural steps formed by the regular stratification of the rock, and reaches the ridge on which stands the flourishing stone village called Kuryet-el-'Anab, better known as Abu Ghosh, the name of a celebrated family of bandit chiefs once the terror of the neighbourhood, but now reduced to insignificance (see page 199). Abu Ghosh is another of the places which has offered an irresistible temptation to the antiquary anxious to recover its scriptural name. In the fourth century it was regarded as the site of Kirjath Jearim, the "City of Forests," where the Ark found refuge for nearly half a century, and the identification has in modern times been supported by the authority of the famous Dr. Robinson. Nevertheless there are weighty objections to the view, for Kirjath Jearim was close to Bethshemesh, as Josephus tells us, and the whole line of the border of Judah is thrown into confusion by fixing the site at Abu Ghosh, while the "forests" which gave their name to the ancient city have no counterpart at Kuryet-el-'Anab, although east of Bethshemesh the thickets are still wild and tangled, covering the steep ridges with luxuriant natural growth. The Crusading topographers, with the recklessness and disregard both of older tradition and of probability which seem generally to characterize their fanciful distribution of ancient sites, arrived at the conclusion that Kuryet-el-'Anab was the ancient Anathoth, the home of the prophet Jeremiah. A



splendid church was built in the flat dell north-east of the village, and a convent was founded not far off beside a stream of clear water running over the rocky bed of a ravine. The church is still standing, and is one of the most perfect buildings of its period left in the Holy Land. The dim shadows of the frescoes which once adorned its walls are still traceable, though the colours and outlines are obliterated by age. The west window is remarkable for the intricacy of its mouldings, and the vaults below contain a fresh spring reached by steps, and to which no doubt some tradition now lost was formerly attached. The names of the early pilgrims are still visible scratched on the stucco of the internal walls. Kuryet-el-'Anab, as before noticed, is one of the claimants for the name Emmaus, though its only pretension is its distance from Jerusalem; but perhaps the most satisfactory suggestion which has been made, as to the Hebrew name of this village, is that it is the ancient Kirjath of Benjamin.

Leaving the open valley with its green vineyards, above which the white houses of the village rise west of the church and its solitary palm, the road to Jerusalem ascends by a zigzag to another long ridge, from which the picturesque village of Soba becomes visible on the right, separated from the road by an extremely deep and almost impassable gorge. Soba is one of the most picturesquely situated places in Palestine. The village crowns a conical knoll rising from a dark ridge clothed in thick copse of mastic and oak, and the topmost tower forms a conspicuous landmark from all sides. The modern name is exactly descriptive of the site, the word "sobah" indicating one of the conical heaps of grain which may be seen in the centre of a Syrian threshing-floor in August. The site is so conspicuous that almost every writer has offered his conjecture as to the identity of the place with some ancient town, and Soba has been supposed at various periods to represent Kirjath Jearim, Zuph, Ramathaim Zophim, and even Modin. There can be no doubt that Soba is an ancient place. Rock-cut tombs of the most ancient form used by the Jews are to be found among the vineyards south of the village, and rock-cut wine-presses exist near them. In the twelfth century the place was called Belmont by the Franks, and the traces of a Crusading fortress are still visible on the hill. Its claim to represent Modin is more ancient than that of Latrôn, although equally unsatisfactory. In the fourteenth century the Jewish pilgrims were quite at a loss to decide between the rival sites, and Isaac Chelo even suggests that Ramleh may have been Modin; but in the fourth century the true site of the home of the Maccabees, the present village of El Medyeh, seems still to have been recognised on the low hills east of Lydda.

Following the ridge north of Soba, the traveller arrives at the descent which leads across the Wâdy Beit Hanîna, and sees before him the bleak grey range capped with white chalk which hides the Holy City from view. Beneath him is the small village of Kolonia, with its white shrine perched on the slope above the gardens of orange and pomegranate which surround a little hostelry beside a bridge of several arches spanning the shingly bed of the torrent (see page 202). The descent to Kolonia is more than a thousand feet, and an equally steep ascent leads up on the east to the barren plateau of the watershed on which Jerusalem stands. As the eye travels round southward, following the course of the great valley,

another long and stony spur becomes visible, while on a shelf of rock between this ridge and the torrent bed the village of 'Ain Kârim is picturesquely perched (see page 205). The stern and rugged beauty of this view is especially striking in early morning, when the walls of rock and the rugged slopes on the east are still dark in the shadow; and in winter the



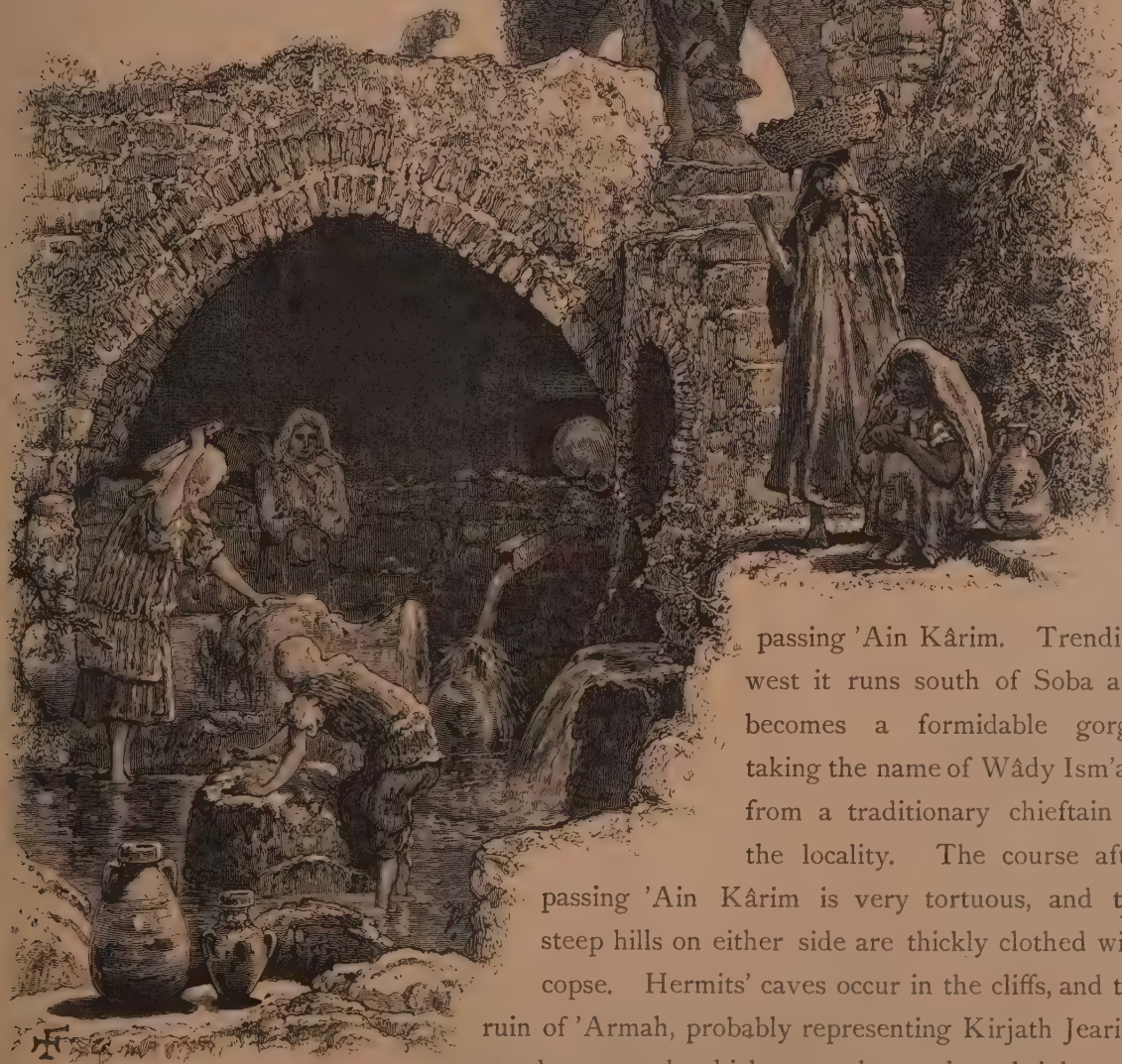
KOLONIA, AND WADY BEIT HANĪNA.

A favourite place of resort of the people of Jerusalem; it is famous for its well-kept vineyards and vegetable gardens.

long lines of vapour rising from the valley leave the white convent wall floating as it were in the air, backed by dark cypresses and the grey rocks stained with rusty bands. The valley itself is, however, a striking contrast to the barren hills which enclose it. The springs which ooze out of the mountain sides drip over the precipices and fertilise the good soil

beneath. The open ground is covered with olive yards and vineyards rising in terraces on either side of the white torrent bed, while near Kolonia is a shady garden, the resort of the Jerusalem citizens in the summer.

Wâdy Beit Hanîna, as this valley is generally called—although like most of the ravines in Palestine it takes in succession the name of each village it passes—is one of the main drains of the country. It has its head not far from Gibeon, north of Jerusalem, and thence runs south-west, deepening rapidly as it approaches Kolonia, where it becomes wider until



MOSQUE OF THE FOUNTAIN, 'AIN KÂRIM.
Peasant-women washing clothes by beating them on blocks of stone.

passing 'Ain Kârim. Trending west it runs south of Soba and becomes a formidable gorge, taking the name of Wâdy Ism'âin from a traditionary chieftain of the locality. The course after passing 'Ain Kârim is very tortuous, and the steep hills on either side are thickly clothed with copse. Hermits' caves occur in the cliffs, and the ruin of 'Armah, probably representing Kirjath Jearim, stands among the thickets on the southern brink. As the spurs break down suddenly on the west, the gorge

opens into a broad corn vale between rounded chalky hills, and here lie the ruins of Bethshemesh amid its olives, and on the north Sur'ah, the ancient Zoreah, with the white shrine of Neby Samat, the traditionary representative of Samson. This part of the valley is the biblical Vale of Sorek, up which the lowing kine brought the ark in the straight way through the corn-fields from the sandy downs of Ekron.

The present ecclesiastical tradition which identifies Wâdy Beit Hanîna with the ancient Valley of Elah is traceable only as far back as the fourteenth century, and is entirely devoid of foundation. The true Valley of Elah is identified with the present Wâdy-es-Sunt, by the recovery of Socoh on its southern border, and is the next main drain of the country south of the Wâdy Beit Hanîna. It has its head near Hebron, and runs northward and westward past Keilah, Hareth, Adullam, and Socoh, debouching into the Philistine plains at Tell-es-Sâfy, the probable site of Gath. The site of David's victory over Goliath, now shown north-west of Jerusalem, was more correctly fixed in the sixth century by the pilgrim Theodorus between Jerusalem and Eleutheropolis, at a place which he calls Mount Buzana. The real Valley of Elah (now Wâdy-es-Sunt) was the theatre of many of David's adventures, and the hold of Adullam, the copses of Hareth, Keilah on its steep hill, with the white cliff of Gath guarding the entrance to the fruitful corn vale dotted with dark terebinths, were all in turn the refuges which he sought when fleeing from the face of Saul.

The village of Kolonia, which has been mentioned above, is also a place celebrated in Jewish history, although its proximity to the capital forbids us to accept the proposed identification of the place with the New Testament Emmaus. "There was a place," says the Mishna, "below Jerusalem called Mozah: thither the people went down and gathered drooping willow branches, and they came and erected them at the side of the altar with their tops bending over the altar." The Jewish commentators translate the Hebrew name by the Latin Colonia; and as the willows may still be found near the stream of Kolonia, while the ruin of Beit Mizzeh near the village seems to preserve the name of Mozah, there seems good reason to suppose that the modern fashion of making a summer day's excursion from the capital to the little restaurant in Wâdy Beit Hanîna is a survival of the old Hebrew custom of coming down to Kolonia for the willow branches used during the Feast of the Tabernacles, on the 13th of Tizri, and the 21st of the same month, or in the middle of September. It was probably at Mozah also that the daughters of Jerusalem danced in the vineyards on the same festal occasion, when they sang an invitation to the youthful spectators, the words of which have come down to us at the present day: "Behold, O young man, whom wilt thou choose: look not for beauty, but for birth; favour is deceitful, beauty is vain, but she that feareth the Lord, she shall be praised."

'Ain Kârim, the ancient Carem of Judah, is a site now consecrated by numerous ecclesiastical traditions. It contains a Latin monastery founded by the Marquis de Nointel, the ambassador of Louis XIV. of France, and a church dedicated to St. John the Baptist (see page 209), with a white dome, which forms a conspicuous object in the distance, rising beside



FRANCISCAN MONASTERY AND CHURCH OF ST. JOHN AT 'AIN KÂRIM, IN THE SO-CALLED "WILDERNESS OF ST. JOHN."

On the opposite hill, up which a flock of goats is being driven, there is a school for native girls, presided over by the Sisters of Zion.

the black cypresses of the convent garden. The population of the village is now about six hundred souls, including one hundred Latin Christians. There are also a few nuns of the order of the Sisters of Zion, who assist the Franciscan monks by the education of the native girls (see page 205).

As early as the twelfth century the site of 'Ain Kârim was fixed by tradition as that of the summer residence of Zacharias, the father of John the Baptist, and was regarded as the place of St. John's birth and the "city of Judah" where the Salutation occurred. It was called *Locus Silvestris* and *Domus Zachariæ*, and in the fifteenth century John Poloner found there a church in two stories—probably that is with a vault, the upper church having been destroyed by the Saracens. He mentions a cleft in the rock where the ground opened to conceal the infant Baptist during the persecution of Herod at the time of the Bethlehem massacre, and a fountain beside the road where the Virgin rested on the occasion of her visit to Elisabeth. The former tradition now attaches to a chapel built in 1860, and supposed to mark the site of the house of Zacharias (see page 207). The spring near the village is still called the "Fountain of our Lady Mary."

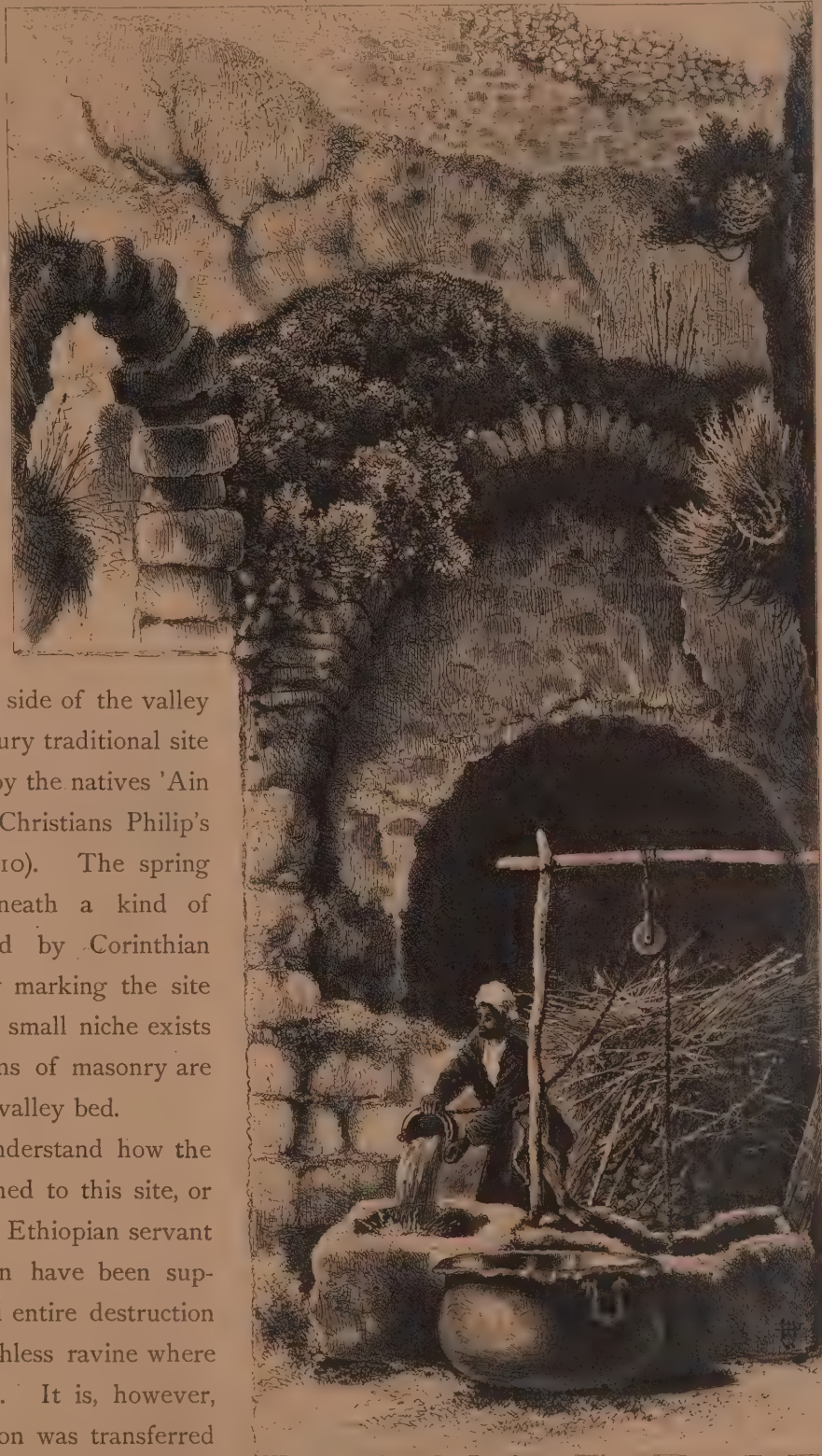
These traditions are not traceable further back than Crusading times. They belong to that extraordinary system of minute localisation of sacred spots which spread over Palestine under the Latin kings. The number of sacred places in Jerusalem was increased three or four fold after the Crusading conquest, churches and chapels were built all over the land, and each claimed to enclose some sacred spot or to contain some precious relic. The Crusaders were ignorant in many cases of the ancient traditions of the Church preserved in the itineraries and pilgrim journals of the fourth, fifth, and sixth centuries; and the ecclesiastical authorities who determined the sacred sites shown to the devout warriors of the twelfth century can have bestowed but little care on the study of scriptural topography. With the exception of the most important sacred sites, it is rare to find the Crusaders' church standing anywhere near the Byzantine chapel which claimed to occupy the same sacred site. The Byzantine traditions seem sometimes to have been derived from Jewish sources, and are in such cases very valuable; but the Crusading traditions were more remarkable for their startling originality than for their reliability.

But the process of multiplication of sacred sites did not cease in the twelfth century; their numbers grew steadily, and many new ones were added in the fifteenth and even later. Within the last ten years new discoveries in sacred topography have been made in Nazareth and at other places, and every chapel in the country pretends to possess some unique claim to veneration. At 'Ain Kârim the twelfth-century traditions were supplemented by others in the fourteenth century, and the rock-cut cell of St. John, now called *El Habs*, is a site apparently not dating earlier than the fifteenth century. The fertile valley of Beit Hanîna, between 'Ain Kârim and the ridge of Soba, is now known as the "Wilderness of St. John," and supposed to be the desert to which the Baptist retired; which modern scholars, however, identify with the dreary waste west of the Dead Sea.

As we approach the capital the number of traditional sites increases, and the scenes of many scriptural events are grouped at convenient distances round the Holy City. The traveller who crosses the bare ridge behind 'Ain Kârim by the curious cairns which form such conspicuous features on the sky-line from the neighbourhood of Jerusalem, finds his way down to the flat stony valley called Wâdy-el-Werd, the "Vale of Roses,"

and here on the south side of the valley we find a fifteenth-century traditional site in the fountain called by the natives 'Ain Haniyeh, but by the Christians Philip's Fountain (see page 210). The spring breaks out from beneath a kind of masonry apse flanked by Corinthian pilasters, and probably marking the site of an early chapel. A small niche exists in the apse, and remains of masonry are scattered round in the valley bed.

It is difficult to understand how the tradition became attached to this site, or how the chariot of the Ethiopian servant of Queen Candace can have been supposed to have escaped entire destruction in the rugged and pathless ravine where the spring breaks out. It is, however, certain that the tradition was transferred at a late period from another site. In the fifteenth century it is first mentioned,



WELL OF ZACHARIAS AND ELISABETH, 'AIN KÂRIM.

Near the supposed site of their summer dwelling, where the Virgin is said to have visited them.

apparently in its present position, by John Poloner. In the fourteenth century Marino Sanuto identifies Philip's Fountain with En Hakkore, or the Fountain of the Jaw Bone, famous in the history of Samson, and which was at that period supposed to have been near Beit Jibrin, at the edge of the Philistine plain. In earlier times the fountain where Philip baptized the eunuch was shown opposite the ruin of Bethsura, on the road from Jerusalem to Hebron. The Bordeaux pilgrim mentions a chapel on this spot, the ruins of which still remain close to the fine spring called 'Ain Dhirweh, under a low cliff above which the village of Halhul stands on the hill-top.

Wâdy-el-Werd obtains its name from the cultivation of roses in the valley. The rose is rarely seen in Palestine, but appears to thrive well in this place, and is used for the preparation of the attar of roses. According to the Babylonian Talmud a single rose garden existed in Jerusalem, dating back to the time of "the first prophets," that is to say, to the period preceding the Captivity. The rose will not, however, grow wild in so hot a climate as that of southern Palestine, although the dog-rose is found on Lebanon and on the heights of Hermon. The best authorities are agreed that the "Rose of Sharon" mentioned in the Song of Songs is the white narcissus which grows in such profusion in the maritime plain. The Targums translate the original Hebrew in this sense, and the modern Arabic name of the narcissus (*buseil*) is radically identical with the Hebrew *habutzeleth*, rendered "rose" in our version.

If instead of crossing by 'Ain Kârim to 'Ain Hant'yeh the traveller follows the main road from Kolonia to the capital, he will find scenery fully as picturesque and interesting as that already described. Ascending by a steep zigzag he reaches the edge of the Jerusalem plateau, and will turn to cast a look on the road just past, soon hidden by the brow of the watershed ridge. Beneath him lie the dark gardens of Kolonia, and directly opposite rises the ridge on which Kastal stands, on a high knoll shutting out the view of the maritime plain. The olive-yards of 'Ain Kârim are visible on the left, with bare ridges rising in broad steps like those of an amphitheatre, and due to the regular stratification of the limestone. On the right the same valley is seen winding down from the chalky plateau where stands the curious conical mound called Taliel-el-Fûl, and the ridges beyond are equally rocky and barren in appearance (see pages 188 and 213). The view is here bounded by the hill-crest on which the tall minaret of Neby Samwil stands out against the sky, and on the south side of the valley the village of Lifta is visible, perched on the edge of a precipitous descent. This village has been identified by some authors with the "Fountain of the Water of Nephtoah," which lay on the border of Judah; but it is far more probably the ancient Eleph, a city of Benjamin.

As the traveller recalls the scenes of this mountain district, he will see in imagination the tall Philistines in their mail coats and bronze helmets flying before the despised herdsmen of Judah, armed only with goads or mattocks. He will recall the handful of ill-disciplined zealots driving back the trained soldiers of Antioch from the hill of Beth-horon. He will see in his

mind's eye Judas and his brethren stealing down in the darkness and massing their troops at early dawn hidden among the folds of the chalk downs south of Emmaus. Finally, he will in fancy behold the band of starved but unconquerable devotees who looked down from the rocks of Bether on the impassable girdle of wall and camp drawn round their stronghold by



ALTAR OF CHURCH OF ST. JOHN, 'AIN KÂRIM.

On the north side of the altar seven steps descend to a crypt, the alleged birthplace of the Baptist. The monks and brethren are chiefly Spaniards.

the British legions of Severus. It is the same tale of indomitable courage, constant devotion to the faith, and skill in the tactics of mountain warfare that is repeated at each famous site; but it is ever a tale of struggle and misery, and the festal scene annually witnessed at the willow brook of Kolonia is but one bright spot in the stern history of the King's Mountain.

It has been mentioned in describing the church of Abu Ghosh that the Crusaders fixed

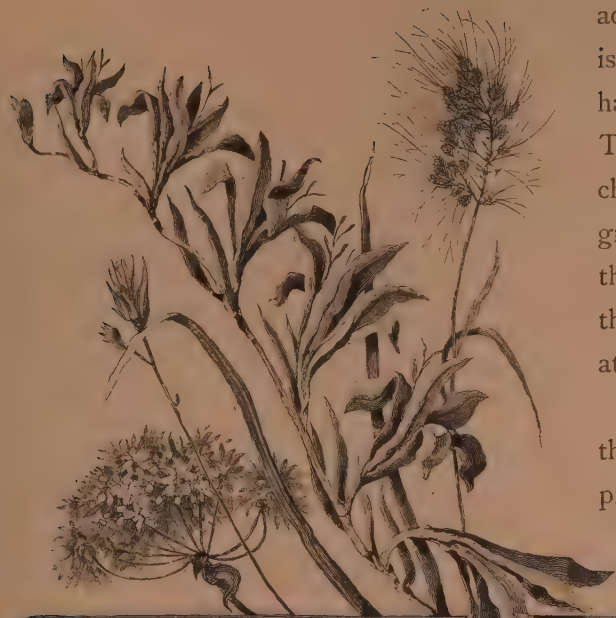
on that site as representing Anathoth, the home of the prophet Jeremiah; and since the



'AIN HANÎYEH, IN THE VALLEY OF ROSES.

Commonly called Philip's Fountain, and regarded as a sacred place by the Latins.

actual site of this village is not commonly visited by travellers in Palestine, a few words of description may be here added. Anathoth was a town of Benjamin, and is mentioned as re-peopled after the Captivity, the name occurring with those of places north of Jerusalem. According to the Talmud it was built by a giant named Ahiman. The site is described by Theodorus in the sixth century as being near Olivet and six miles from Jerusalem. Marino Sanuto also marks the same place on his curious map, and we can have no hesitation in recognising Anathoth at the modern village of 'Anâta (see page 211). 'Anâta is reached by a road which crosses the ridge immediately north of the Mount of Olives, and which runs down to Jericho by the great gorge of Wâdy Kelt. On passing the ridge the traveller notices some curious stone heaps called Rujûm-el-Behimeh, "Cairns of the Beast," which seem to be noticed by Marino Sanuto in the fourteenth century, who identifies them with the stone of Bohan, which was



actually east of Jericho. The village itself is remarkable only for the pillar shafts which have been built into the walls of the houses. The tessellated pavement of a fair-sized church was discovered in 1874 on the open ground immediately west of the hamlet, and the site was no doubt once consecrated to the prophet Jeremiah, whose birthplace was at Anathoth.

The view from the high spur on which the village stands is very remarkable, and presents a strong contrast to those which have been previously described. The

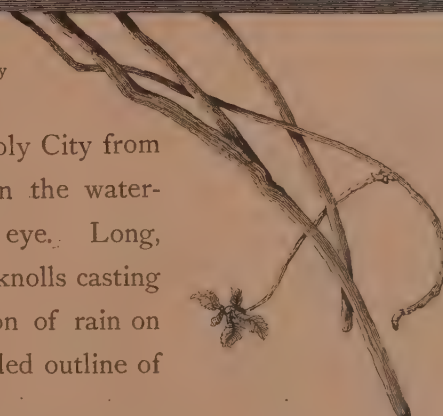


'ANÂTA, ON THE SITE OF ANATHOTH.

There are the remains of ancient foundations here, and the quarries still supply Jerusalem with building stone.

high ground on the south and west conceals the Holy City from sight, but on the east and north the spurs falling from the watershed to the Jordan Valley are spread before the eye. Long, narrow, gleaming ridges of chalk, with curious conical knolls casting peaked shadows on the nearest slopes, mark the action of rain on the softer formation, and contrast with the more rounded outline of the limestone hill west of the watershed.

Wâdy Kelt, a deep chasm rent in the mountains, flanked by sheer precipices many hundred feet high, is unlike any of the ravines which drain the western hills towards the Mediterranean; and the entire absence of vegetation, the sudden disappearance of the dark copses, which are replaced by scattered acacias or by the brown clumps of bellân—a thorny plant of the family of Rosaciæ, which might be called the



heather of Palestine—makes a marked contrast between the eastern and western slopes of the King's Mountain. The grey plain of Jericho and the black snake-like line of the Jordan jungle are dimly seen through the hot haze which generally hangs over the valley. The noble ranges of Nebo and Mount Gilead close the view on the east, and the blue-grey mountain of bare rock now called Tell 'Asûr—probably the ancient Baal Hazor—forms the sky-line on the north.

The little dust-coloured villages perched on the slopes and crowning the ridges are nearly all famous in Jewish history. Nearest to the spectator is Hozmeh, the ancient Azmaveth, standing on a hill-top above the curious rude stone monuments called "Graves of the Amalekites"—or "of the Sons of Israel." Farther away is Jeba, the ancient Geba of Benjamin, where Jonathan smote the Philistine garrison, and where the Benjamites were almost exterminated. Michmash, on the opposite side of the great passage, lies low, and is hidden by higher ground; and Parah of Benjamin is recognisable in the ruins above the beautiful pool of 'Ain Farâh, in the gorge east of Jeba. Still farther away lie Bethel, Ai, Rimmon, Ephron, and other sites of minor interest. On a lower spur between Anathoth and Azmaveth is a ruin with ancient wells marking the site now called 'Alnût, and in the book of Ezra, Almon or Alemeth. This place has an interest not generally recognised, for, according to the Targums, Almon was identical with the long-sought Bahurim, famous in the history of David. Of the position of Bahurim we have but little indication in Scripture. It was on David's route from Jerusalem to the Jordan Valley, and apparently in the territory of Benjamin, and certainly beyond the brow of the range of Olivet. It appears that the road ran beneath the hillside near Bahurim, for Shimei "went along on the hillside," casting stones on the patient monarch, who accepted his curses and his penitence with equal dignity. All these requisites are found at 'Alnût. The ancient highway to Jericho descends by the spur on which the city stood, after passing the brow of the hill near Anathoth; the ruin lies well within the limits of the territory of Benjamin, and Jewish tradition identifies the site by the later name which the place still retains. It was then, perhaps, in one of those ancient wells still existing in the ruins that Jonathan and Ahimaaz lay hidden beneath the parched corn spread in the sun in the court of a man's house in Bahurim.

The thirty miles of road between Jerusalem and Shechem are probably better known to the majority of travellers than any other portion of the country; with exception, perhaps, of the high-road between Jaffa and the Holy City. Yet there are many points of interest along this northern route which are unnoticed in even the latest guide-book, but are not the less worthy of attention from all who are interested in the antiquities of Palestine. Some of the most interesting of these unnoticed sites may therefore be briefly described in the succeeding pages.

Passing beneath the arch of the "Pillar Gate," as the Damascus Gate is called by the Moslems—which, with its crenellated parapet and flanking towers, is the most picturesque entrance to the city—the traveller sets out along a stony lane between drystone walls and

broad olive groves. On his right are the steep cliff, and the cavern called since the fifteenth century "Jeremiah's Grotto," where the tombs of Sultan Ibrahim and Barukh-ed-Din, Kady of Jerusalem, are shown; which cavern once, perhaps, formed part of the great quarries immediately south. This place, according to Jewish tradition, was once the "House of Stoning," or place of public execution according to the law. Between the cliff and the road is a garden plot, in which remains of a Crusading building of large size were laid bare in 1873. The discovery of a series of stone mangers identifies this ruin with the Asnerie, or Templars'



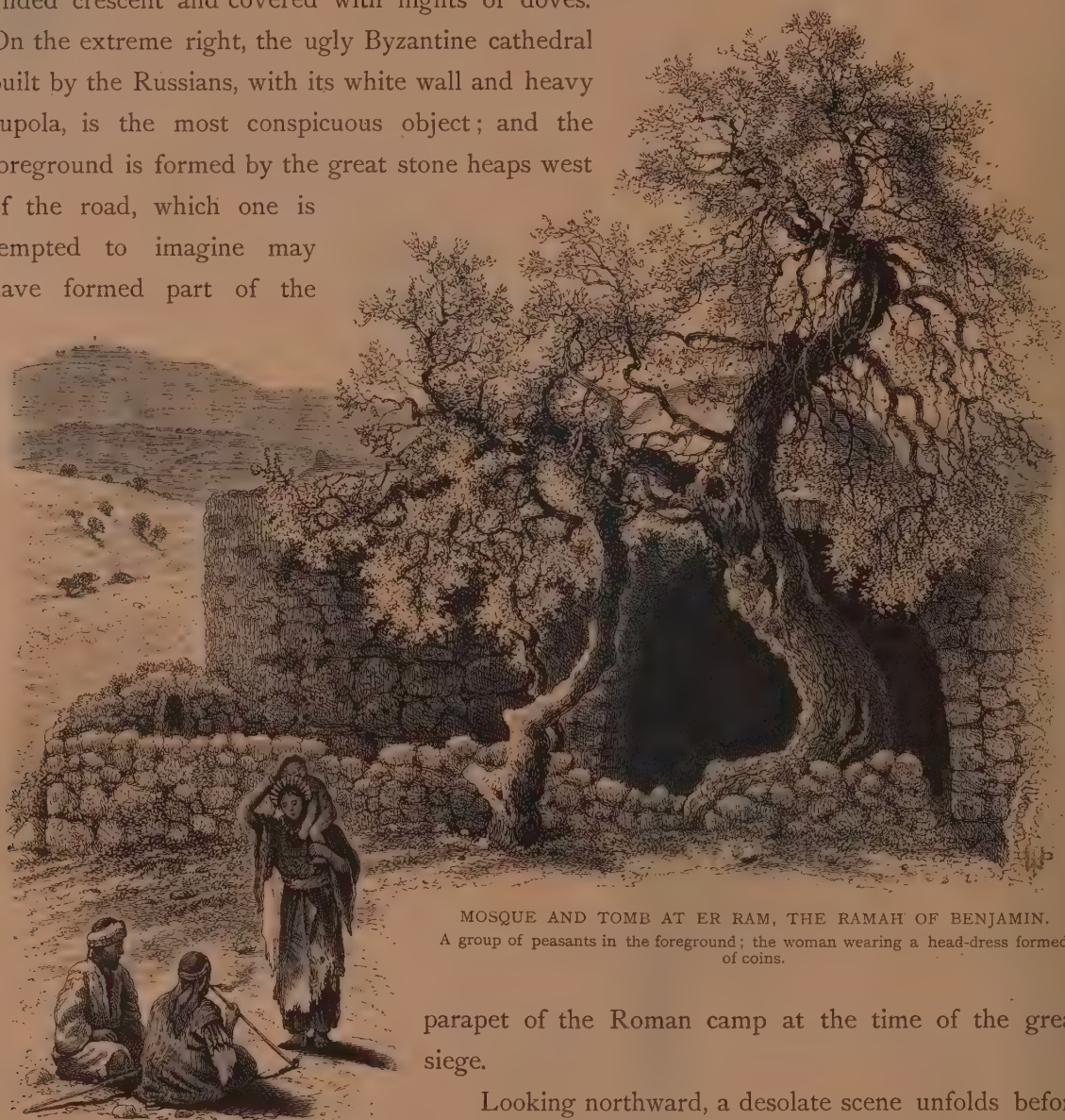
THE VILLAGE OF SH'AFÂT, ON THE SUPPOSED SITE OF NOB, THE CITY OF THE PRIESTS.

The conical hill in the background is the artificial mound called Taliel-el-Fûl. By some writers Nob has been identified with El Isawlyeh, a village in the same district.

hostelry, described as having been just without the old Gate of St. Stephen, the present Damascus Gate. There are also remains of a hermit's cave and charnel-house close by, and the plot of ground would probably well reward the explorer who could command sufficient funds entirely to clear it out.

The stony lane leads through the middle of the ancient Jerusalem cemetery, lining the slopes of Wâdy-el-Jôz—the Valley of Nuts—and leaves on the right the rock-cut tomb of Simon the Just, the catacombs of the royal family of Adiabene, and many other sepulchres of the ancient city. Traversing the olives, it climbs a long hill and reaches the watershed

ridge at a place called Râs Sherifeh, "the high hill top," the crest whence Jerusalem first comes fully in view when approached from the north. Turning back to obtain a last glance of the Holy City, the spectator looks across the dark olives to the long line of grey battlemented wall, behind which rise the tower and dome of the Holy Sepulchre Church, and to the left, and lower down, the great dome of the Kubbet-es-Sakhra, crowned with its gilded crescent and covered with flights of doves. On the extreme right, the ugly Byzantine cathedral built by the Russians, with its white wall and heavy cupola, is the most conspicuous object; and the foreground is formed by the great stone heaps west of the road, which one is tempted to imagine may have formed part of the



MOSQUE AND TOMB AT ER RAM, THE RAMAH OF BENJAMIN.
A group of peasants in the foreground; the woman wearing a head-dress formed of coins.

parapet of the Roman camp at the time of the great siege.

Looking northward, a desolate scene unfolds before the eye. A plateau of white chalk, bare and strewn with stones; a village among olives, a curious conical mound, and distant ridges of hard grey limestone, their sides covered with patches of rich red soil. This point of view is one whence many a famous soldier has first looked down on the Holy City. It was probably on this plateau that Alexander the Great, ascending from Antipatris, met the venerable Jaddua, clothed in his pontifical vestments, and heading the procession of Jewish

notables, whom the conqueror received so courteously. It was here that Titus fixed his camp at Scopus, the place whence the great walls and golden façade of the Temple were first clearly seen. It was in this stony slope that the first Crusaders languished under the fierce summer sun, laboriously constructing their wooden towers with materials foraged from a great distance, while man and beast died daily in camp from want of water and of food.

The village immediately to the north is now called Sh'afât, and the name is said by the inhabitants to have been that of a king of Jerusalem—evidently Jehosaphat, as the Arabic word contains all the radical letters of that monarch's name. In the twelfth and fourteenth

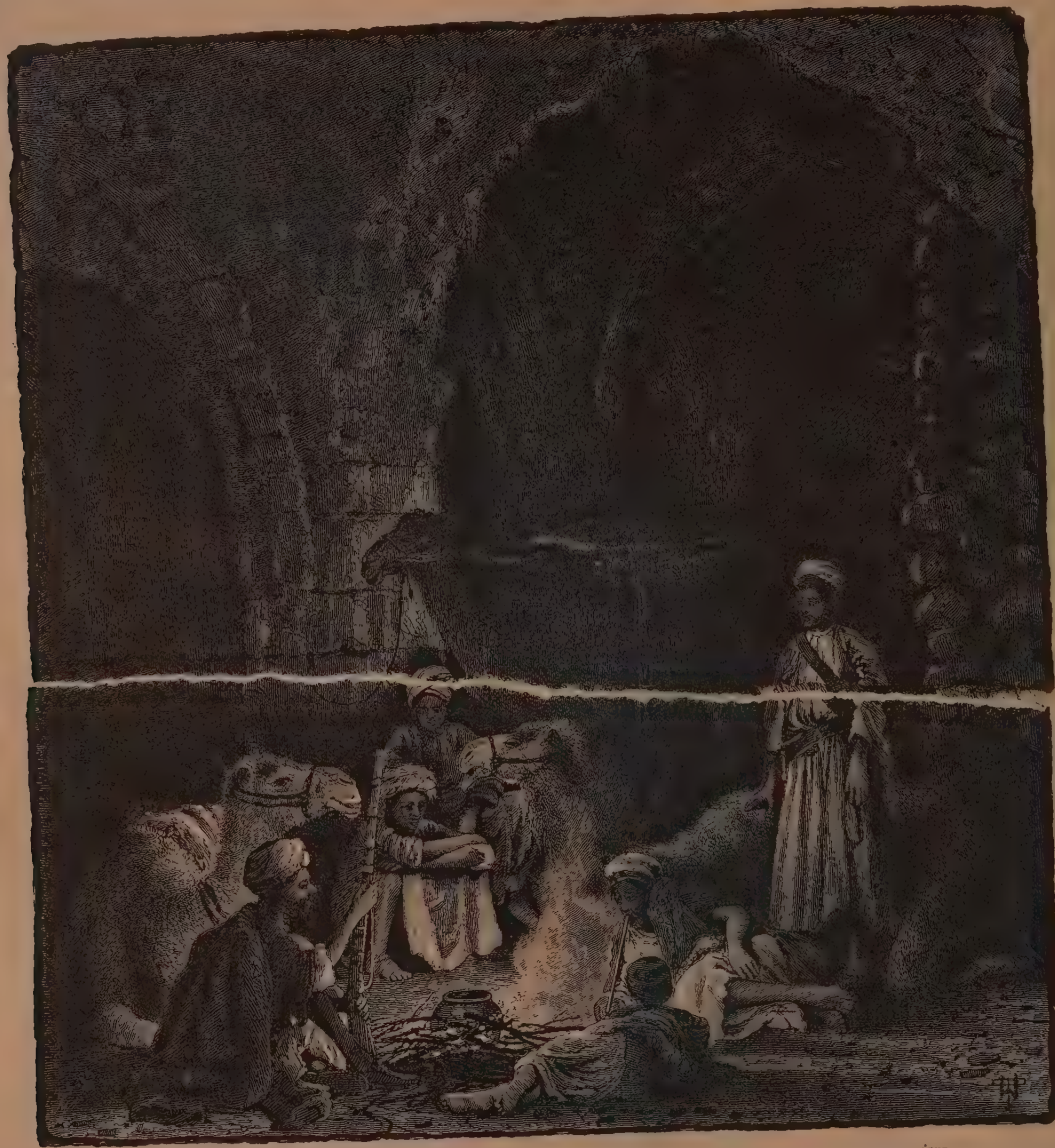


RUINS OF CRUSADERS' CHURCH AT EL BÎREH, THE ANCIENT BEEROTH.

Nothing is left of this building but its three apses, the north wall, and a fragment of the south wall. The space within is now converted into a corn-field.

centuries, a village called Jehosaphat is mentioned north of the capital and seems to be the same place. Possibly also the Valley of Jehosaphat, near Jerusalem, mentioned by the prophet Joel, may have lain in this direction, though traditionally identified with the Brook Kedron. Sh'afât seems to be an ancient site, and may perhaps be best identified with Nob, the city of the priests, which lay apparently in sight of Jerusalem, on the main line of the Assyrian advance from the north, if we may so interpret the words of Isaiah, "Yet shall he remain at Nob that day, he shall shake his hand against the Mount of the Daughter of Zion, the hill of Jerusalem" (see page 213).

Another place which must have occupied the same or a neighbouring site is Mizpeh, the "place of view," which was "over against Jerusalem," and possibly identical with the Sapha, or "prospect" whence Alexander first saw the city, and with the later Scopus, or "place of outlook." The name Sh'afât might indeed be thought to be a corruption of Mizpeh or Sapha, although in its present form quite unconnected with those words. There is also some reason



A HALT FOR THE NIGHT IN THE KHAN OF EL BÎREH, THE ANCIENT BEEROÛTH.
The village owes its ancient and modern names, which signify "cistern," to the abundant supply of water in its neighbourhood. The khan is near to the chief spring.

for supposing that Mizpeh and Nob were different names, used at different periods, for that city in the land of Benjamin where the Tabernacle stood from the death of Eli until the time of the massacre by Saul of the house of Abimelech.

Immediately north-east of Sh'afât, and east of the road, is the curious mound called Taliel-el-Fûl, "the Hillock of the Bean" (see pages 188 and 213). Excavations made in this

mound by the Royal Engineers show it to be an artificial platform, supported by rude walls, having originally either a lower surrounding platform or flights of steps leading up. There is nothing to show the date of the structure, nor is there any known reference to it in history; but its commanding position seems to indicate that it may have been intended for a beacon. Jerusalem is plainly seen from the top, and almost all the towns of Benjamin as far north as Bethel are visible. There are no traces of any other buildings round the platform, and the site is that of an isolated monument, not of a former city or village.

It is curious that so cautious



a writer as the great Dr. Robinson should have identified Taliel-el-Fûl

with Gibeah of Saul. In the first place there is no

connection between the two names, nor is the distance between Taliel-el-Fûl and Jerusalem more than two-thirds that mentioned by Josephus as separating Gabaoth Saule from the capital. The latter village was by the "Valley of Thorns;" and we are thus, apparently, directed to Gibeah of Benjamin, standing on the brink of the present Wâdy Suweintt, "the valley of the little thorn tree," which runs beneath the ancient cliff of Seneh, or "the thorn bush." Gibeah also was in view of Michmash, and the latter place is invisible from Taliel-el-Fûl; while, as already noticed, there are no remains of any town nearer than Sh'afât to this curious conical stone

BEITÂN, THE ANCIENT BETHEL.

To the north-west, in the highest part of the village, are the ruins of a tower with ancient substructions.

heap, which forms so prominent a feature on the barren plateau. Following the road which descends gradually north of Taliel-el-Fûl, a fine view of the rugged ranges round Neby Samwîl is obtained; and the two ancient fallen milestones, one of which is inscribed with the names of the Antonine emperors, are passed. The road here bifurcates, one branch leading towards Gibeon and Beth-horon on the left, the other passing by the village of Er Râm, which is conspicuous for the white domed tomb-house on the hill-top (see page 214). Er Râm is the ancient Ramah of Benjamin; but it seems too far south to represent the more famous town of Ramah, the home and burial-place of Samuel, which was in Mount Ephraim.

The flat depression now gained is the head of the great valley called Wâdy Beit Hanîna, which has been previously described; and the low ridge beyond it on the west conceals from view the terraced hill of Gibeon. A crumbling mound, with traces of ruins, exists beside the Beth-horon road, just beyond the valley-head, and is one of the sites generally overlooked. Its present name 'Adasa, and its position, about thirty stadia from Beth-horon, and the tradition common among the peasantry of a former conflict at the place, are indications which when taken together seem clearly to indicate that this ruin is the site of 'Adasa, where Judas Maccabæus defeated and slew the impious Nicanor, who was advancing from Beth-horon with the avowed intention of destroying the Temple. The bare plateau thus gains interest in our eyes as the scene of one of the most gallant of the battles fought by the great Hasmonian leader.

After passing Er Râm the path leads under the hill of 'Attâra, the Astaroth of the mediæval writers, and thus reaches the village of Bîreh, the ancient Beeroth of Benjamin, a rambling stone hamlet with a fine spring, and ruins of a beautiful Gothic church and of an ancient khan (see pages 215 and 216).

Pausing by the spring which runs out beneath the walls of a little building which forms the village guest-house, we may glance at the history of the village and its church. Beeroth of Benjamin is not a site conspicuous in Jewish history, though probably identical with the Berea where Bacchides collected his forces before the fatal battle of Berzetho, in which Judas Maccabæus was slain.

The church, which was built by the Franks in the first half of the twelfth century, was consecrated to St. Mary, and the town, which boasted of Frankish burghers, was given by Baldwin IV. to the Canons of the Holy Sepulchre, with Mezz'ah—not far north—in exchange for Kefr Malik and 'Ain Kinia, villages in the same district. The place was sometimes called Magina by the Franks, and sometimes Grand Mahomery, in contradistinction to Little Mahomery, or Beit Surîk.

A tradition mentioned by Maundrell makes Bîreh to be the place where, after going a day's journey with their company, Joseph and Mary found that the child Jesus had tarried behind in Jerusalem. The story is not, however, mentioned in the Byzantine accounts of the country, nor even in the Crusading descriptions before the fifteenth century.

The apses and side walls, with beautiful carved capitals of various designs once supporting

the roof arches, are all now remaining of the church. The walls are of unusual thickness,

but the pillar shafts are graceful and slender, unlike the heavy columns which occur in the earliest specimens of Crusading architecture. The khan appears to be partly constructed from ancient materials, and the sloping outer wall has the appearance of mediæval work. During the reign of the Latin kings Bireh was evidently a place of importance, and was rebuilt by the Canons of the Holy Sepulchre. In 1321 Marino Sanuto speaks of it as "a city of considerable size," although in 1210 it was found lying entirely in ruins.

Crossing another valley-head the road now climbs up to a plateau yet more barren than the country already traversed. Nothing more desolate or bleak can be well imagined. On the left a white slope of gleaming chalk, on the right a low cliff, a terraced hill, a



REMAINS OF A CHURCH AT BEITIN.

Said to have been erected as a memorial of Jacob's dream at Bethel.

miserable hamlet of half-ruinous stone huts, with a central high house or tower. Drystone walls enclose fields scattered with loose stones, while on the slopes the rock is grey and bare, without a single blade of green grass and almost entirely devoid of trees or shrubs. Such is the site of one of the most famous towns of Palestine, for the modern village of Beitin represents the ancient Bethel, or "House of God" (see page 217).

Only one other city of Palestine, namely, Shechem, is noticed earlier in the Old Testament history than is Bethel. The second altar erected by Abraham stood between Bethel and Ai, and the same site was revisited by that patriarch on his return from Egypt. Probably the altar was still standing when Jacob fled from the south country to Harran and "lighted upon a certain place." He took of the stones of "that place" for his pillow, and called the name of "that place" Bethel; but the name of the city near which the "place" was situate was called originally Luz. Again, the "place" called El Bethel at Luz is mentioned on the return route of Jacob to the south, and the same word "place" is used four times in this chapter in reference to Bethel.

It has not apparently been generally recognised that the Hebrew word thus rendered has a special significance, being the same employed to designate the "places" of the Canaanites, or idolatrous shrines. The word in the original is Makom, identical with the Arabic Mukâm or "standing place," by which a shrine or consecrated spot is now designated. The story gains force when the peculiar meaning of the term is thus brought out. Jacob came to a certain shrine—probably the altar originally erected by his grandfather Abraham—and taking the stones from it for his pillow, slept under the protection of the hallowed sanctuary, which was very probably respected by the inhabitants of the neighbouring city of Luz. Just so at the present day the stranger will find a safe retreat in the vicinity of a Moslem Mukâm, placing himself under the protection of the tutelary deity.

From the sanctuary the name seems, by the time at which the Book of Joshua was written, to have been transferred to the neighbouring city of Luz, and is enumerated as that of one of the towns of Benjamin. There is also in the Book of Judges an unrecognised reference to Bethel in the account of the slaughter of the Benjamites; for by "the House of God," where the ark was in those days, Josephus understands Bethel to be intended, and this interpretation is strengthened by the notice in the same chapter of the highway leading from Gibeah to the "House of God," which from the context was evidently in the immediate vicinity of the Benjamite city. Again, in the time of Samuel we find notice of three men "going up to God to Bethel," an expression which shows that the place was a religious centre in the days of Saul.

Bethel was thus apparently a venerated shrine throughout the earlier period of Hebrew history preceding the building of the Temple in Jerusalem. It was indeed—with exception of the altar near Shechem—the most ancient sanctuary in the land, and there was nothing in the re-establishment by Jeroboam of the same site as a religious centre which would have appeared a striking innovation in the eyes of the Israelites. It was a mere revival of an

ancient religious gathering, as the golden calves, symbolic of Jehovah, were the same emblems which had been sanctioned by Aaron in the Wilderness as representing the national deity.

In the later Jewish history the names Bethel, "the House of God," and Beth Aven, "the House of Nothingness," are used apparently as synonymous terms for a single site. Jewish commentators state that the two places were identical, and in the name Bethaun we see perhaps the early corruption whence the modern title Beitin was derived—a form which was in use at least as early as the fourteenth century.

Barren and stony as the bleak plateau of Bethel is in appearance, it is nevertheless supplied with water from four good springs. To the east is the ruined monastery called Burj Beitin; to the north is Deir Shabīb, "the monastery of young men" mentioned in the Cartulary of the Holy Sepulchre as forming part of the property of that church. To the south are remains of a fine ancient reservoir about one hundred yards in length, while a great valley is visible running down toward Michmash, and forming probably the hiding-place where the Israelite ambush was set between Bethel and Ai.

Close to the village is the ruin of a little church with a single apse, having the appearance of earlier work than that of the Crusaders, and marking the site where it was supposed that the patriarch's vision of angels must have occurred (see page 219). North of Beitin is a curious circle of stones, perhaps so arranged by a freak of nature, but having the appearance of a rude stone monument. East of the reservoir is a rock-cut tomb, probably that to which Isaac Chelo refers as the sepulchre of the prophet Ahijah; and, indeed, its position on the side of the mount is one which might not unnaturally be expected for the sepulchre of the man of God who testified against the altar in Bethel—a tomb left untouched by Josiah on the occasion of his destruction of Jeroboam's high place.

In the Middle Ages considerable confusion arose respecting the site of Bethel. In the fourth century the place was known, and St. Jerome speaks of "the House of God, where naked upon the bare ground poor Jacob lay, and, placing beneath his head the stone which is described in Zechariah as having seven eyes, and is called the corner-stone by Isaiah, saw the ladder stretching even to Heaven."

In the sixth century Theodorus mentions the same site, but the majority of the twelfth-century pilgrims pass it over in silence, while many of the more important accounts accept the Samaritan identification of Bethel with Mount Gerizim. Jacques de Vitray, in the thirteenth century, even supposes Jerusalem to be Bethel, and the Sakhra Rock, in the Temple enclosure, to be the stone that had formed Jacob's pillar, and which is traditionally identified with the Lia Fail, or "Stone of Destiny," brought from Ireland to Scotland, and by Edward III. from Scone to Westminster, where it now forms part of the coronation chair. It seems indeed clear that the true site of Bethel was unknown to the Crusaders, although the village was sold by Hugh of Ibelin, in the time of Baldwin V., to the Canons of the Holy Sepulchre.

A short divergence from the main road eastward brings the traveller to the ruin called



THE VILLAGE OF TAIYIBEH FROM THE HEIGHTS OF RUMMAN.

The former is said to represent Ophrah and the latter Rimmon.

El Mukâtir, a Byzantine chapel not improbably marking the supposed site of Abraham's altar; and the view thence extends over the little plateau where stands the modern village of Deir Diwân, close to the ruin of Haiyân, which appears to be the true site of Ai—a city mentioned in Scripture as being "close to" Bethel, which is distant only two miles from Haiyân.

From this détour into a region not generally visited by the traveller we must now return to the main road north of Bethel; and here, as we ride along the watershed ridge, an interesting and picturesque view opens out on the west. A

deep valley (Wady-el-Jib) runs northward between steep mountain sides. Terraces of fig-trees clothe the rugged slopes with pale green foliage, and the vine is cultivated on both



WADY-EL-JIB.

A characteristic example of a valley in the favoured territory of Ephraim. The olive-trees, shading the ancient foot-paths, proclaim that a village is near.

sides of the ravine. The Christian village of Jufna lies in the widest part of the basin, and farther north is 'Ain Sinia; while on the western hills Btr-ez-Zeit is also inhabited by Latins. These three sites are each worthy of a few words of notice.

Jufna, taking its name, which means "vine," from the vine cultivation surrounding it, is the ancient Gophna, the capital of one of the ten toparchies, or counties, into which Judæa was divided about the Christian era. Gophna is unnoticed in the Bible, and this instance, like that of Sepphoris or Taricheæ in the north, and of Bethgubrin in the south, affords a good example of the fact that many of the important towns of Palestine, especially of the later period, are not mentioned in the sacred volume—a fact which should warn us not to be too eager in the endeavour to identify important ancient sites with Biblical towns. Gophna is mentioned in the Talmud, and by Josephus in his account of the march of Titus from Samaria on Jerusalem. It is shown on the Peutinger Tables, the Roman survey of Palestine made in the second century of our era. It contains remains of a ruined tower and a modern Latin monastery. The ruins of the old Byzantine church of St. George are just outside the village.

Bir-ez-Zeit, a good-sized village on the mountain to the west of Gophna, is probably the Berzetho of Josephus, the scene of the last fatal battle in which Judas Maccabæus lost his life in the year 161 B.C. The patriot had collected a force of three thousand men at Il'asa, near Beth-horon, and advanced to intercept the communications of Bacchides, who had reached Jerusalem by the north road through Samaria. The Greek general had, however, learned caution by former misfortunes, and came back rapidly to Bireh and to Bethel, which lay within sight of the Jewish army, occupying the high ridge which is visible west of Wâdy-el-Jib. A furious attack on the eastern wing of the Greeks, directed no doubt against their line of retreat through the narrow pass hereafter to be mentioned, was at first successful; but the forces of Judas had dwindled by desertion during the night to only eight hundred men, and the army of Bacchides is said to have numbered twenty thousand foot and two thousand horse. The left wing closed in on the small band of patriots, and Judas was slain on the rugged mountain side after a short career of seven years of constant fighting.

'Ain Sinia, the third village in the vicinity of Wâdy-el-Jib, is remarkable for the rich cultivation of fig, olive, and vine which fills the valley and climbs the hillside. In the twelfth century this village, called Val de Curs by the Franks, was given to the Canons of the Holy Sepulchre. It seems probable that the site, which is marked by numerous old rock-cut sepulchres (one having a Hebrew inscription), is that of the ancient Jeshanah, one of the three fortresses, Bethel, Jeshanah, and Ephraim, built by Abijah to guard the three main approaches by which Jeroboam might advance on Jerusalem.

The ancient Roman road runs from Bethel down to Gophna, and so along the valley to 'Ain Sinia, thence climbing the slope of a hill thickly covered with olives, to join the route which runs along the watershed and descends into the narrow pass which formed the natural boundary between the tribes of Benjamin and Ephraim. The region which we leave behind is one of the principal Christian districts of Southern Palestine. Ramallah—the white village so conspicuous from the neighbourhood of Sh'afât and Bireh—contains a Latin convent; Jufna, 'Ain 'Arîk, Bir-ez-Zeit, Jania, Taiyibeh (see page 222), and Deir Diwân are

all Christian villages. In the Middle Ages nearly all this district belonged to the Church, twenty-one villages north of Jerusalem having been given by Godfrey to the Canons of the Holy Sepulchre, while Sinjil, Bethel, Turmus 'Ayyá, Mezz'ah, Kefr Málík, and others, were acquired later by this powerful body of ecclesiastics.

Traces of the Crusaders are found in all parts of the district, from the two castles which dominate the northern pass, to the rocky fortress of Neby Samwíl on the south; at Bîreh, Beitín, Jufna, Taiyibeh, Neby Samwíl, and Mukâtir, ancient churches and chapels remain in ruins; and at Arnûtieh and other places there are small forts apparently of Crusading origin.

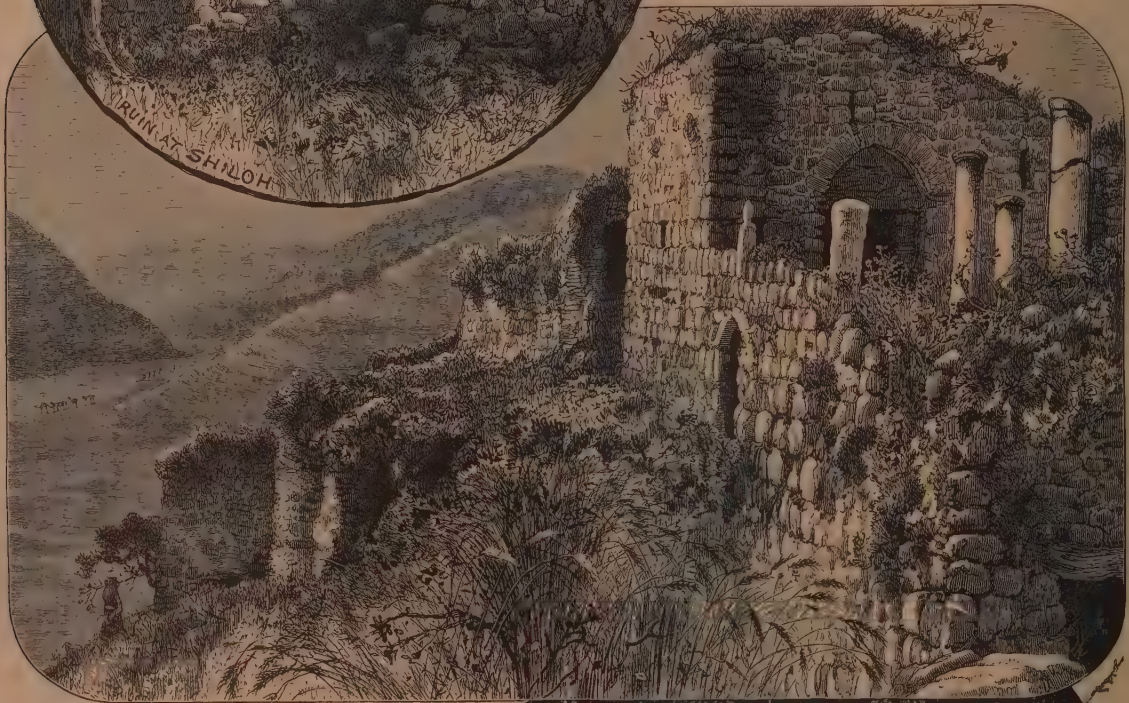
The narrow pass which we now approach is one of the wildest parts of the road between Nâblus and Jerusalem, which here becomes a mere lane thickly strewn with loose stones.



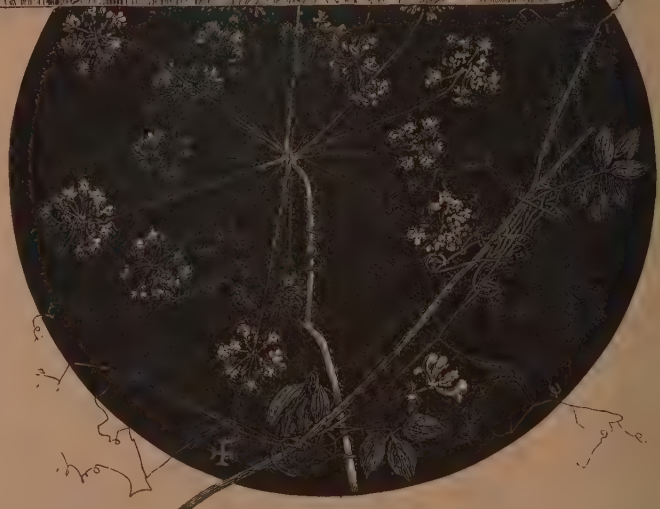
SEILÛN, ON THE SITE OF SHILOH.

Where the sacred tent and the ark remained for four centuries.

To the left of the road a square building of large drafted stones seems probably to have been a Crusading fort or hostel, and a vertical cliff of hard rock reaches up some twenty or thirty feet, while the steep hill above is terraced and planted with olives. A small spring drips out of the precipice, and is called 'Ain-el-Haramiyeh, "the Robbers' Spring." On the flat rocky bed of the valley a little coarse grass grows near the water, and a group of camels, tawny and dusty, may probably be found reposing in the shade, while their drivers, kneeling on the carefully spread *abbas*, are reciting the afternoon prayer—a ceremony no doubt religiously observed by the brigands from the nearest village, who once haunted the gorge and gave its name to the spring. To the right of the road an extremely steep mountain-side, terraced in places, and in others belted with low cliffs, dominates the pass, rising more



by night than the Robbers' Spring can hardly be imagined. The dark shadow covers the valley long before the orange glow has faded from the upper rocks; and the cry of the wild hawk, or the howl of the jackal, with the grumbling of the camels, are the only sounds which the traveller hears re-echoed from the surrounding precipices. Looking southward, he sees below the steep path a rock-cut entrance leading to a small tomb-



ANCIENT DOORWAY AT SHILOH, AND RUINS OF THE "CONVENT CASTLE" IN WADY LUBBAN (LEBONAH).

than a thousand feet to Tell 'Asûr, the highest point in Southern Palestine, a mountain of bare grey rock, with remains of an old Crusading fort called Burj-el-Lisâneh, "Tower of the Tongue." From the summit Mount Hermon is clearly visible in the distance—a dome of snow rising behind the lofty tops of Ebal and Gerizim.

A more lonely place at sunset or

chamber in the cliff, and the view is closed by the terraced hill, dark with olives, on the summit of which stands Burj Bardawil, "Baldwin's Tower," an old fortress named, no doubt, after one of the Latin kings, and commanding the approach from Nâblus to Jerusalem



A THRESHING-FLOOR.

Peasants winnowing grain with large wooden forks, and a team dragging a sledge, the under surface of which is armed with sharp flints, to cut up the straw.

through the pass. Even within the last half-century the castle has been the scene of faction fights between the villagers of Yebrûd, 'Ain Abrûd, Selwâd, and 'Ain Sinia.

From the Robbers' Spring the stony lane again ascends towards a fertile plateau, with a steep mountain pass in front. To the left, on the hill, is the village of Sinjil; to the right, in the plain, that of Turmus 'Ayya. Sinjil is one of the few places in Palestine where a

Frankish name has survived; perhaps because the town was founded by the Franks, and had no other title. Fétellus informs us that during the First Crusade, Raymond, fourth Count of Toulouse, "dit de Saint Gilles," advanced by this road, and camped at a certain *casale* on the night before he reached the Holy City. The distances given show that this *casale*—by which word William of Tyre tells us was meant an open village of one hundred houses, paying a tax of one bezant each to the seigneur—was near the Robbers' Spring, and we can have no hesitation in recognising the name of Casale Saint Gilles in the modern Sinjil, a place which, with Turmus 'Ayya (the Thormasia of the Talmud), became church property at a later period.

The region between Bethel and Shechem, belonging to the tribe of Ephraim, is yet more rugged than that round Jerusalem; the valleys are deeper, the mountains steeper and more rocky, and the character of the watershed different—broad, open vales and small plateaux, like that of Turmus 'Ayya, existing close to the central ridge. The country near Jufna is also remarkable for the extent of its cultivation, it being generally observable in Palestine that the Christian villages flourish better than those of the Moslems, partly because the Christians can claim protection from foreign powers, which the Moslems do not enjoy, being left, without any protector, to the tyranny of the Turks. But another reason for the greater prosperity of Christian districts is no doubt to be found in the helpless fatalism and indolent resignation of the Moslems, contrasted with the energy and enterprise of the villagers educated by the Greek and Latin priests.

On the stony ascent near Sinjil, and in other parts of the road, the traces of the ancient Roman pavement are visible. A fence of stone was made along the sides of the highway and huge polygonal blocks of stone were carefully fitted together to form the roadway, as in the streets of Pompeii. From the narrow saddle which is now reached the first view of Gerizim is obtained, a long ridge rising to a blunt summit, with a steep eastern shoulder, not unlike that of Helvellyn seen from near Dunmail Raise. At its feet is the brown plain of the Mukhnah, and Hermon closes the view in the extreme distance; while in the foreground, at the foot of the steep stony winding descent, is the ruined inn and the beautiful spring of Khân Lubban.

The mountains of Ephraim—long spurs covered on the west with thickets of mastic and dwarf pine—are drained by two main watercourses, valleys so steep as to be almost impassable by horsemen, and each indicating an ancient political boundary. The most southern of these—one of the longest valleys in the country—is formed by the junction of Wâdy Lubban with a more northern affluent which rises north of Sâwich, a place hereafter to be described. The great valley runs down beneath the cliff on which the Byzantine monastery called Deir-el-Kul'ah, "convent castle," is perched (see page 226), and passes through the low chalky hills to Râs-el-'Ain, the ancient Antipatris, the Crusaders' Mirabel. The northern valley, rising at the foot of Gerizim, and flowing south-west, is scarcely less formidable. The southern watercourse formed the ancient boundary between Judæa and

Samaria; the northern (Wâdy Kânah) is probably the brook Kânah, which divided the lot of Ephraim from that of Manasseh. Both valleys form a junction near Râs-el-'Ain, and the great pools beside that ruin are those fed by the rainfall from an area of four hundred square miles of mountain country.

But on reaching the plateau near Sinjil the traveller will probably make a détour to the east, in order to visit the secluded ruin of Seilûn, the Shiloh of the Old Testament.

An ancient causeway leads up the slope of a chalky hill from the open plain of Turmus 'Ayya. Gaining the saddle, the traveller sees in front of him a grey ruin of tumbledown stone huts clustering round the side of a kind of knoll. In the low ground near the approach is a flat-roofed building shaded by a large oak; this is called Jami'a-el-Yetaim, "Mosque of the Worshippers." On the right, higher up, is another square structure, roofless and half ruinous, with some smaller trees. This is called Jami'a-el-Arb'aïn, "Mosque of the Forty" (Companions of the Prophet). A little tank with steps is seen close to the first-mentioned building. The view is restricted on either side by hills, and north of the ruins rises a long barren ridge of grey limestone, with a few scattered fig-trees. Immediately behind the knoll of the ruined village is a deep valley. Several tombs are cut in the rock on either side of the town, and a fine spring, with some rock-cut sepulchres, exists about three-quarters of a mile to the east, near the valley head. The site, remote from the main road, and hidden in the bosom of the hills, is so secluded that it might easily escape the notice even of a careful explorer; and it is not surprising that for so many centuries it remained altogether unknown, though still preserving its ancient name among the villagers who, until quite of late years, inhabited the place.

The "Mosque of the Forty," which is reached before arriving at the ruined village, is a building of puzzling character. It has been constructed at different periods, and used for different purposes. The mosque itself is a small chamber of inferior masonry, built against the eastern wall of the ancient structure, with a small mihrab, or prayer recess, towards the south. The main building is a square of thirty-seven feet side, with solid walls of good masonry, the door being to the north. The doorway is spanned by a flat lintel, having on it a representation, in low relief, of a vase flanked by two wreaths; and the design resembling those on the Galilean synagogues, and almost identical with that over an ancient rock-cut tomb some few miles off at Beita, is of the character which belongs to the Jewish art of the later period, from Herod to Hadrian; and though possibly not *in situ*, we can have little hesitation in identifying the lintel as of Jewish origin (see page 226). The remains of four pillars, which seem to have supported the roof, are visible among the thorns and weeds inside the monument; and a sloping scarp—apparently a later addition—is built against the wall on the outside.

Isaac Chelo, of Aragon, almost the only traveller, Jewish or Christian, who mentions Seilûn, seems very possibly to refer to this building. He speaks of "a very remarkable sepulchral monument where the Jews and Moslems keep lamps perpetually burning," and

calls it the Tomb of Eli and his sons, Hophni and Phinehas. The building just described cannot apparently have been a church, the square form being unusual for such a structure and the walls being so perfect as to show that it never had either an apse—which is almost invariably found in Syrian churches—or a western door, which is equally essential. The form would be suitable for a masonry sepulchre, several of which are known in Palestine: and if the building be of Jewish origin, the lintel may perhaps be *in situ*.

There is nothing further of note in the ruins of Shiloh, excepting, perhaps, the sort of



JACOB'S WELL, AT THE FOOT OF MOUNT GERIZIM.

The true mouth of the well is in the floor of a little vaulted chamber below the surface of the ground.

sunk court, four hundred feet long and seventy-five feet wide, which exists on the side of the knoll, north of the houses, and which is thought possibly to have been the place where the Tabernacle stood. In the Mishnah the foundation of the holy house, when erected at Shiloh, is said to have been of stone; but this has of course long since disappeared.

The history of Shiloh commences with the conquest of the country by Joshua, and with the establishment of the Ark in this remote town, which lay within the territory of the sons of Joseph, to whom Joshua belonged by descent. The sacred tent and the Ark remained

for four centuries fixed at Shiloh, and only after the death of Eli and the loss of the Ark was the Tabernacle removed to Nob. From that time Shiloh seems to have been completely forgotten, and appears no more in history. Yet even during the period of its fame its position seems to have been thought to require special description, and there is no topographical passage in the Bible which so clearly and distinctly indicates the position of a town



JOSEPH'S TOMB,

From the north, showing the ruined kubbeh which adjoins it. The cenotaph and one of the pillars appear within the doorway.

as that which defines the situation of Shiloh. "Behold," we read, "there is a feast of the Lord in Shiloh yearly, in a place which is on the north side of Bethel, on the east of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah."

In the time of Phinehas—according to the chronology of Josephus—Shiloh became the scene of an adventure which recalls the rape of the Sabines, namely, the forcible provision of wives for the surviving Benjamites. Among the thick leaves of the low vine-bushes the men of Benjamin lay hid, as the Israelite damsels, robed in their holiday attire, marched out to the sound of the timbrel, clapping their hands and dancing, as the bands of women may still be seen to dance on festive occasions among these wild mountains. "And the children of Benjamin took them wives according to the number of them that danced whom they caught." Possibly the name "Meadow of the Feast," which

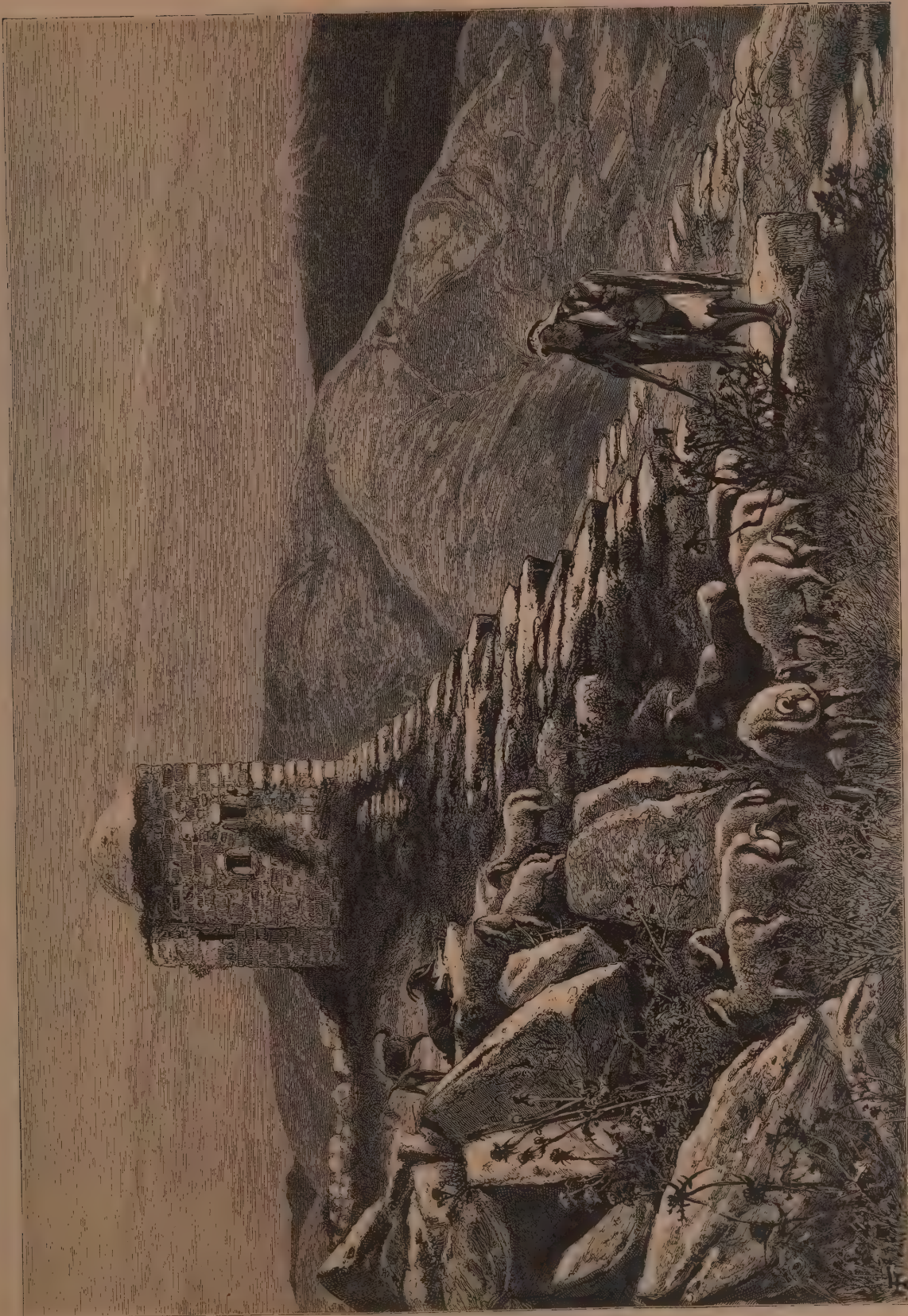
applies to part of the plain south of Shiloh, may preserve the memory of the yearly feast at this place; but the vineyards have disappeared from the hillsides, though it cannot be doubted that the neighbourhood is still fitted for the growth of the vine.

Shiloh was known to that indefatigable explorer, St. Jerome, who places it ten Roman miles from Shechem, in the province of Acrabattene, clearly intending the present site of Seilûn; and in describing the pilgrimage of his friend, Sta. Paula, he says, "What shall I tell of Shiloh, in which the altar is still shown overthrown, and where the tribe of Benjamin anticipated the Sabine rape by Romulus?" But, with the exception of this great writer, no traveller speaks of this remote village except Isaac Chelo in 1334 A.D., as already quoted; while in the twelfth century, and down to the fifteenth, we find the hill of Neby Samwîl regarded as the site of Shiloh, contrary to the most definite language of Scripture. It was left to Dr. Robinson to recover the long-lost site answering so exactly to the account in the Book of Judges of the position of Shiloh.

Passing down the valley westward, we rejoin the main road beneath Khân Lubban, and so follow the course of a flat vale beneath the ancient village Lubban, or Lebonah, the Beth Laban of the Talmud, and the Lepna of the fourteenth century. Beth Laban, it may be remarked, was a place the wine of which was used in the Temple services, but it was so close to the Samaritan border that a doubt arose as to its being sufficiently pure for the purpose. Beth Rima (now Beit Rîma) was another place in the same category; Keruthim (Kerîut) was a third; and these three names thus form valuable indications of the border between Samaria and Judæa.

From the farther end of the open valley of Lebonah we ascend a slope, on which stands the ruin of Khân-es-Sâwieh, named from a neighbouring village. A good spring with a spreading oak-tree near the khan form a resting-place, and the site has an interest not generally recognised.

Père Lievin, the able author of the Catholic guide-book for pilgrims, seems to have been the first to discover that Khân Sâwieh stands close to the ruins of an ancient village called Berkît, a discovery which has since been verified in a satisfactory manner. Now Josephus tells us that Anuath, or Borceos, was the boundary town between Samaria and Judæa; and the distance noticed in the Onomasticon (or Topographical Dictionary of Eusebius and Jerome) between Anuath and Nâblus brings us on the map to the neighbourhood of Khân Sâwieh. East of the road, at some little distance, is a ruin called 'Aina, and this with Berkît represent probably Anuath and Borceos, thus fixing the boundary at this point. When, in addition, we remember the sites of Keruthim, Beth Laban, and Beth Rima, already noticed, and know that Antipatris was also a border town, we are able to identify the boundary between Judæa and Samaria with the great valley already noticed, generally called Wâdy Deir Ballût. Acrabbi, again, is noticed by Josephus as on this border, and is represented by the modern village 'Akrabeh, immediately east of which the valley first sinks from the watershed. At Khân Sâwieh, therefore, we stand at the boundary of Judæa, and as we pass the stony valley



RUINS, ON THE SUMMIT OF MOUNT GERIZIM, ON THE SITE OF THE SAMARITAN TEMPLE.

In the distance, on the right, the snow-covered peaks of Mount Hermon are visible.

immediately north of it, we cross into the region of Samaria and become concerned with Samaritan traditions and topography.

The fine oak-tree near the spring of Khân Sâwîeh is one of the few large trees of Southern Palestine, the number of which can almost be counted on the fingers. Three species of oak exist in Syria, of which the evergreen oak attains the largest size, and is called *ballât* in Arabic. The second species, called *sindiân* and *afs*, forms a brushwood of prickly shrubs eight to twelve feet in height; and the third, the gall oak, grows as a small tree twenty feet high, called generally *mallûl*, but sometimes *sindiân*. The large single oaks, like Abraham's oak at Hebron, are rare, but the gall oak is very common in parts of Galilee, growing in thick woods and open glades west of Nazareth, on Tabor, near the sources of Jordan, and in the northern part of the plain of Sharon. The second species flourishes in the copses which cover the hard limestone of the spurs west of the watershed, but never occurs in the soft chalky districts, which are bare of brushwood.

From the oak tree of Khân Sâwîeh we now march outward into Samaria, and gain the crest of a ridge whence Gerizim and the Mukhnah plain are distinctly visible. We enter upon a region of sacred tombs, and find the old heroes of the Hebrew invasion lying buried round the Mount of Blessing. Were these sites only venerated by the Samaritans, we might feel doubtful of their authentic character, but Jew and Christian agree in pointing to the same sites for the tombs of Joshua, Caleb, and Nun, Phinehas, Eleazar, and Ithamar, and that of Joseph rather farther north. The modern Samaritans identify Timnath Heres, where Joshua was buried, with the village Kefr Hâris, on the hills south of Gerizim, where are three square domed buildings, sacred respectively to Neby Lûsh'a, Neby Nûn, and Neby Kîfl (an historic character of the age of the Prophet). In the fourth century St. Jerome apparently speaks of this same place in describing the route of Sta. Paula, in connection with the other sacred tombs lying in this district, and as being still venerated. "Much she wondered," he writes, "that the divider of the possessions should have chosen for himself a lot so rugged and mountainous." A remark which applies well to the rough mountains round Kefr Hâris. In the fourteenth century Marino Sanuto makes Kefr Hâris and the tomb of Joshua in correct position on his map, but the Jewish descriptions of the place are still more important. Rabbi Jacob, of Paris, in 1258, notices the three tombs of Joshua, Caleb, and Nun at Kefr Hâris. Estori Parchi gives the distance from Shechem as two leagues. Rabbi Gerson, of Scarmela, in 1561, speaks of the monuments over the tombs, and of the caruba and pomegranate trees growing beside them. And finally, in 1564, Rabbi Uri, of Biel, gives a sketch showing three domed buildings with two trees, and lights burning inside the domes. As regards these sepulchres, we have thus an accord between four distinct lines of tradition, and the existence of the name of Mount Heres in the modern form of Hâris.

The plain called El Mukhnah, which we now approach, is a plateau larger than any previously crossed, though smaller than the watershed plains north of Shechem (see page 237). It measures about nine miles north and south, by four miles east and west, and consists of

corn-land, with small olive groves covering the low rocky swells which rise from the plain and form sites for the villages. The present name Mukhnah is taken from the ruin of the old Samaritan town so called on the slope of Gerizim, and means "the camp." The Samaritans call it Merj-el-Baha, "the Flat Meadow," and identify it with the plain of Moreh, mentioned in the Bible as near Shechem. In the middle of the plain stands the village of 'Awertah, on rising ground among the olives, and well supplied with water. Here in the village itself is the ancient monument called by the Samaritans the tomb of Phinehas; and on the west, shaded by a magnificent terebinth growing in the paved courtyard, is the domed tomb-house of Eleazar, with a Samaritan inscription of the last century. Ithamar is also said to be buried with Abishua not far off. The village mosque is, however, consecrated to a Moslem sheikh. There seems little doubt that 'Awertah represents Gibeah Phinehas in Mount Ephraim, where Eleazar, the son of Aaron, and his family were buried. The Samaritans called the place Kefr Awerah and Abeartha, and the mediæval Jewish travellers all notice the tombs of Eleazar, Phinehas, and Ithamar, the latter as lying among the olives below the village. Rabbi Gerson also describes a vaulted chamber, as yet unknown to modern travellers, where the seventy elders were entombed. Following the path worn in the white chalk along the feet of Gerizim, we pass by the spring of Sarîna, to which a Samaritan legend similar to the story of Susanna attaches, and descend to the Vale of Shechem, west of the little village of Balâta, with its fig garden and clear spring.

Balâta is one of the cities the importance of which is little recognised. Jerome identifies it with the oak of Shechem, which was by the Holy Place of Jehovah; and the Samaritans give to the spot the names Ailon-Tubah and *Shejr el Kheir*, "Holy Oak," or "Tree of Grace." This sacred tree appears more than once in the Old Testament history; first, perhaps, as the oak of Moreh beside the makom, or "place," of Shechem, where Abraham built his first altar; and again as the oak where Jacob hid the teraphim; apparently the same tree which was by the Sanctuary of the Lord, or altar El-Elohe-Israel, erected by Jacob on the parcel of ground which he bought from the children of Hamor. By this oak Joshua erected a great stone, which is noticed later as "the monument" by the oak of Shechem; and the Oak of the Meonenim, or soothsayers, near Shechem, is not improbably the same place. The tradition which fixes the site of this sanctuary farther west, at the little "Mosque of the Pillar," appears to be more modern, and, with several other sites round Shechem and on Ebal, seems to belong to the Crusading topography which connected Ebal and Gerizim with the Dan and Bethel of Jeroboam's calf-worship.

This ancient sanctuary, the site of the first oak-tree beneath which the father of the Hebrews spread his tent in the promised land, and of the first "place," or makom, where he erected an altar, is naturally to be sought in the immediate vicinity of the well dug by his grandson Jacob; and the undisputed site of that well is to be found immediately east of Balâta. Not only is the Bir Y'akûb the only well anywhere in the neighbourhood, but its existence so close to beautiful springs of water gushing out at the feet of Gerizim could scarcely be

accounted for were it not for the jealousy with which—as we learn from the Book of Genesis—the old Canaanites preserved their rights to the springs. For his own use, on his own land, the patriarch dug the well, leaving the fountains in possession of the native inhabitants. As we approach the spot we see a dusty patch of ground within a brokendown stone wall. Scattered stones and mounds of rubbish cover the plot, and the shafts of three granite columns stand up in the middle, their bases buried underground. At length we find a hole, in the roof of a little modern vault about twenty feet long east and west, with a pointed arch. The floor is piled with the *débris* of the roof, and the well-mouth is choked, but the well itself, seventy-five feet deep, and seven feet six inches in diameter, is quite clear (see page 230).

The ruins which surround the well are those of an ancient church. In another small vault to the north-west, now closed, the tessellated pavement may still be seen, and the bases of the pillars already noticed. In 383 A.D. Sta. Paula visited the church; in 700 A.D. Arculphus gives a rude plan of it as cruciform. It was standing in the eighth century, and was rebuilt in the twelfth; for Theodorus, in 1172, speaks of the well as enclosed in the church—just as Sta. Paula found it—before the high altar. Even as late as 1550 an altar stood in the vault, and the site still belongs to the Greek church. Looking northward from the well, we see the dome of the little mosque by Joseph's Tomb—a site mentioned from the earliest time by travellers, Jewish, Samaritan, or Christian, and venerated by all sects alike—the companion of Jacob's Well, and probably as genuine a site, being authorised by that rare consent of various traditions which is found especially in respect to places near Shechem. The tomb stands in a little courtyard adjoining the ruined kubbeh, and is surrounded by plastered walls, renewed—as an inscription in English, on the south wall, tells us—by Consul Rogers, the friend of the Samaritans, in 1868. At either end of the rude cenotaph is a pillar on which lamps may be placed; and the monument must be older than, from its rude construction, would be supposed, for in 1564 Rabbi Vri, of Biel, gives a sketch of Joseph's Tomb which would correctly represent the present structure with its pillars. Jew, Samaritan, Moslem, and Christian venerate the site alike, although Josephus says that the bones of Joseph were carried to Hebron, and Sæwulf notices, in 1100 A.D., the same supposed tomb, which is still shown attached to the outer wall of the Hebron haram (see page 231).

On the side of Ebal, above Joseph's Tomb, is the rude hamlet of 'Askar, with its rock-cut channel leading to the spring and its ancient sepulchres. The old Samaritan name for the place is Ischar, almost identical in sound with the Sychar which is mentioned in our version of the fourth Gospel. Jerome and other authorities, indeed, support the reading which substitutes Shechem for Sychar, and Dr. Robinson has proposed the theory that Sychar means "drunken," and was a Jewish nickname for the Samaritan capital. The spelling of the old Samaritan name shows, however, that the derivation was from another root, meaning "to surround;" and Shechem is too far from Jacob's Well to fit the narrative of Christ's conversation with the Samaritan woman. Nor is the expression, "Sychar, a city of Samaria," likely to have been used by a Jewish author with reference to the famous Shechem which

is mentioned by name in the Book of Acts. Sychar was well known to the early pilgrims as being near Jacob's Well, and about a mile from Shechem; but the Crusaders confused the two sites, much as modern authors have done when unaware of the existence of 'Askar.



THE VILLAGE OF SÂLIM.

Opposite the eastern entrance to the Vale of Shechem, which is seen beyond the broad plain of Mukhnah. It probably represents the Salem near to which John baptized his disciples.

Here, then, at the mouth of Jacob's Well, we stand on one of the few spots where we can feel any certainty that the feet of Christ must actually have trod. We look round on the same scene which greeted his eyes: we behold the same monuments venerated in his days. The

grey olive groves hide Shechem from our sight; the rough rocky side of Gerizim rises to the ruins of that temple where the Samaritan still worships (see page 233). The tawny slopes and precipices of Ebal, the mountain of the curse, where, according to the quaint legends of the Middle Ages, Cain raised his altar and Jeroboam set up his golden calf, appear to the north. On the white chalk stands the humble hamlet of Sychar, beneath it the rude but



TOMB OF PHINEHAS.

On the eastern side of the village of 'Awertah, the ancient Gibeah Phinehas.

ancient Tomb of Joseph; while to the east the eye ranges to Sâlim near Ænon (see page 237) and to the wooded hill of Phinehas, where the great priests of the time of the conquest sleep in hallowed shrines. Long may the venerable well repose in its ruins, set in scenery as venerable in its associations, unspoiled by the jarring inconsistency of Frankish restorations, and hallowed by the memory of the Master who rested once upon its brink!



SAMARIA

AND

PLAIN OF ESDRAELON.

THERE are few places even in Palestine in which, within so narrow a compass, so many interesting associations are centred,

MOSLEM SANCTUARY AT THE ENTRANCE TO THE VALLEY OF SHECHEM.
The wild flowers represented are a peculiar kind of scabious, the *Scabiosa prolifera*,
and a fine salvia, the *Eremostachys lacinata*.

or where the history of the past is so vividly illustrated, as in the narrow Vale of Shechem, which is formed by the near approach of the two terraced mountain ridges of Ebal and Gerizim; and certainly there is no spot throughout the Holy Land which can rival it in beauty.

All travellers, ancient and modern, speak in glowing terms of the peculiar loveliness of this valley, and many are the improvised songs which are sung in its praise, in the present day, in the pleasant gardens of Nâblus, by the Moslem successors of the Shechemites, who proudly quote their prophet Mohammed himself as an authority for saying that "it is the place beloved by Allah above all other places," and "His blessing rests upon it continually."

And Shechem must have been regarded as a specially favoured and hallowed spot in patriarchal times. It was the first halting-place of Abraham after he had passed over the Jordan and entered the land of Canaan, and the first altar erected to Jehovah in the Promised Land was that which Abraham then built at the "place" of Shechem among the oak-trees of Moreh, where it is said "the Lord appeared unto him" (Gen. xii. 6, 7).

To this neighbourhood, and probably to the same camping ground, Jacob in after years was attracted. "And Jacob came to Shalem, a city of Shechem" (Gen. xxxiii. 18). About three miles to the east of Shechem there is a little village called Sâlim. It is plentifully supplied with "living water" from two sources, one of which is called 'Ain Kebir, the Great Fountain. Probably Sâlim is the modern representative of the city near to which John the Baptist found a convenient place for baptizing his disciples, "because there was much water there" (John iii. 23). This village, Sâlim, represented on page 237, has also been pointed out as Shalem, the "city of Shechem" to which "Jacob came;" although the highest authorities among Hebrew scholars and annotators of the Bible agree that Shalem does not in this passage indicate the name of a place, but simply means "safe," like the Arabic word Sâlim, and the verse should be read thus: "And Jacob came *safe* to the city of Shechem and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of Hamor the Hivite, prince of the country, for a hundred pieces of money." Here he dwelt with Leah and Rachel, and their handmaidens and men-servants and women-servants; his wealth, like that of a Bedouin chieftain of the present day, consisting of "flocks and herds and camels."

That the "parcel of ground" acquired by Jacob was situated at the eastern entrance to the Valley of Shechem (see page 237), where it widens and meets the Plain of Mukhnah, there seems to be very little doubt, for here, at the foot of Mount Gerizim, we find the deep and unquestionably ancient well which bears his name (see page 230), and a quarter of a mile to the north of it, exactly opposite Nâblus, the ancient Shechem, stands the traditional tomb of Joseph, Israel's beloved son. The illustration on page 231 does not show the interior of the irregularly shaped little court which encloses the tomb, so a few words must be added in description of it. From the entrance, in the north wall, a narrow, irregular, and rudely paved path leads to a Moslem prayer niche in the south wall. In the south-west corner, at about five feet from the ground, there is a splay in which is formed a round-headed niche, in the direction of the site of the Samaritan temple on Mount Gerizim, the Kibleh of the Samaritans. On the east side of the path there is a raised daïs about seven inches high, for the use of devotees who come to rest, or read, or pray. Opposite to it on the west side of the path the tomb itself appears on a raised base. It is a clumsy-looking simple structure of stone and plaster, about three feet high and seven feet long, and as it is not parallel with the west wall, near to which it stands, the effect is very peculiar. The top terminates in a blunt-pointed ridge. At the head and the foot a rudely formed pillar of plastered stone is set up, about the same height as the tomb. These pillars are seven-

teen or eighteen inches in diameter, and resemble rude altars, their summits being slightly hollowed. In the shallow basins thus formed I have seen traces of fire, as if votive offerings had recently been burnt there. It is said that small objects, such as kerchiefs of embroidered muslin or silk shawls and other trifles, are occasionally sacrificed at this tomb by Jews. The burial of Joseph in Shechem is recorded in Joshua xxiv. 32, and the next verse states that "Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son, which was given him in Mount Ephraim."

About three miles and a half due south of Joseph's Tomb stands the picturesque and flourishing little village of 'Awertah, surrounded by extensive olive-groves and fig-orchards. Numerous rock-cut tombs, cisterns, and wine-presses, unused for centuries, prove 'Awertah to be a very ancient place. It is regarded with great veneration by Moslems, Jews, and Samaritans, for here, according to the Samaritan chronicle, are "the tombs of the holy priests Eleazar and Phinehas." 'Awertah was inhabited by the Samaritans until the seventh century of our era. It is now occupied exclusively by Moslems. They, however, not only guard the sacred tombs reverently and keep them in good repair, but willingly and with evident pride point them out to passing travellers. The traditional tomb of Phinehas (Kubr el 'Azeirat) is a rude structure of stone and plaster, about fourteen feet in length and seven and a half in breadth, with a high gabled top (see page 238). The tomb of Eleazar (El 'Azeir) is on a mound on the west side of the village, in a large paved court, in a corner of which there is a mosque dedicated to a Moslem sheikh. This tomb is eighteen feet three inches in length and fifteen feet and a half in breadth. A low stone wall immediately surrounds it, and a grand old terebinth-tree overshadows it. A large jar of coarse pottery is generally kept here, filled with water for the use of pilgrims (see page 242).

In nearly every mukâm, or shrine, held sacred by the Moslem, this welcome refreshment is provided either by endowment or by the dwellers in the neighbourhood, as a means of propitiating the goodwill of the saint or prophet to whom it is dedicated. On entering one of these sacred enclosures it is customary to say "Destûr ya Sheikh!" or "Destûr ya Neby!"—that is, "Permission, O Sheikh!" or, "Permission, O Prophet!" as the case may be.

Every village in Palestine has its sacred "place;" sometimes marked only by a heap of stones or by a venerable tree on which votive offerings are suspended, but more generally by a whitewashed structure of plaster and stone, surmounted by a dome (kubbeh), built over the grave of a famous chieftain or a revered "wely," that is, a Moslem saint—in which case the building itself is familiarly called a "wely." Similar structures are erected on spots connected with traditions relating to heroes and prophets and saints of old, including Pagans, Hebrews, Samaritans, and Christians. A building of this kind is called in Arabic a "mukâm;" that is, a station, literally a "place," like the corresponding Hebrew word "makom."

Local traditions thus preserved, have in many instances assisted explorers in the recovery of Biblical sites. The entrance to these sacred enclosures is rarely provided with a door, and yet peasants often deposit their ploughs and other implements and tools within a mukâm, or

wely, or even outside it, close to the walls, and leave them with perfect confidence under the protection of the invisible guardian of the place, after perhaps lighting a little lamp to propitiate his or her goodwill. These localised saints and prophets are feared as fully as they are



TOMB OF ELEAZAR,

Under an ancient terebinth-tree, on an eminence to the west of the village of 'Awertah (Gibeah Phinehas). Water-carriers filling a water-jar for the use of visitors to the shrine.

trusted, for it is very generally believed that they have power to punish as well as to protect, consequently a promise made by a peasant in the name of the enshrined guardian or patron-saint of his village is a surer guarantee than any other. There are many such sanctuaries in

the Vale of Shechem, to which we will now return, pausing for a few moments on our way by Jacob's Well.

When Maundrell visited this well in March, 1697, it must already have been partly choked by the débris of fallen buildings, but he states that it was then one hundred and five feet in depth, and had fifteen feet of water in it. Dr. Robinson states that Messrs. Hebard and Homes, in May, 1838, found the well dry, but their measurement of its depth corresponded



THE APPROACH TO NÂBLUS, THE ANCIENT SHECHEM.

Through the olive groves on the eastern side of the city; the gate is shown beneath the minaret.

exactly with that of Maundrell, namely, one hundred and five feet. In April, 1839, the Rev. S. Calhoun found ten or twelve feet of water in the well. In April, 1843, Dr. John Wilson induced Jacob esh Shellaby, then a boy of fourteen years of age, to go down to the bottom of the well to search for a Bible, which had been accidentally dropped into it three years previously by the Rev. Andrew Bonar of Callace, who states that in the act of descending into the vault built over the mouth of the well the Bible escaped from his coat-pocket, "and was

soon heard plunging into the water far below." Jacob esh Shellaby was let down into the well by means of ropes supplemented by two long shawls, which formed the turbans of two Samaritans who were present. The well was fortunately dry, and after some searching among the stones (which are constantly being thrown into it by travellers), the Bible was found and conveyed safely to Dr. Wilson, to his very great satisfaction. It was currently believed in Nâblus that it was a book of necromancy for the recovery of which so much trouble had been taken. The well was at that time, 1843, found to be "exactly seventy-five feet deep," consequently if the measurements made in 1838 were accurate, débris to the amount of thirty feet had collected in the well in the short space of five years!

In the month of May, 1866, Captain Anderson, R.E., in order to thoroughly examine the well, caused himself to be lowered into it by means of a knotted rope. He states that the mouth of the well has a narrow opening "just wide enough to allow the body of a man to pass through with arms uplifted; this narrow neck, which is about four feet long, resembling the neck of a bottle, opens out into the well itself, which is cylindrical, and about seven feet six inches in diameter. The mouth and upper part of the well are built of masonry, and the well appears to have been sunk through a mixture of alluvial soil and limestone fragments, till a compact bed of limestone was reached, having horizontal strata which could be easily worked, and the interior of the well presents the appearance of being lined with rough masonry."

The depth was the same as it was in 1843, namely, seventy-five feet, and when Lieutenant Conder measured it in 1877 he found no alteration. Probably this represents not much more than half the original depth of the well, for it was "undoubtedly sunk for the purpose of securing, even in exceptionally dry seasons, a supply of water, which at great depths would always be filtering through the sides of the well, and would collect at the bottom."

Captain Anderson's descent into the well was rather a perilous one, for he fainted during the process of lowering. As the rope had fortunately been securely and skilfully lashed round his waist, and his feet rested in a loop, he reached the bottom safely though unconsciously. Suddenly he heard the people shouting to him from above, and when he began to move he found himself lying on his back at the bottom of the well, from whence "the opening at the mouth looked like a star." Fortunately his ascent was accomplished in safety.

From Jacob's Well the road, evidently an ancient one, takes a north-westerly direction, skirting the base of Gerizim. On the right is the ancient pasture-land of Jacob and his descendants, now well cultivated, and yielding abundant harvests of wheat and barley, and a good supply of beans, lentils, sesamum, cotton, and tobacco, and a wealth of wild flowers on every uncultivated patch of ground, especially mallows and anemones of many colours and ranunculi (see page 230). A spur of Gerizim runs northward as if to meet a corresponding but less developed spur advancing southward from Ebal, the twin mountain opposite; the point of their nearest approach is the true entrance to the Valley of Shechem. As we follow the path, which takes a westerly direction round the northern extremity of Gerizim, the whole length of the valley comes suddenly into sight, with its terraced hillsides, its running streams,



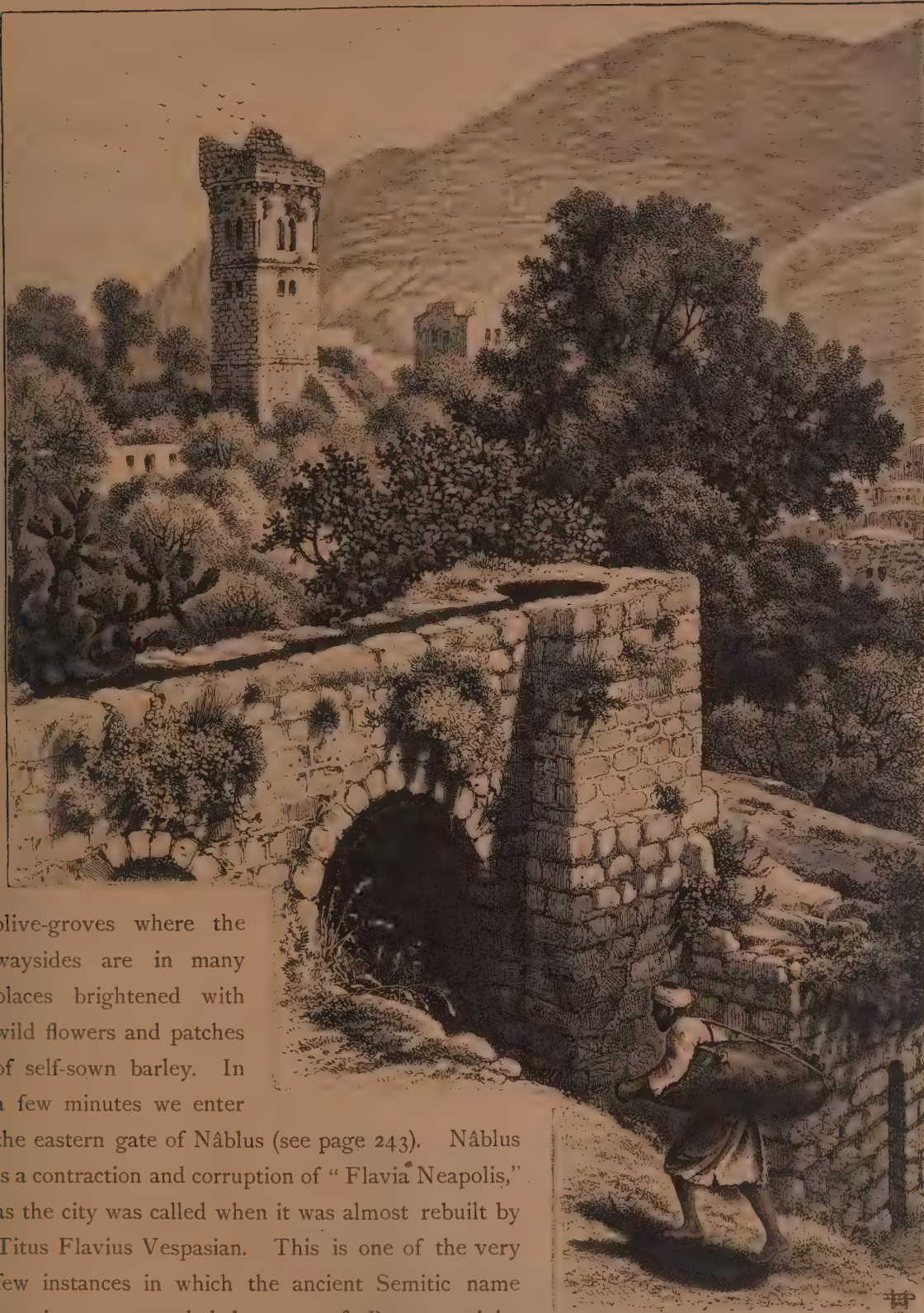
* ENTRANCE TO THE GREAT MOSQUE (JAMIA EL KEBÎR), NÂBLUS.
At the east end of the city; it was originally a church dedicated to St. John.

and olive-groves and orchards, above which the mosques and minarets and white house-tops of Nâblus appear, rather more than half a mile distant.

We pass the spring of Defneh (Daphne) and then the new barracks, to build which many of the stones of the ruins around Jacob's Well were carried away. A distant view of this long white building is shown in the illustration on page 237. Here the valley seems to widen again, for the steep slope of Gerizim is broken by a deep wâdy which forms a vast natural amphitheatre. Immediately opposite there is a corresponding ravine reaching almost to the summit of Ebal. It has been conjectured by several writers that it was here that Joshua, after having taken possession of the Promised Land, assembled the tribes of Israel, and having erected an altar on Mount Ebal and offered sacrifices thereon, he read the blessings and the curses, and all that is written in the book of the law, before all the congregation of Israel. It would be difficult to find a more appropriate spot for the celebration of the solemn ceremonies described in Deut. xxvii. and Joshua viii. 30—35. We may imagine the Ark of the Covenant placed in the centre of the valley where the four ways meet, guarded by the priests, "the sons of Levi." And all the tribes of Israel, their elders, officers, and judges, on this side and that side of the ark, half of them ranged on the slopes of the picturesque reft of Gerizim responding joyously to the promised blessings, the other half standing on the rock ledges and mounds of the grand gorge of Ebal re-echoing the threatened curses, while loud "Amens," uttered simultaneously by the whole congregation at regular intervals, resounded from hill to hill.

But the scene changes. The Ark of the Covenant is lost and the children of Israel are scattered. Instead of the ark, we see in the middle of the valley a few Bedouin tents and laden camels, and groups of Arab labourers at work in fields and orchards; instead of the tribes of Israel, we see little detachments of Turkish soldiers hurrying towards the new barracks at the entrance to the gorge of Gerizim, the lower part of which is well cultivated and planted with trees, for, unlike the opposite wâdy of Ebal, it is well provided with water. Here in an enclosed garden is the little Moslem shrine already referred to, called Jamia el 'Amûd, the Mosque of the Pillar, where forty Jewish prophets are said to be buried. Black goats, seemingly innumerable, are leisurely climbing up the gorge of Ebal, steadily following their leader and browsing on the scanty and prickly pasture that springs up among the rocks and stones. It is only at this point, however, that there is any marked difference with regard to fertility between the "Mountain of Blessing" and the "Mountain of Cursing." Many experiments have been made here to ascertain at what distance the human voice can be heard singly and in chorus; the results have often created surprise. Peasants, and especially shepherds and goatherds, often call to each other from hill to hill, and even contrive to carry on a conversation where favourable positions have been discovered.

We hasten onwards, with Gerizim on our left and Ebal a little farther off on our right, but they are gradually approaching each other. We cross and recross winding streams and artificial water-courses in gardens and cultivated fields, then pass through picturesque



olive-groves where the waysides are in many places brightened with wild flowers and patches of self-sown barley. In a few minutes we enter the eastern gate of Nâblus (see page 243). Nâblus is a contraction and corruption of "Flavia Neapolis," as the city was called when it was almost rebuilt by Titus Flavius Vespasian. This is one of the very few instances in which the ancient Semitic name has been superseded by one of Roman origin. The Arabs cannot pronounce the letter "p," so of Neapolis they made Nâblus or Nâbalus.

MOUNT EBAL, FROM THE GARDENS S.W.S. OF NÂBLUS.

Showing the square tower of the Mosque El Khadra, and part of an aqueduct on the slope of Gerizim.





NÂBLUS AND GERUZIM FROM THE SOUTH-WESTERN SLOPES OF EBAL.
Just above a broad belt of olive-trees. The whole extent of the city and the western approaches to it are shown.

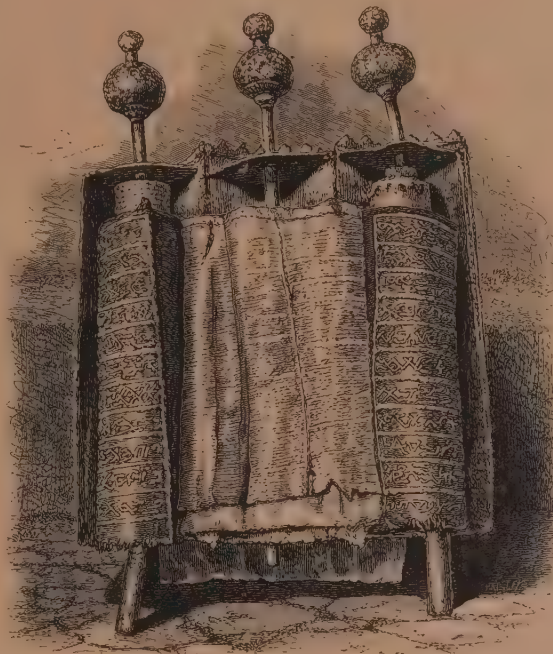
The chief trade of Nâblus is in wool, cotton, olive oil, and soap of excellent quality. There are no less than twenty soap factories in the city. A native of Nâblus will sometimes offer a present of soap to a friend living in a less favoured district, saying, "I bring you soap made of the purest olive oil that your face may shine upon me;" or, "I bring you some soap that your heart may be clean towards me." At Nâblus goat-skins in great numbers are converted into *khirbehs* for carrying water. Sometimes the floor of this *khan* may be seen half covered with the inflated skins laid out for seasoning. Returning to the arcade, we pursue our way westward through narrow bazaars, where smiths, carpenters, weavers, tailors, and shoemakers may be seen at work; then, turning southward, we traverse tortuous lanes and gloomy streets, arched at intervals and built over in many places, till we reach a passage which leads us out of the town just opposite to the terraced gardens on the slopes of Gerizim, where flourish all "the precious fruits brought forth by the sun" (see Deut. xxxiii. 14). Oranges, lemons, figs, apricots, pomegranates, mulberries, walnuts, grapes, and almonds follow each other in due season, and hedges of cactus afford the cooling fruit commonly called prickly pear. On one of these garden terraces Jotham, perhaps, stood when he cried, "Hearken unto me, ye men of Shechem," and spoke his parable of the fruit-trees and the bramble, with olive, fig-trees, and vines around him, and thorns and brambles overgrowing the garden landmarks (Judges ix. 7—21). From a certain point in these gardens, looking towards the north-east, an excellent general view is obtained of the city, a faithful representation of which is given on page 249. From nearly the same standpoint, turning towards the north-west, we see the outline of the western heights of Ebal, and in the foreground the tall square tower (remarkably like the White Tower of Ramleh) which adjoins the Mosque El Khadra, the Green Mosque, another appropriated church of the Crusaders (see page 247). In the front of this tower a slab is fixed, on which there is a Samaritan inscription. The Samaritans state that they once had a synagogue on this spot, which is popularly known as the *Mukâm Hizn Yakûb*, that is, "The Place of the Mourning of Jacob," for, according to local tradition, it was here that Jacob stood when the coat of his beloved son Joseph was brought to him, and where, believing him to be dead, "he mourned for him many days." A very old mulberry-tree stands in the court of the mosque, the representative of one which is said to have withered when the death of Joseph was reported, and became green again when he was found to be living. Not far from the summit of the mountain peak which appears in the illustration behind the tower, there stands a Moslem *mukâm* called 'Amad ed Dîn (the Pillar of Faith), which gives its name to this part of the mountain range. It has been suggested that this may mark the site of the altar erected by Joshua on Mount Ebal; it is, however, locally regarded as the resting-place of a Moslem saint so named, said to have lived about four hundred years ago. On the slope of the nearer hill, there is a greatly revered shrine of a Moslem female saint named Sitti Eslamiyeh, the Lady of Eslam; from her Mount Ebal derives its present name, *Jebel Eslamiyeh*. The highest point of the mountain, which is three thousand and thirty-two feet above the level of the sea, is more easterly, and not shown in the illustration. Turning away

from this scene, we climb to the head of the glen above the gardens, where there is a fountain of deliciously cool clear water called Ras el 'Ain, the "head of the spring." Here we find a few women washing their tattered garments in a stone reservoir, and a group of men repairing the stone walls of the water-course with rather clumsy-looking tools. We follow the course of the duct, which conveys water from the fountain to the terraced gardens below, running eastward all along the hillside, where it forms a kind of coping to the tree-shaded pathway. The stones of this aqueduct are moss-grown, and from between them spring up bright leaves of the most vivid green. At short intervals there are square apertures, through which we can see the running limpid water in a framework of maidenhair and other ferns and white and lilac blossoms. A branch from this aqueduct, carried on arches, is shown in the illustration on page 247.

Presently we come to a large square pool or reservoir well filled and in good repair. It is nearly opposite to the handsomest house in the city, which is worthy of notice as a good example of modern Oriental architecture uninfluenced by European taste. This house was erected in the year 1855 by Mahmoud Bek Abd ul Hady, of Arrabeh, who was then Governor of Nâblus. Its spacious courts, surrounded by arched corridors and lofty reception rooms, are paved with marble. The white walls of the principal rooms are relieved by arabesque borders of good design in two shades of blue, some being painted in fresco, others simply stencilled.

Many important buildings have been erected within the last twenty years, including a new khan, a military arsenal, a Latin monastery, increased accommodation for the Protestant mission, and several large new dwelling-houses, showing signs of local prosperity and progress. But the chief interest of Nâblus is centred in a little group of irregularly built houses, clustered closely together in the south-west quarter, the most crowded part of the city.

Here we find the last remnant of the once powerful Samaritan community. In 1874 they numbered one hundred and thirty-five individuals, of whom twenty-eight were married couples, ten were widows advanced in years, forty-nine were unmarried men and young boys, and twenty were young girls, many of whom were already promised in marriage. Since this date the numbers have decreased. Several marriages have, however, taken place. According

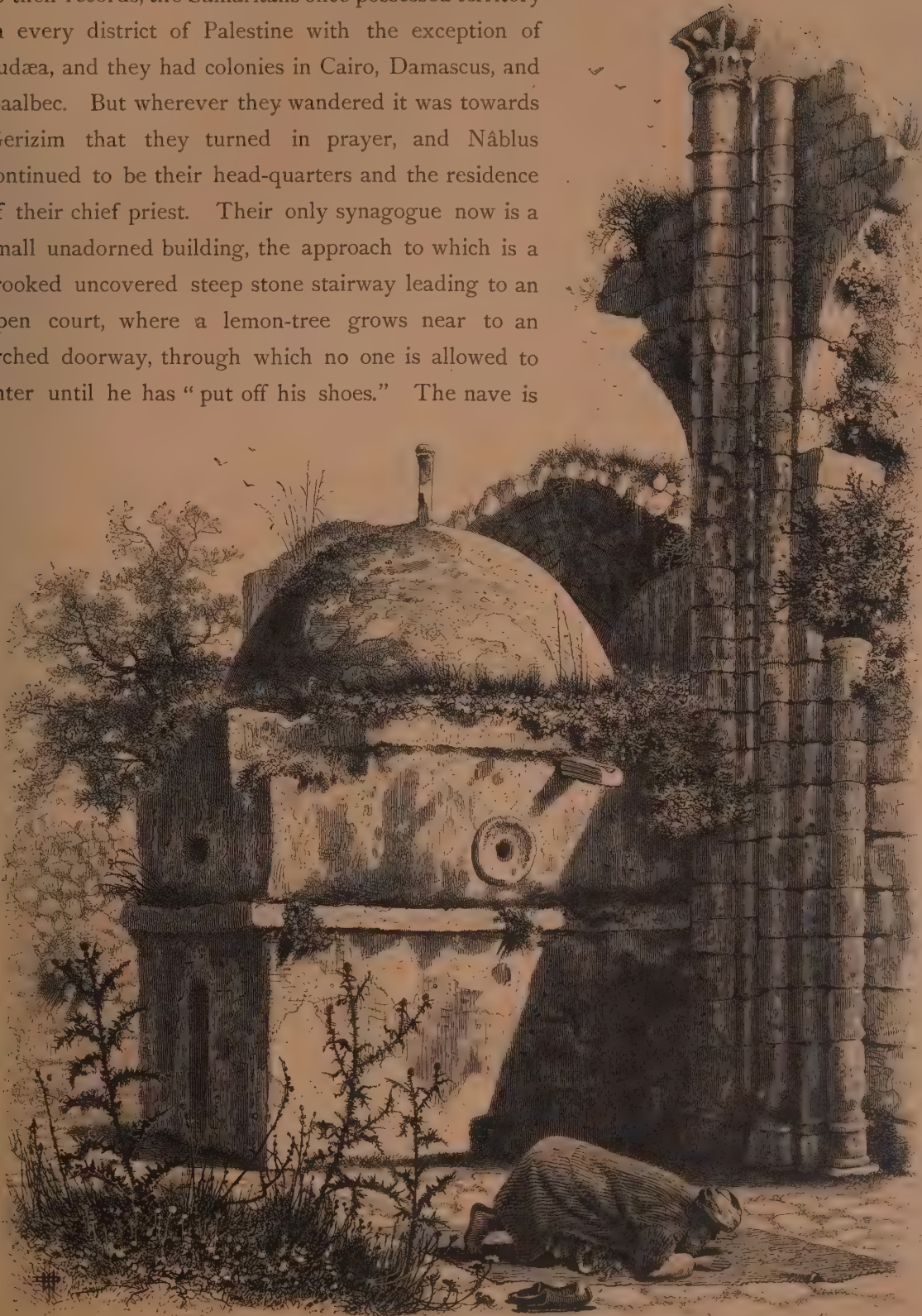


ANCIENT COPY OF THE SAMARITAN PENTATEUCH.
In a silver-gilt case; it is protected by a red satin cover embroidered with inscriptions in gold thread.



THE HILL OF SAMARIA.
The road by which it is approached from the south passes through an olive-grove and under a ruined aqueduct.

to their records, the Samaritans once possessed territory in every district of Palestine with the exception of Judæa, and they had colonies in Cairo, Damascus, and Baalbec. But wherever they wandered it was towards Gerizim that they turned in prayer, and Nâblus continued to be their head-quarters and the residence of their chief priest. Their only synagogue now is a small unadorned building, the approach to which is a crooked uncovered steep stone stairway leading to an open court, where a lemon-tree grows near to an arched doorway, through which no one is allowed to enter until he has "put off his shoes." The nave is



MOSLEM SANCTUARY ABOVE THE REPUTED TOMB OF ST. JOHN, SAMARIA.
Within the ruined walls of a church dedicated to St. John, now used as a mosque.

lighted by a circular aperture in the vaulted roof, as is also the north-east transept through which we enter. On the south-east side, which is in the direction of the "Holy Place" on Gerizim, there is a veiled recess to which the priests alone have access. The veil which is commonly used consists of a large square curtain of white damask linen, ornamented very skilfully with appliqué work, apparently of the sixteenth century, though the Samaritans regard it as much older; pieces of red, purple, and green linen cut into various forms are sewn on to it so as to form a complete and harmonious design.

Within the veil are preserved with jealous care, among other literary treasures, three very ancient copies of the Samaritan Pentateuch, one of which is said to have been written by Abishua, the great-grandson of Aaron. This celebrated Roll of the Law, which is probably of the third century of our era, is preserved in a cylindrical silver gilt case, opening as a triptych does on two sets of hinges. The outside of the case is embossed, and in some parts engraved. On one of the divisions there is a representation of the Tabernacle of the Wilderness with the Ark of the Covenant, altars, candlesticks, trumpets, and various sacrificial implements, with explanatory inscriptions. The two other divisions of the cylinder are ornamented with conventional designs in repoussé work. This case is said by experts to be Venetian work of the fourteenth or fifteenth century. The Samaritans regard it as much older. The roll itself is composed of prepared goat-skins twenty-five inches high and about fifteen feet wide; they are neatly joined together, but in many places have been torn and rather clumsily repaired with parchment of various qualities. This much-prized volume is exhibited to the congregation once a year by the chief priest and his assistant the ministering priest. The ceremony takes place on their only fast day, the Day of Atonement, and then the people, young and old, are permitted to kiss that part of the roll on which the Aaronic blessings are inscribed; the consequence is that the blessings are by degrees disappearing. A crimson satin cover, on which Samaritan inscriptions are embroidered in gold thread, envelopes the treasure (see page 251).

The Torah (Pentateuch) is the only portion of the Bible which the Samaritans hold sacred. It is their sole guide and rule of life. Their version differs in many points from the Hebrew version. The other historic portions of the Hebrew Scriptures they regard as spurious, and especially resent the account given therein of their origin. They describe themselves as "Children of Israel," but trace their origin chiefly to the two sons of Joseph. They date their separation from the Jews from the time of Eli the priest, whom they regard as a usurper, he not having been of the priestly family of Eleazar, but a descendant of Thamar, Aaron's fourth son. According to the Samaritan Chronicle their high priests were true descendants of the sacredly appointed branch of the family until A.D. 1624, when the last male representative of the line died. Then, as it is recorded, "the consecration of Levites commenced;" sacrifices ceased to be offered up, and the ministrations were limited to such services as may legally be performed by them.

Selameh al Kohen, the correspondent of Baron de Sacy, was the chief priest of the

Samaritans when we visited Nâblus in 1856. He was then a fine old man of seventy-three years of age. He was learned in Samaritan lore and had gained great influence not only over his own community, but over the credulous of other creeds, on account of his widely spread reputation for skill in occult sciences. Amran, his nephew and adopted son, next to him in age, and therefore his successor, was the ministering priest. He was forty-seven



PART OF THE COLONNADE WHICH ONCE ENCIRCLED SAMARIA.
On the south side, near to the west end, a great number of columns are still standing.

years of age, married, but with no surviving children. The next in order of age and succession was his cousin Yakûb, then an unmarried youth of fourteen years of age; and Amran greatly feared that the family might become extinct, in which case the people would be left without a priest. He asked us confidentially if we thought that the English people would be displeased and withdraw their protection from the Samaritans, if he, their priest, were to

take a second wife. He explained that the Samaritan law permitted him to do so under the circumstances. He soon afterwards married, with the consent and approval of his first wife, and there was great rejoicing in the house of Amran and throughout the community when a son was born; and they gave him the name of Isaac.

Selameh, the chief priest, died in the year 1857. Amran, who had been the ministering priest, became the chief priest, and died in 1875. He was succeeded by his handsome young cousin Yakûb, above referred to. Since the death of Selameh and Amran the difficulties of governing and guiding the little community have continually increased, especially with regard to the distribution of property and the arrangements of marriages, the marriageable men being more numerous than the marriageable girls. Although the Samaritans always intermarry among themselves, they are as a rule intelligent, tall, strong, and handsome, and bodily defects are very rare among them.

During the feast of unleavened bread, from the 14th to the 21st of the first month (Nisan), the Samaritans, when it is possible for them to do so, close their houses in the city and live in tents pitched in the form of a half-circle on a sheltered plateau at some distance below the summit of Mount Gerizim (Jebel et Tûr). Sometimes they go there a few days earlier, but more frequently they only remain on the mountain for two days, to celebrate the sacrifice of the Passover, and to partake of it during the intervening night.

The scene of the sacrifice is on a terrace a little way above the place of encampment. Here towards the close of the day all is in readiness for the service. Two cauldrons filled with water are standing over a long trench, in which a fire made of thorns and brushwood is crackling and blazing. A few paces higher up a deep circular pit is thoroughly heated to serve as an oven. Near to the trench, within a space marked off by stones, stand twelve men in white garments and turbans, reciting prayers, their faces turned towards their "Holy Place," or Kibleh. In front of them stands the ministering priest looking towards the west, as if watching for the going down of the sun. At intervals he recites portions of the history of the Exodus. Behind him stand the spectators, while the elders of the congregation range themselves on one side, where the chief priest is seated on the ground. Presently six or seven youths, dressed in white, advance, each holding a white lamb, "according to the number of souls" about to celebrate the passover. (Until recently seven lambs were required.) They take their places near the oven, and behind them a little group of women and children stand. At the moment of sunset the chief priest rises, and with a loud voice pronounces a blessing three times, and repeats the words, "And the whole assembly of the congregation of Israel shall kill it in the evening" (Exodus xii. 6). The slaughterers stand with their knives ready, and as these words are uttered the lambs are slain, all at the same instant. The twelve men approach the spot reading the twelfth chapter of Exodus, and at the seventh verse they pause, while fathers dip their fingers in the warm blood of the victims and mark the foreheads of their children with it. Boiling water from the cauldrons is then poured over the fleece, which causes the wool to leave the skin without much diffi-

culty. It is plucked off with great nicety. Then each lamb is carefully examined lest there be any blemish. The right forelegs and entrails are removed and burnt with the wool. The lambs are rubbed with salt and spitted, and then forced into the glowing oven. A wooden trellis is placed over the top and covered with damp turf to keep in all the heat. In the meantime, unleavened cakes seasoned with bitter herbs are distributed by the chief priest. Soon afterwards nearly every one present retires to rest, except the twelve white-robed men, who return to their original station within the enclosed space, and continue reciting and chanting by the light of the full moon until midnight, when the sleepers are aroused, and in the presence of all the men of the community the lambs are withdrawn from the oven and carried in new straw baskets to the enclosed space, where they are eaten "in haste," each man having "his loins girt and a staff in his hand." There are slight variations from year to year in the manner of celebrating this festival, but none of great importance.

The plateau on the summit of Gerizim is two thousand eight hundred and forty feet above the level of the sea. It is crowned by a little Moslem wely which stands among the ruins of a fortress built by Justinian in the sixth century to protect, from the fury of the Samaritans, the church which had been erected there by Zeno. The foundations of this church, octagonal in form, have been traced. This possibly marks the site of the temple; but the "Holy Place" of the Samaritans is shown near to the edge of the plateau on the south side, and not far from it is a trough called the place of Abraham's sacrifice (see page 234).

But we must hasten onwards to Samaria. Leaving Nâblus by its western gate (see page 249), we follow the course of a mill stream which runs towards the west through cultivated fields and gardens. Presently the road takes a north-westerly direction, winding among rounded hills, many of which are terraced and crowned with villages. In less than two hours we enter a large and fertile basin-shaped valley surrounded by high hills. Nearly in the centre stands an isolated and less lofty hill, which, however, is one thousand four hundred and fifty-four feet above the sea-level; it is united to the hills on the eastern side of the basin by a low undulating ridge. Omri, King of Israel, bought this beautifully situated hill, of Shemer, its owner, for two talents of silver, and the city he built upon it he called Shemeron (Samaria), (1 Kings xvi. 24). After many vicissitudes it was given by the Emperor Augustus to Herod the Great, who built a splendid city here, to which he gave the name of Sebaste. The cities of Omri and Herod are now represented by an unimportant village called Sebustieh, which stands on the eastern side of the hill. The houses are rudely constructed of ancient materials; entablatures, fragments of columns, and massive stones being used indiscriminately by the peasant builders. The only ancient structure standing is a twelfth-century church dedicated to St. John the Baptist, now used as a mosque. The walls, except on the south side, are very much dilapidated, and the roof has disappeared. Within the spacious enclosure there is a Moslem sanctuary with a domed roof built over a crypt hewn in the solid rock, to which we descend by twenty-one steep steps. Here the guardian of the shrine shows a stone slab under which it is said the Neby Yahiha (John the Baptist)

was buried (see page 253). Above the village there is an artificially levelled oblong space of considerable extent which is now used as a threshing-floor. It was evidently at one time encircled by columns; the shafts of several are still standing on its western side. Perhaps



THE SOUTHERN EXPANSE OF THE PLAIN OF ESDRAELON, FROM JENÎN.
The whole extent of the plain is now called Merj ibn Amr (the Meadow of the Son of Amr).

this is the "sacred place nearly in the middle of the city," within which, according to Josephus, "Herod erected a temple which was illustrious on account of its largeness and beauty."

A level terrace about fifty feet in width, embellished with a colonnade, seems at one time



THE PLAIN OF DOTHAN.
From an isolated hill called Tell Dôthan, on the south side of the plain.

to have entirely encircled the hill, about half-way from its summit. There are between fifty and sixty columns without capitals still standing towards the western end of the southern

terrace (see page 255), which leads through ploughed fields to an indistinguishable mass of ruins on the south-west side of the hill. The columns are of limestone, and not more than sixteen feet in height. There are traces of the colonnade at intervals all round the hill, and it must have been at least three thousand feet in length.

On leaving Sebaste we journey northwards through valleys and over steep hills, passing near to many villages, of which Senûr, with its castle and closely clustering houses perched on a rocky eminence, is the most picturesque. We are on our way to the Plain of Dothan, and,

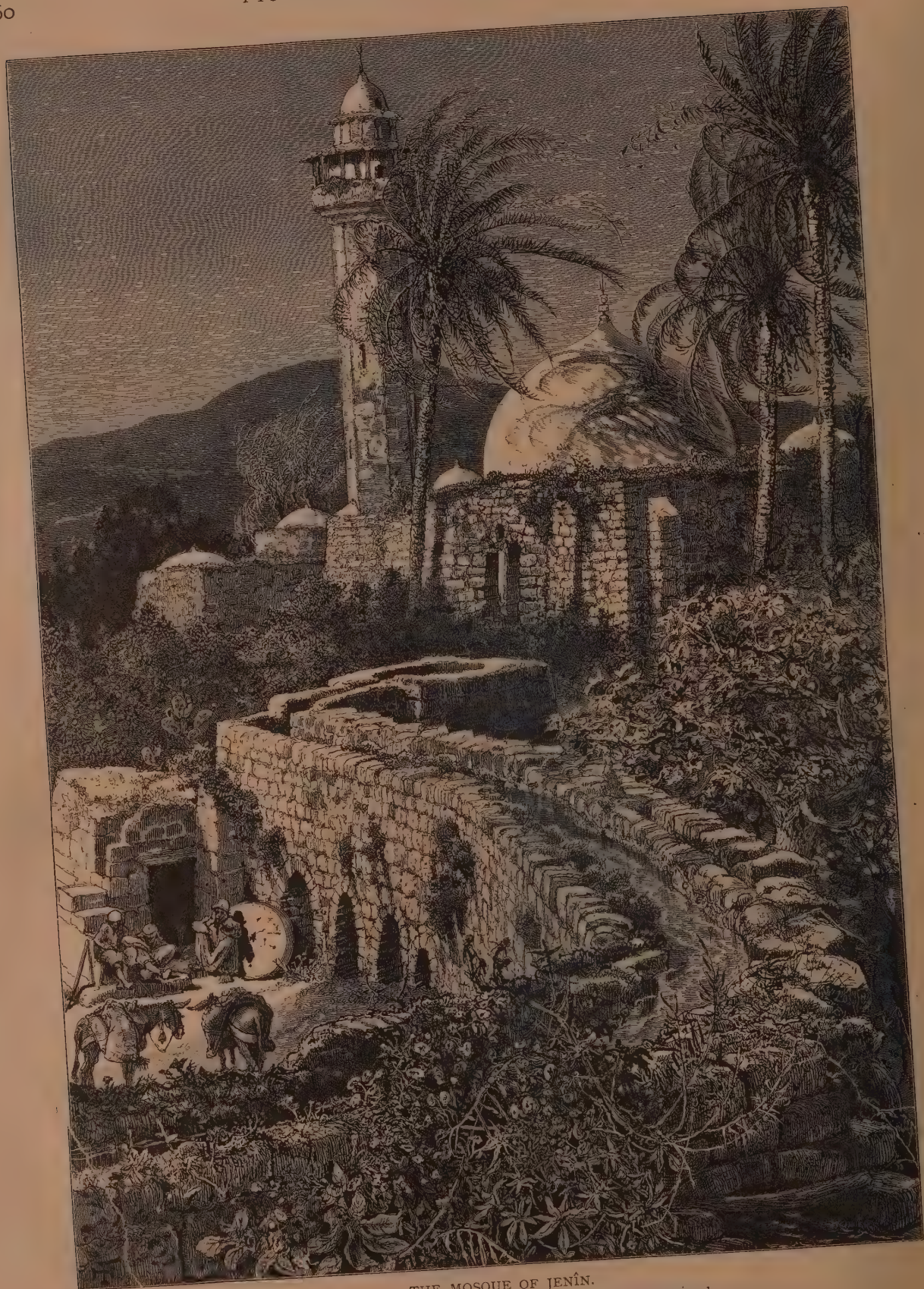


JENÎN, THE ANCIENT EN GANNIM.

From the hill above the cemetery, showing one of the outfalls of the stream which traverses the town.

perhaps, following in the footsteps of Joseph when he went to seek his brethren there (Genesis xxxvii. 17). The name Dothan, or Dothain, signifying two wells, is preserved in the modern Tell Dôthân, a green hill which overlooks from its northern slopes a fertile plain which there is no difficulty in identifying with the pasture land where Joseph found his brethren (see page 258). About a mile to the west there is a very steep hill, on which stands, one thousand one hundred and ten feet above the sea, the walled town of Arrabeh, the head-quarters of the famous Abd ul Hady family.

From Arrabeh we journey north-east to Jenin, an important town of about three



THE MOSQUE OF JENIN.
Surrounded by gardens; an aqueduct and fountain in the foreground.

thousand inhabitants, beautifully situated just where the Mountains of Samaria meet the Plain of Esdraelon. The grey stone houses and the mosque with its whitewashed domes and tall minaret stand in the midst of fruit-gardens surrounded by hedges of prickly pear. A few palm-trees, very rare in Palestine, add greatly to the picturesqueness of the place from every point of view (see pages 258 and 259). A copious stream flows through the town and waters the gardens and fields around, then runs north-west to join the numerous rivulets which help to form the Kishon. A public fountain and large stone reservoir with a trough for cattle were erected here in the year 1833 by Husein Abd ul Hady, of Arrabeh (see page 260). Jenin is six hundred and fifty-six feet above the sea, and commands an extensive



MOUNT TABOR FROM "THE WATERS OF MEGIDDO,"
Formed by an important branch of the river Kishon, which traverses
the "Plain of Megiddo."

view over the fertile but treeless Plain of Esdraelon, two hundred and fifty feet below that level.

On leaving Jenin we skirt the western edge of the plain at the foot of the range of low wooded hills which unite the Mountains of Samaria with Mount Carmel, far away in the north-west. We pass several unimportant towns and green wâdys, and in two hours reach the little village of Ta'anuk, built on the south-east side of a small hill at the foot of which there are remains of ancient buildings, the ruins, perhaps, of Taanach, the Canaanitish city whose name is made familiar to us in the war song of Deborah and Barak. "The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo" (Judges v. 19). We pursue our way, still keeping close to the western hills, and in rather more than an hour reach the Khan el Lejjûn; but the khan has long been in ruins. An old bridge here crosses an important affluent of the river Kishon. In the valley and on the hill on the north side of the stream there are some ancient ruins.

Dr. Robinson's arguments in favour of regarding Lejjûn (the Roman Legio) as the Megiddo of Deborah's song are generally accepted as conclusive, and its river, which runs through a



KHAN EL LEJJÛN (THE ROMAN LEGIO), THE SUPPOSED SITE OF MEGIDDO.
The old bridge proves that the waters of Megiddo were formidable in ancient times.

deep glen, is thus identified with the "waters of Megiddo," which helped to swell that ancient river, the river Kishon, into the torrent that swept away the defeated army of Sisera.



TAANACH FROM THE WATERS OF MEGIDDO.
The modern village of Ta'anuk, on a rounded hill below the range of Carmel, plainly indicates the site of the old Canaanitish city.

ESDRAELON AND NAZARETH.

THE traveller from the south, whether from Nâblus or Samaria, gains his first view of the historic plain of Esdraelon from the little town of Jenîn, the modern representative of En-gannim, *i.e.* the Fountain of Gardens, on the edge of the hills which form the southern limit of the plain, but itself nestled in a narrow opening of the range, the crest of which rises behind it, screening it from the south, and feeding a copious and never-failing spring, from which the place derives its name. In front a gently sloping valley gradually spreads down into the plain. Sheltered by the hills in the rear is a broad belt of garden and orchard, with orange and apricot trees, and now and then a palm waving over them. This is the first place where the traveller from Jerusalem sees the palm cultivated to any extent. Careful irrigation from the spring secures perpetual fertility; but the traveller who prefers his tent to the too-



MOUNT TADOK

A. WILSON DEL. SCULPT.

Jezreel, a few miles beyond, on the southern foot of Jebel Duhy. Then the whole scene is thickly studded with sites which carry us in retrospect through ages of history for three thousand years. That plain has been what Belgium is to Europe, the battlefield of Syria, and that portion of it called the Plain of Megiddo has consequently been adopted in the Apocalypse to mark the scenes of the last great conflict between the powers of good and evil, *Armageddon*, "the hill of Megiddo."

We gain a more complete panoramic view of the plain when, leaving Jenin, we skirt the



THE CASTLE OF ZERÎN (JEZREEL).

Now used as a *manzal* or inn, literally "a place for unloading," open to all wayfarers.

western edge of Gilboa till we reach the once-royal Jezreel, now Zerîn. The position is a lovely one, with steep valleys to the north and east, and a gentle slope to the south and west. Two copious springs bubbling forth at the foot of the cliff, one about a mile eastward, 'Ain Jalûd, the ancient Fountain of Jezreel, or Well of Harod, and the other a little farther north, 'Ain Tubaun, found in Crusading history, each supplying a pool swarming with fish

insure the perennial fertility of the valley. The site was well chosen as a royal residence, for it is easily defensible on the north and east, and commands a clear unbroken view almost to Jordan on the one side, and to Carmel on the other, while in front the whole plain stretches to Nazareth and the foot of Tabor. But there is nothing to mark its bygone importance. The desolate heaps have crumbled into turf-covered hillocks and one large mound. A few flat-topped hovels clustering round a tower, not very ancient, and which occupies probably the site of the old Migdol, or watch-tower, are all that make up modern Jezreel. Not a tree or a shrub relieves the monotony of the valley of old Jezreel; we see only innumerable cisterns and many marble sarcophagi strewn about, some of them still perfect, many finely sculptured with figures of the crescent moon, the symbol of Ashtaroth. These are the only relics of its ancient beauty, all that is left by which we can say, "This is Jezreel" (see pages 264 and 265). There is no trace of the royal gardens nor a vestige of a vineyard on the hillside. We may guess, however, where they were—probably the royal grounds sloping down the little valley to the east—for we may be sure the vineyard of Naboth was on the hillside, the vine never being cultivated in the plain. It must have been on the way up to the city, for it was as the King was riding with Jehu and Bidkar behind him, that Elijah met him and rebuked him, on the very spot itself where again Jehu encountered his son Joram on his way up from the Jordan, by the road from Bethshean. From the town, any parties coming from beyond the Jordan, could be easily descried, and as we stand there the whole history is brought vividly before our eyes. For miles we can trace the road up from the Jordan Valley by the side of the little stream, the Nahr Jalûd, where the watchman recognised, in the charioteer dashing furiously along, the impetuous Jehu. It was on the same side also that Jezebel looked out of the window, and, knowing that there was no mercy in store for herself, bitterly taunted him. Just below must have been the open space by the gate of the city, the resort of the eastern scavengers, the pariah dogs, to which the Queen was thrown. Turning to the south, we have almost as clear a view of the ascent up which the panic-stricken Ahaziah vainly pressed his horses, pursued by the victorious rebel. While no locality in the land has been more indisputably identified than Zerin, there is scarcely, even in this land of ruins, a destruction more complete and utter than that of Jezreel.

As we stand here, under the shadow of Mount Gilboa, looking down the smooth slope which opens the great thoroughfare to Gilead by Bethshean, itself out of sight; and then turning north, behold the bell-shaped dome of Tabor, with the snowy peaks of Hermon just visible in the blue haze beyond it, the little village of Shunem in the plain, and Nazareth with its white minarets and towers rising on its edge; while in the far east, a low wooded elevation pushes from the north and cuts the plain in two, shutting out the Plain of Acre and the sea; then following its line, the eye detects the opening through which Kishon wends its way seaward, close under Mount Carmel, and from the bold bluff which marks the face of Carmel note the gradually receding hills, sheltering some historic name in every dell—we may recall the story of many a battle which could have been watched from our post of observation.

First in time is the great victory of Barak over Sisera, and the details of that struggle, though they extend over the whole plain, may be at once traced from the spot where we stand. Although the capital of Jabin was at Hazor, in the north, yet the trysting-place of his army was on the southern edge of the central plain, where the chariots could muster on the level ground at Taanach, still called Ta'anuk, just seven miles south-west from Jezreel. We



'AIN JALÛD, THE FOUNTAIN OF JEZREEL, KNOWN ALSO AS GIDEON'S FOUNTAIN.

It flows from a cavernous recess in the base of Jebel Fukû'a (Mount Gilboa), and spreads out at once into a fine limpid pool forty or fifty feet in diameter.

can see the village before us, almost at the foot of the range (see page 263). In front of the camp was the stream of the Kishon, securing an abundant supply of water for the chariot horses, while the "waters of Megiddo" (which is only four and a half miles farther west), *i.e.* the little rills which scarp the hillsides and feed the Kishon, provided for his footmen pitched on the higher ground (see pages 261 and 262). Barak, on the contrary, having only

ten thousand footmen, mustered his little army on the flat top of Tabor, where he could observe all the movements of Sisera, and choose his own time for attack, while for the purpose



THE HILLS OF SAMARIA FROM SÛLEM, THE ANCIENT SHUNEM.

Zerfn (Jezreel) appears upon the plain below, and in the foreground there is a characteristic example of the *Cactus Opuntia* (prickly pear) in blossom.

of dislodging him Sisera's nine hundred chariots were worse than useless. The opposing armies probably met on the southern edge of the plain, Barak having crossed to the hills to

attack his enemy in flank, while one of the storms so frequent in that region suddenly burst from the east, beating in the invaders' faces; and the rush of the torrent down the hills not only swelled the Kishon to an unfordable depth, but turned the whole of the low-lying plain, spongy and soft at any time, at once into a treacherous swamp. But attacked on their right



MOUNT GILBOA FROM SÛLEM (SHUNEM).

The northern extremity of the range of Jebel Fukû'a (Gilboa) is shown; the highest point is crowned by the sanctuary of Neby Mezâr. In the foreground a woman is spinning cotton.

flank by Barak, when the Canaanites gave way, no possible line of retreat was open except that across the plain northward; the south was shut in by hills inaccessible to their chariots, the swollen Kishon barred their passage towards the Plain of Acre. Those who have seen this plain during the winter rains can easily picture the wild and inextricable confusion of the

defeated host, the terrified horses vainly struggling in the swamp and treading down the fugitives, till the general himself was fain to abandon his chariot, and fly on foot, and unattended, by one of the paths behind Nazareth towards the Northern Hazor.

Three thousand two hundred years of history had passed and gone, when that plain saw a similar battle between hosts almost as unequal in numbers, if not in equipment, with an identical result. Little more than four miles to the north-west we may detect a mound, in the plain on the direct road to Nazareth, covered with ruins, and on the other side of it a small swamp, sometimes a lake, the resort of wild fowl, where flocks of the stilted plover daintily step. The mound with a few huts behind it clustered round a well is known as El Fûleh, the "Bean," and marks the site of the Crusading castle of Faba, an important garrison of the Knights Templar, the foundations of which are still plainly visible. Round this spot in the beginning of April, 1799, the Turks had collected a vast army—Mamelukes from Egypt, Janissaries from Damascus, regulars from Aleppo, with the whole Mohammedan population of Syria, and countless hordes of Arab cavalry, which even outnumbered the foot levies, from the whole east of Jordan and Northern Arabia—for the purpose of forcing Napoleon to raise the siege of Acre, then held by the aid of Sir Sydney Smith. The Turkish general was in the same position as Sisera. He was compelled to camp in the plain, or at least to hold his cavalry there for the sake of water. The little handful of French held, like Barak, the hill country to the north. Junot held Mount Tabor and Nazareth, other detachments held Cana of Galilee and Safed, while Murat with one thousand men held the bridge across the Jordan, to intercept the enemy's communications. Kleber held the supreme command, and, mustering all his troops at Nazareth, marched as far as Fûleh to the attack. Here he was assailed by fifteen thousand cavalry and as many infantry. Forming in squares, the French soon were behind ramparts of dead men and horses, till, after they had held their ground for six hours, Napoleon, who had been working his way with the besieging army from before Acre by the edge of the southern hills, came suddenly down from Taanach and Megiddo, and by his dashing charges decided the fate of the day. The Turkish cavalry was driven into the swamps of the head-waters of the Kishon, in which Sisera's chariots had stuck fast, and they then fled towards Mount Tabor and the Jordan, by the route that Sisera's fugitives must have followed towards Harosheth; but, finding Murat holding the bridge (Jisr Mejâmi'a), endeavoured to ford the swollen Jordan, in which numbers perished, and the army, "countless as the sands of the sea," was utterly dispersed. Napoleon returned by the banks of the Kishon to resume the siege of Acre; but soon found his victory a barren one, and, baffled by a few hundred men, was fain to lead his army back by the coast to Jaffa and Egypt. We cannot forget how constantly in after life he recurred to the events of that April on this plain, and bitterly exclaimed that here Sir Sydney Smith had marred his destiny. He held, with other military geographers, that through this plain and across the Jordan was the natural access to Damascus, from Damascus to the Euphrates, and thence to India.

We have referred to Napoleon's battle, strangely out of chronological order, from its strategic resemblance to the battle of Barak; but it resembled in several other conditions another great struggle of this period of the judges, Gideon's victory over the Midianites. If in the previous position of the hostile forces, and in the probable scene of the battle itself,



MOUNT TABOR FROM NAIN.

Showing its south-western slopes, dotted with dwarf oaks, locust, arbutus, lentisk, and terebinth trees.

it was a counterpart of the one in the character and equipments, of the one side at least, and in the line of retreat taken by the routed fugitives and their fate, it was no less a counterpart of the other. Not the only counterpart, however, for the incursions of the

Midianites which Gideon checked and revenged have been rehearsed almost from year to year with miserable monotony by their modern successors, the trans-Jordanic Bedouins. The key to the two battles we have been describing is just in front of Jezreel. That of the defeat of the Midianites is a mile and a half in the other direction, at the Well of Harod, now 'Ain Jalûd, at the north-east base of Mount Gilboa. It is the first time after

the settlement of Israel that we read of an invasion from the east or desert side. The hordes of nomads, with their camels and dromedaries, came up countless as the sand by the seashore, and spread from the east end of the Plain of Jezréel, where they had crossed the Jordan, as far as the Bay of Acre. Thence, keeping always in the low ground, and reversing the course of the modern French invaders, they doubled the promontory of Carmel, overran the rich expanse of Sharon and the Plain of Philistia, till they came unto Gaza, to the very confines of the southern desert, sweeping off the herds of cattle and destroying the increase of the earth, hastily cutting off the ears of corn with their scimitars and loading therewith their capacious camel-sacks, and meanwhile wasting and trampling down more than they carried off; for they had of course selected the harvest-time for their inroad. It was evidently a well-organized invasion, on a greater scale than any that have followed it from that side, excepting only the Saracenic conquest under Omar. Not only the Midianites who roamed over the regions of the modern 'Anizeh and Beni Sakkr, but the Amalekites from the south, and "the children of the East," the hordes of the Syrian desert as far as the Euphrates, had combined for the foray. But though their foraging parties went as far as Gaza, they with military precaution kept their head-quarters at the mouth of the Plain of Jezreel, so as to hold secure the line by which they should retire with their booty. The whole population of Israel fled to the hills and mountain fastnesses and caves, whither the dromedary men could not pursue them; but even these were not safe from marauding parties, for they were fain to hide their wheat as they thrashed it, doubtless in the "silos," or underground plastered granaries, which their successors on the confines of the desert use even to this day.

Such a visitation remained stamped on the memories of the nation, as is seen by references to the great victories of Gideon, in psalmist and prophet, centuries after the event. The rallying point of the champions of Israel was this time in the fastnesses to the south of the plain, as the chieftain selected by God for his deliverance was of this region of Manasseh, while the northern heroes in the struggle against Sisera had naturally mustered on Mount Tabor on the opposite side. The cliffs of Mount Gilboa, honeycombed with caves, afforded safe retreat. The copious spring at their base forms a fine pool, of considerable extent, and doubtless many a long file of camels had there been watered, for the head-quarters of the invaders' camp was just in front of it. Down from their hiding-place under cover of night Gideon and his men crept unobserved to this pool, and there the chieftain tested his men, and retained only the sifted three hundred, and from that day the Pool of Gilboa was known as the "Fountain of Trembling" (Harod) (see page 267). The enemy were "beneath him," yet on the hill Moreh. To one standing on the spot, the rising ground or slope of Tubaun, just to the north, suggests itself as the place for the camp. Hither on the next night Gideon and his servant cautiously descend, and hanging undetected on the outskirts of the camp, hear a Midianite telling his dream to his comrades as they try to keep themselves awake by the embers of the watch-fire. Evidently the daring of the "fellahin," as

they would contemptuously term them, had shaken the confidence of the invaders, for they knew that Gideon was watching their movements on the opposite heights. At once the general hurries back to his men. Just after midnight they marched down, with a stratagem that somewhat reminds us of the wood of Birnam—they carry each a lighted lamp concealed in a pitcher. They wait till the posts have been visited and the middle watch has been set. The guards just relieved at once wrap themselves in their cloaks and are asleep. The little

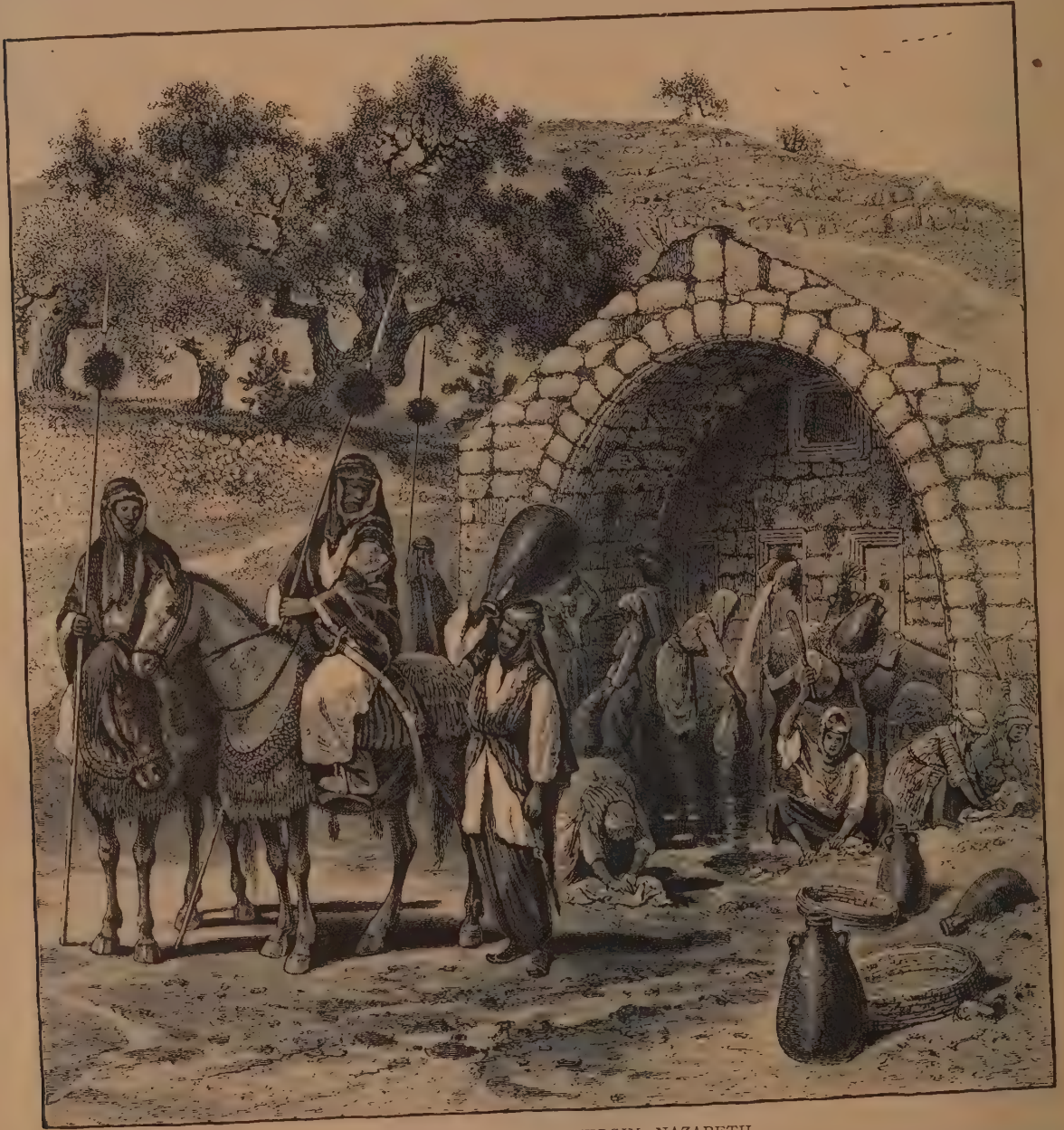


ENTRANCE TO THE CAVE OF ENDOR.

Between two rocks overshadowed by a fig-tree; the cave itself is apparently a natural one, and has within it a never-failing spring of water, which originated the name *En Dôr* (the "fountain of Dôr").

band in three divisions deploys in silence round the camp, unsuspected and unobserved. On a given signal the pitchers are simultaneously broken, and every trumpet sounds. The rallying cry of Manasseh is raised. The invaders, suddenly startled from sleep, are bewildered, as on all sides they see glimmering lights surrounding the camp, and hear the shout of victory from unseen foes. They know not whither to turn. Panic-stricken, they rush against each other, and in wild confusion they rush headlong down the valley. News

travels fast in the East. Many watchers were on all the hills around, the disbanded supernumeraries of Gideon. The shrieks and discordant cries passed up and down the plain, and long before daybreak the message of Gideon had reached every man, for miles around, that they should seize the passages of Jordan and intercept the fugitives at the fords. They

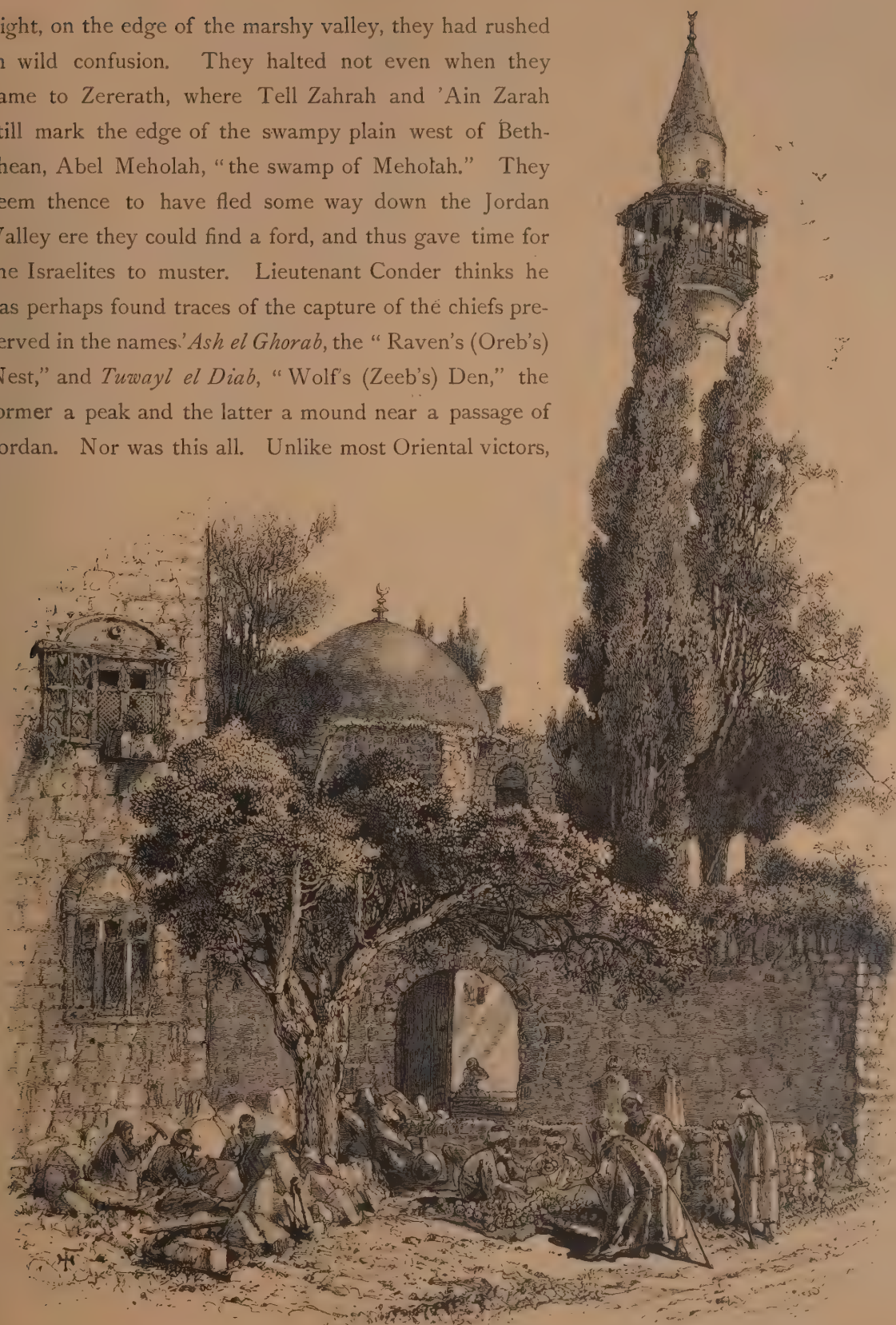


THE FOUNTAIN OF THE VIRGIN, NAZARETH.

On the eastern side of the town. A Bedouin sheikh with his attendant in the foreground carrying long tufted spears. Women filling water-jars and cleansing their garments by soaking and beating them with strong bats made of wood.

were too late to cut off the retreat of the van under Zebah and Zalmunna, but before Gideon and his band, exhausted with victory, could come up, a second battle had been fought at the fords. The courage of the three hundred had proved contagious, and Orb and Zeeb had been captured and slain. Past Beth-shittah, where the village of Shutta still marks the line of

flight, on the edge of the marshy valley, they had rushed in wild confusion. They halted not even when they came to Zererath, where Tell Zahrah and 'Ain Zarah still mark the edge of the swampy plain west of Bethshean, Abel Meholah, "the swamp of Meholah." They seem thence to have fled some way down the Jordan Valley ere they could find a ford, and thus gave time for the Israelites to muster. Lieutenant Conder thinks he has perhaps found traces of the capture of the chiefs preserved in the names, *'Ash el Ghorab*, the "Raven's (Oreb's) Nest," and *Tuwayl el Diab*, "Wolf's (Zeeb's) Den," the former a peak and the latter a mound near a passage of Jordan. Nor was this all. Unlike most Oriental victors,



MOSQUE AT NAZARETH.

A Bedouin bargaining with a seller of fruit, and a group of stonemasons at work, with their hammers characteristically in their left hands.

Gideon did not hesitate to push his successes far beyond merely driving back the invading hordes. He pushed across Jordan into the wilds of Eastern Manasseh, retraced the path by which Jacob had led his family to the Land of Promise, and long after the remnant of the invaders had dreamt themselves safe in their own Eastern plains, he burst upon them at Jogbehah (Jubêhât), and utterly routed them, and captured their chiefs, Zebah and Zulmunna.

The name of Gilboa evokes, however, not only glorious but also humiliating memories for the annalist of Israel, "for there the shield of the mighty is vilely cast away, the shield of Saul, as though "he had not been anointed with oil." Just two hundred years after the great battle of Gideon, hostile hosts were again mustered on the same plain, almost on the same spot. The Philistines, reversing the march of the Midianites, had come up from the coast, and pitched in Shunem, the modern Sûlem (see page 269), very near the camping ground of the Midianites, but leaning rather more on the hill for security, while Saul gathered the men of Israel at the base of Gilboa, at the fountain of Harod ('Ain Jalûd), the trysting spot of Gideon's heroes, and perhaps in memory of their victory (1 Sam. xxviii. 4). Very different was the result. Unlike the midnight dash of those men of Manasseh was the timid, hesitating conduct of the army of Israel. With the steep, rugged cliffs behind them, they waited the Philistines' assault, on ground where retreat was impossible, where there was no space to rally or reform a shaken line, and where, therefore, defeat or even failure meant utter rout and destruction. Standing over the bluff over Gideon's Pool, we can vividly picture the whole scene. The irregular hedges of prickly pear mark the village of Shunem, where lay the Philistine army. The conscience-stricken king, with dark forebodings weighing down his spirits, longs to take counsel with the witch of Endor, since the Lord will give him no guidance or comfort. To do this he must cross the plain where the Philistines are encamped, and then surmount the ridge of Jebel Duhy, on the other side of which, facing Tabor, are the huts and caves of Endor. The midnight visit must have been made round the eastern shoulder of the hill, by a tract which we can trace across the plain, and then a détour would bring him down on Endor. Heavy in heart and weary in body, appalled by the invited though unwelcome apparition of Samuel, the king returns before daybreak, but only just before, and in ill plight for a chivalrous onslaught. The Philistines ere sunrise had deployed across the plain past Jezreel to Aphek (probably Fukû'a), thus turning the position of Saul, and hemming him in between the precipices and the enemy on either side. Thus it was on the bare hill itself that the slaughter chiefly took place, and on the heights that Saul and Jonathan were slain. When we look on the rugged ridges of Gilboa, it requires no stretch of imagination to feel that the malediction has been fulfilled: "Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away" (2 Sam. i. 21).

If we ascend to the crest of the ridge two or three miles to the east, to El Mezâr, a little Moslem village of great reputed sanctity, we may trace the whole course of the rout of Saul's army, fleeing towards the Jordan valley. Bethshean, the key of the valley, still

remained in Canaanite hands, and hither to their friends and kinsfolk the Philistines carried their trophies, and mutilated and exposed the royal corpses. From Ras Seiban a fine panorama is stretched, in which the widespread ruins and arches of Beisân (Bethshean) are conspicuous. This hill seems still to be a stronghold of the aboriginal races. The fellahîn of Mezâr and Jelbôn are very dark and square-built, and recall our ideal of the old Canaanites. Mohammedan in name and fanaticism, though very ignorant of the tenets of the Prophet, they attach far greater importance to the worship of the new moon on the high places of this ridge, like Ras Seiban, than to the ceremonial of the mosque. They seem, in fact, to be an isolated survival left overlooked by successive waves of conquerors on these barren, uninviting heights.

We have not yet completed the circuit of battle-fields which fringe uninterruptedly this historic plain. Let us look westward, where the nullahs of Taanach, Rimmon, and Megiddo, and others beyond in rapid succession, push into the plain. Here was fought the battle of Megiddo, when the last of the great Kings of Judah, Josiah, fell, and the kingdom received a blow from which it never rallied. The Egyptian King, Pharaoh Necho, in his march against Assyria, had rounded the promontory of Carmel, coming up by the Plain of Sharon, and thus following up the course of the Kishon, encountered the army of Judah at Megiddo. We can see the four "tells," or heaps, of Lejjûn, Ta'ânuk, Rummaneh, and Mutesellim, which seem to have been the "Quadrilateral" on which the king relied, and where he elected to resist the invader. We know no further details of the battle than the death of Josiah, annually bewailed with the weeping of Hadad-rimmon. It has been suggested that most probably it was on the very same field that the kingdom of Israel had already received its death-blow, and that here Shalmaneser defeated Hosea, its last monarch. The event is referred to by Hosea the prophet, who speaks prophetically of the bow of Israel as broken in the Valley of Jezreel, and again historically of Shalmaneser's butchery at Beth Arbel. We cannot however, identify Beth Arbel with any spot in this neighbourhood; and as there is an almost unquestioned identification of one Beth Arbel with Irbid, close to Hattîn, by the Lake of Gennesaret, we should rather place the overthrow of the northern kingdom on the upland plain of Hattîn, where the last army of the Crusaders was annihilated.

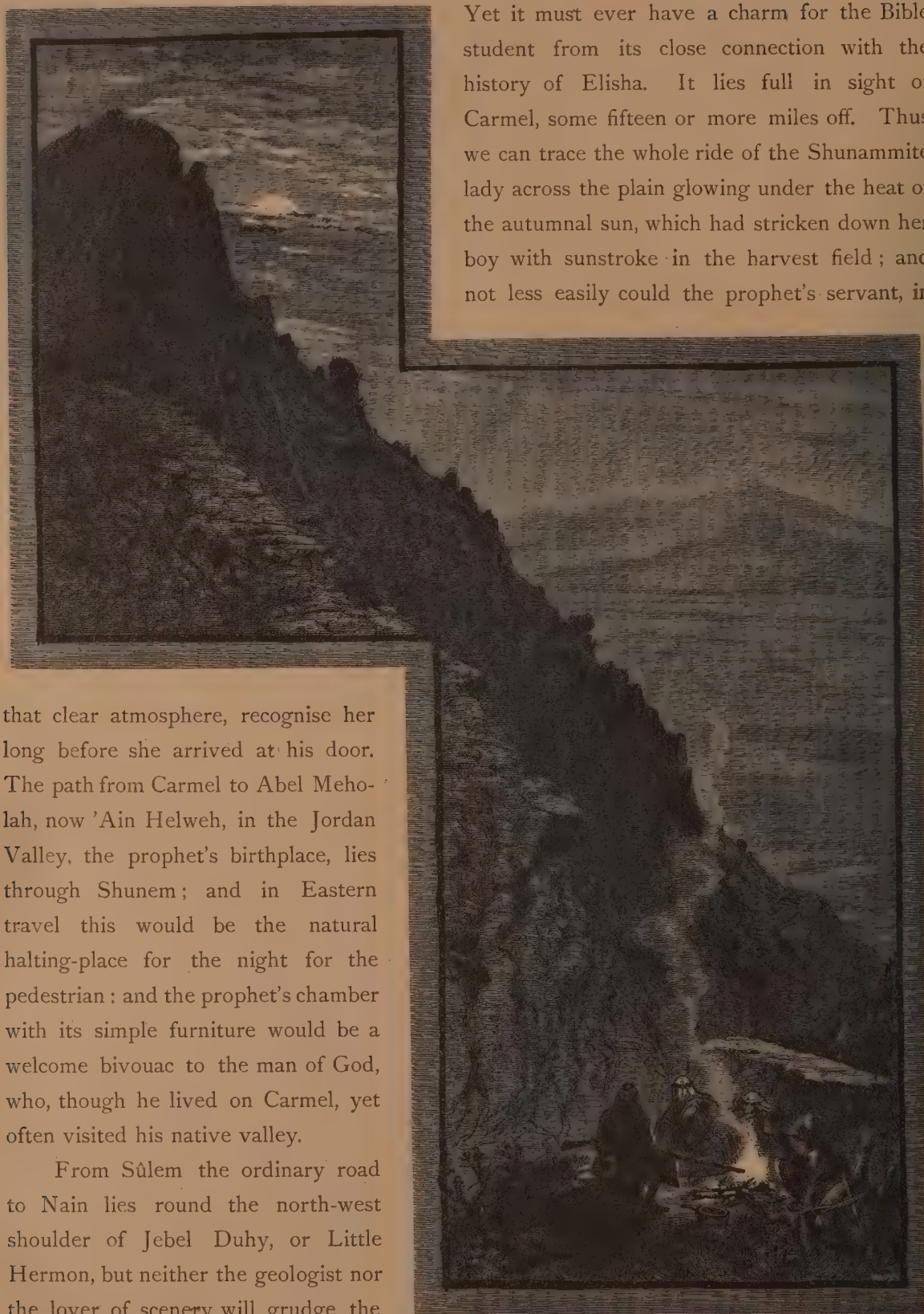
We have lingered long on the sides of Mount Gilboa, for the view from Jezreel has suggested a reminiscence of every battle which has rendered this plain famous. Let us now cross the southern branch of the eastern plain, and we shall find ourselves among scenes which arouse less martial but more hallowed memories than these, which have been called the most secular of sacred history.

It is but a short walk across the head of the plain from 'Ain Jalûd to Shunem (Sûlem), near the base of the opposite hill; in fact it rests upon its foot. The village is one of the least attractive and most squalid in the country, surrounded by mean enclosures and ungainly hedges of prickly pear, with crooked lanes always ankle-deep either in sand or mud, according to the weather. All the houses but one are of mud, and there is nothing to lead us to picture it as the home either of a fair Shunammite or of a great lady (see page 269).

Yet it must ever have a charm for the Bible student from its close connection with the history of Elisha. It lies full in sight of Carmel, some fifteen or more miles off. Thus we can trace the whole ride of the Shunammite lady across the plain glowing under the heat of the autumnal sun, which had stricken down her boy with sunstroke in the harvest field; and not less easily could the prophet's servant, in

that clear atmosphere, recognise her long before she arrived at his door. The path from Carmel to Abel Meholah, now 'Ain Helweh, in the Jordan Valley, the prophet's birthplace, lies through Shunem; and in Eastern travel this would be the natural halting-place for the night for the pedestrian; and the prophet's chamber with its simple furniture would be a welcome bivouac to the man of God, who, though he lived on Carmel, yet often visited his native valley.

From Sûlem the ordinary road to Nain lies round the north-west shoulder of Jebel Duhy, or Little Hermon, but neither the geologist nor the lover of scenery will grudge the climb to the summit of the hill, or the



THE TRADITIONAL MOUNT OF PRECIPITATION, NAZARETH.

steep descent to the sacred village on its north face. The latter will be able to reconnoitre all the scenes on which we have dwelt at Zerin from a different point of view; the geologist will find here his first example of the basaltic structure so frequent to the north and east, for Duhy is simply the bold and abrupt end of a great upheaved basaltic dyke amidst the rolled and denuded limestone hills on all sides of it. There is a little village on the top, with a holy place (Neby Duhy) of the Mohammedans. The view is very extensive, and for the first time we can trace the great range of Bashan, the peaks in the east of the Hauran on the one side, to the sea by Carmel on the other. To the south the hills of Ephraim are visible as far as Ebal. Not the least interesting view is that to the north, where the dome of Tabor fills



VIEW FROM THE SUMMIT OF THE HILL N.W. OF NAZARETH.

This hill is one thousand seven hundred and eighty-eight feet above the level of the sea, and is crowned by a dilapidated Mohammedan sanctuary called Neby Sa'in.

the foreground, and the peaks of Hermon, glistening in the sunlight far away beyond it, tower against the deep blue background. The people of Nazareth still call Duhy "Little Hermon;" but standing here and looking at the true Hermon, we can well imagine it was this glorious prospect which suggested the line, "Tabor and Hermon shall rejoice in Thy name."

We scramble down among grey and black boulders, or rather huge fragments of basalt, to the village of Nain, several hundred feet below us, but standing on a spur of the ridge to the north and itself some height above the plain. The village itself is a collection of squalid mud hovels, shrivelled and shrunken, for on all sides are the foundations of stone-built houses, extending far beyond the present hamlet, the site of which is indisputable, and fixed by the

unerring mark of the perennial fountain. It bears no trace of having ever been a walled city, but it is hardly probable that so large an enceinte as the foundations reveal should have been anciently unprotected. "The gate of the city" would probably be on the side facing west; and though there are rock-hewn tombs both east and west of the place, it would naturally be on this side, a three hours' walk from Nazareth, that our Lord met the funeral procession of the widowed mother's only son, and by His act of divine power and love has immortalised that obscure village for all time. On the west side also, near the place of tombs, is a little Mohammedan wely or mosque, poor and insignificant, but by its name, the "Place of our Lord Jesus," recalling the incident, and probably built on the site of some chapel consecrated to the memory of the miracle in Christian times. The widow's house, a mere heap of stones, is still pointed out by the inhabitants, who here as elsewhere reverence any tradition connected with the life of our Lord, though they generally have them in strangely distorted forms. Though the graveyard of Nain lies unfenced, marked only by the little stone mound and whitened plastered tombs that serve for headstones, though the buildings, gardens, and trees have all gone, and leave a sense of desolation behind, still the paths and the features of the landscape remain, and are all we want. The story of the past rises up more vividly in a dreary lonely spot like this, than among the chapels and shrines that disfigure and encumber many a so-called "holy place." The old rock-hewn tombs are just behind the modern cemetery, probably used also by the poorer inhabitants in our Lord's time; and very near is the ancient fountain, a square cistern with the water conducted to it from the hills by a small square-built subterranean aqueduct. The fountain is evidently of ancient masonry. (See page 271).

A walk of little more than two miles east brings us to another village, in many of its features a repetition of Nain, a collection of mud huts, pitched almost on the side of the hill after the fashion of swallows' nests, while the rocks behind them are perforated with small caves in all directions (see page 273). Not a tree or shrub relieves the monotony of the scene, only a few untidy straggling hedges of prickly pear by their ungainly shape add to the impression of squalor. It may be fancy from historic association, but certainly the place has a strange weird-like aspect, well suited for the home of the necromancer, and its inhabitants to-day are among the most ragged and squalid of even this poverty-stricken land. As to Nain, so to Endor, nature has enticed inhabitants of some kind, for there is an unfailing spring, from which it takes its name, En-dôr, the "Fountain of Dor;" and past this place the Midianites fled before Gideon—many fell, perhaps, as they endeavoured to quench their thirst at the spring, in their headlong rush towards the Jordan. But it is the history of Saul which has given the little village its fame. Here we can trace the midnight walk of the king round the shoulder of Jébel Duhy, where the undulating ground would effectually conceal him from the enemy's outposts as he came, forsaken by his God, to consult the witch. The Scripture nowhere states that this dealer with the Evil One dwelt in a cave; but when we look at these grimy caves, each with the remains of buildings in front of it, we may well picture one of them as the cavernous abode, the inner chamber in which she performed her magic rites, and



NAZARETH FROM THE SOUTH.
Now called En Nâsirah. The large building on the hill of Neby Sa'n is the English Orphanage for Girls.

was appalled at her own success when the prophet's figure arose from the earth. In many hillside villages to the present day a portion of the dwelling is excavated, and forms the inner chamber of the family. They are true cave-dwellings, such as the Amalekites, and before them the Horites, used—the earliest settled homes of man when he left the nomad life, and in parts of Southern Judæa seem to have been the only kind of dwelling used down to the devastation of the country by the Saracens. In fact, they are merely on a small and humble scale the counterparts of the sumptuous and imposing palaces of Petra, where art and civilisation adorned, but never changed, the pristine domestic architecture of the nation.

Two paths will lead us from Endor across the plain to that centre of Christian interest, Nazareth; one, the more direct, to the westward, enters the hilly country by Yâfa, two miles south of Nazareth, the ancient Japhia, noted for a fearful slaughter of the Jews by the Romans, against whom it had been held by Josephus. The palm-trees which surround it give it a cheerful air to which Shunem, Nain, and Endor are strangers. But the best road lies to the north of this, taking the village of Iksal and Debûrieh on the way, which will repay us for the slight détour. But the panorama near the foot of Tabor illustrates from a new standpoint the strategy of the various battles on this blood-stained plain. We are on the dividing of the watersheds of the Mediterranean and the Jordan. On our left a little stream trickles towards the Kishon. A few feet to the west a rill from the marsh helps to feed the Wady Bireh, and finds its way to the Dead Sea. The Jordan Valley is not revealed; but the long and even range of the Hauran, furrowed and ridged with a faint capping of cloud, bounds the eastern horizon, and southwards the taller crest of Ajlûn; on the west the dark hump of Carmel runs into the hills of Samaria, and the corner of Gilboa projects on the south beyond Jebel Duhy. The view of Tabor from this road is effective, and gives the impression of greater height than it really possesses, for it is only fourteen hundred feet above the plain, not very much higher than the bluffs behind Nazareth; but its perfect symmetry of form, its isolated position standing out into the plain completely severed from the Galilean hills behind it, its wooded slopes, and especially from this point of view the magnificent setting of snowy Hermon for its background, make it one of the most striking features of Palestine. But we leave its ascent for another chapter; and after a glance at the cheerful, thriving village of Debûrieh, where there is a little Protestant congregation under the auspices of the Church Missionary Society, we turn down on Iksal, the ancient Chesulloth. The place is worth a visit if only for the strong mediæval fortress which still remains, with two fine vaulted halls, built probably by the Crusaders, judging from its architecture and the fact that sculptured sarcophagi and altars are built into the walls, and there are remains of towers at each corner of the square fort.

A bold ridge separates Iksal from Nazareth, known as the Mount of Precipitation, from the tradition that it was to the edge of this cliff that His infuriated townsmen brought our Lord to cast Him down (see page 278). The topography confutes the legend: Nazareth itself, as we shall see, lying on the side of a hill with many a steep cliff above it. Descending this steep ridge, we find ourselves at once in one of the pleasant valleys, planted and cultivated,



which render Nazareth the least desolate and forsaken of all the towns of Palestine. Itself resting on a very steep slope, it is encircled by hills on all sides, leaving an undulating saucer-shaped basin, with many little valleys running into it on both sides and in front of the town. Dean Stanley remarks that fifteen green hills rise round it like the edge of a shell to guard it from intrusion, "enclosed by mountains as a flower is by leaves." Unlike Bethlehem and the cities of Judah and Benjamin perched on the hilltops, unlike Shechem, where gushing fountains and perennial streams have invited the earliest settlements of men, the site of Nazareth offers none of the advantages which have usually determined the position of Eastern cities. It seems to court obscurity and seclusion. The encircling cluster of hills is in fact the melting away of the hills of Galilee as they are lost in the Plain of Esdraelon. Nazareth clings to the steep slope of the last of these which deserves the name of hill, while the amphitheatre in front is formed by the smaller ridges, mere gentle swellings enclosing the shallow basin, which forms the foreground in their sweep. The enclosing sides are towards the south and east well cultivated, corn-fields mingle with vineyards and fig-trees, and the occasional date palms, which here reach their northern limit, are marked features in the home landscape (see page 284). But the encircling rim is bare, rocky, and in winter white and naked, a soft chalky limestone. However refreshing, the scenery about Nazareth is the reverse of grand. There are no sublime heights, no deep ravines, no forest solitudes, as a French writer has suggested, to fill a boyish mind with wild dreams or enthusiastic visions, nothing here to suggest dreams of heroism or to feed the reveries of romance—an ordinary busy place, it was the natural nursery of one whose mission it was to meet man and man's deepest needs on the platform of commonplace daily life. Unknown and unnamed in Old Testament history, itself the theatre of no one event in the nation's life, though almost within sight of its most stirring scenes, it never reached the dignity of a walled town or city; till within the last few years it was but a village, owing its celebrity only to that event which has entwined its memories with our holiest thoughts. It has but one fountain, and very few remains of antiquity, consisting only of the traces of buildings and foundations a little above the present town, which seems to have slid down the hill a little from the ancient village. The erections of Nazareth are for the most part very modern. It is the one place in Palestine which has thriven and grown in the last few years, and out of a population of six thousand counts about four thousand Christians. The Jews are very few, and have only been drawn by the allurements of trade, for the associations of Nazareth are naturally repellent to them, and they have their own holy cities of Safed and Tiberias within easy distance. But though the buildings are modern, the streets are truly Oriental in their lack of arrangement. The sides of the hill are so steep, that frequently while there are houses on one side, the other side of the street is simply a wall of rock, where the stones have been hewn for the houses opposite. Heaps of rubbish intervene in most inopportune spots, and the writer well remembers, on his first entrance into Nazareth by night, finding himself and his horse perched on the roof of a house, to which he had ridden from a mound of masons' refuse.

The holy places of Nazareth are as diverse as the sects which are there represented, but there is only one which has any interest for the thoughtful student, the Greek Church of the Annunciation, near the fountain of the town. The fountain, or rather the mouth of the pipe by which the water is conveyed from the spring to a large open basin with drinking and



A GALILEAN HAMLET NEAR NAZARETH.

A garden-house in the foreground, with a birket, or raised pool, adjoining it; water flows from the pool into little channels which traverse the garden.

washing troughs fed from it, is in an open place surrounded with cactus and olive trees, the favourite camping ground of European travellers, just to the east of the town. This must ever have been the well of Nazareth, and the only one. Hither come from sunrise till long after sunset the maids and matrons of Nazareth to fill their tall pitchers, with their little ones

trooping at their heels. The open space is the rendezvous of the town, for there is no "gate of the city" where there is no wall. Hither we may be quite sure the Virgin-mother daily came followed by her Divine Son, and often He, too, as He grew up, would carry his pitcher with his mother, as we may see the boys of Nazareth to-day. Here, says the tradition, the angel Gabriel appeared to Mary, and hence the Great Church of the Greeks just above is dedicated to Gabriel. The present church is a modern structure, but occupies the site of one which existed in the time of Arculph, A.D. 700. The spring is under the church, a portion of which is actually cut out of the rock. There is a well let down in the pavement, by which water is raised for the use of pilgrims, and a channel of masonry at a considerable depth conveys the stream to the public fountain. The Latin holy place is the Franciscan convent, where many an Englishman has been hospitably and kindly entertained, and which, it is pretended, occupies, or rather contains, the site of the house of Joseph and Mary before it took its aerial voyage to Loretto. This site, too, is as old as the time of Arculph, and a succession of churches has occupied the ground. At first we only know of a rock-cut grotto, said to be the Virgin's house. Then succeeded a Greek church. The Crusaders erected a great church on the same site, of which portions existed when Maundrell visited Nazareth two hundred and fifty years ago. The modern church and monastery is only about one hundred and eighty years old, but undoubtedly cover the traditional grotto, which is still shown. The other so-called holy places, such as Joseph's workshop, are of comparatively recent origin, and have little to interest, nor have they any pretensions to architectural beauty. No less than six Christian churches and sects are represented in Nazareth, and for once the English Church asserts her rightful position as the representative of the Reformation in the East. Three of the most conspicuous buildings in Nazareth are the English Church, the Protestant Hospital connected with it, open to all, and the Orphanage for Girls, recently built by the English Female Education Society for the East. They all stand high, and the orphanage overlooks the whole place, perched just beneath the summit of Neby Sa'in. The English church was raised by the gifts of English visitors, but its Gothic tower was the gift of the Grand Duke of Mecklenburg, as a memorial of his visit to the Holy Land. The schools, both of the Church Missionary Society, in the centre of the town, and of the Female Education Society, will repay a visit, and have stimulated largely educational effort on the part of the native churches. There is a considerable Protestant population in Nazareth, which owes much to the persevering labours for many years of the Rev. J. Zeller, now of Jerusalem.

We cannot fail to notice both the bright costumes and the healthy, intelligent, and often beautiful faces and figures of the women of Nazareth, owing, doubtless, in some degree, as in the case of their Bethlehemite sisters, to the admixture of Crusading blood in their veins. But this cannot be the sole cause, as in the sixth century they are spoken of as noted for their beauty, which was attributed to the blessing of the Virgin. Being chiefly Christians they are unveiled, and in some respects dress like the women of Bethlehem. They differ, however, in their head-dress, carrying on each side of the face a rouleau of silver coins fastened to a sort

of pad which is fitted to the head. Doubtless it was to coins worn in this fashion that our Lord alludes in the Parable of the Lost Piece of Silver. Poor indeed would she be who had only twenty such pieces, and piteously would she bewail the loss of one, as she lit her lamp and searched the dark windowless inner chamber; nor less joyously would she proclaim its recovery as she stood at eventide with her neighbours by the well.

Before leaving Nazareth we must take a farewell view of now familiar Esdraelon from



MOUNT CARMEL FROM THE CASTLE AT SEFÛRÎYEH, THE SEPPHORIS OF JOSEPHUS.

The Roman name was Diocæsarea. The village lies on the south-west side of the hill; on the north side are the ruins of a church built by the Crusaders on the supposed site of the home of the parents of the Virgin.

the height of Neby Sa'in, above the town (see page 279). Often as it has been described, there are new features which strike the beholder from each new point of view. Here we see as we never did before Carmel jutting out into the sea, and the pearly beading of surf which fringes the Bay of Acre; while to the north we have opened out to us for the first time the steep Galilean hills, the spur of Lebanon, often well wooded, and introducing us to features of scenery unknown farther south.



MOUNT TABOR.

Called by the Arabs Jebel et Tûr (mountain of light or purity), the name which they also give to the Mount of Olives.

GALILEE.

GALILEE is a name which awakens in the mind of the Christian the most sacred and tender memories. It brings before us the family and early home of our Lord, and the scene of a large part of his active ministry. We think at once of Nazareth (see page 281), Cana of Galilee (see page 292), Capernaum, and Tiberias (see page 303), of Mount Tabor, of

the plain of Gennesaret (see page 308), and of the quiet lake upon which the Master sailed, and by which he taught, and "did many mighty works" (see page 309). A more charming and picturesque region could not be found in the East than Galilee, the northern province of the Holy Land. Mountains, valleys, plains, rivers, springs, and lakes combine to make the natural scenery remarkable, even when compared with those portions of the world which are much better known and far more widely praised.

With regard to particular localities in Palestine, it is a great satisfaction to know that about some of the most interesting places there can be no doubt. Hermon, Tabor, Carmel, Jerusalem, the Jordan, the Sea of Galilee, and even humble Nazareth, occupy the same points that they did when looked upon or visited by Christ. This certainty adds much to the value of all historical allusions to any given place, and greatly enhances the pleasure of those who love to study the past on the very ground where its great events were enacted.

Tiberias was one of the most important towns of Galilee. It was once an attractive and beautiful city, but to-day it is in ruins, like almost everything else in the country upon which the eye may rest. Even the very soil of Palestine has degenerated with the decay of former enterprise and prosperity. He who visits Tiberias now will find the shore lined with ruins of what were once stately structures, filth and wretchedness among its degraded inhabitants; and his view of the lake and its surrounding hills must be obtained, not from the roof of some splendid palace, but from the broken city walls and the crumbling castle (see pages 297 and 301). The present town (see page 300) which travellers visit is comparatively modern, while the ancient city of Herod Antipas stretched to the south of it along the shore for more than a mile. The space between the water's edge and the steep hill to the west is completely covered with ruins, and among these are to be found whatever remains still exist of the times of Christ. The hot springs (see page 303), the tombs, the fine columns and ornamental work, the theatre, and the wall which runs up to the summit of the hill just referred to, where stood the ancient castle, date no doubt from the first century, if not from the days of Antipas himself. The family of Herods were famous builders, and it is to a son of Herod the Great that Tiberias owes, if not its origin, at least its rank among the cities of Galilee. Such attractions for health and pleasure as were afforded by these hot springs would have made this place widely known, and one of great resort from the earliest occupation of the country; and in the list of the fortified cities of Naphtali (Joshua xix. 35—38) these springs are doubtless referred to under the name Hammath. The order of names in this passage is Hammath, Rakkath, and Chinnereth; and some scholars have supposed that Rakkath is identical with Tiberias. If this cannot be proved, there is evidence that immediately north of the hot springs there was an ancient town, which was so thoroughly remodelled and rebuilt by Herod Antipas as to justify the general impression that Tiberias was founded by him. Even after the city was built it remained in some respects distinct from that at the springs, and in other respects it was regarded as identical with it. This fact will be sufficiently illustrated by the following statement from the Jerusalem Talmud, where



H. BENTON DEL.

E. BRANDARD SCULPT.

THE ALGERS

D. APPLETON & CO. NEW YORK.



BÂB EL HAWA (GATE OF THE WIND),

On the summit of Mount Tabor. It was formerly part of a mediæval fortress, but now serves as an approach to the Latin monastery.

the discussion is with regard to the observance of the Sabbath, and it is said that the inhabitants of a large city can walk on the Sabbath to a small city, but the inhabitants of the small city are not allowed the corresponding privilege : for instance, "the inhabitants of Tiberias could walk on the Sabbath day through all Hammath, but the inhabitants of Hammath could go only as far as the pillar. At present, however, Hammath and Tiberias form only one city."

Like many other projects of the Herods, this city was not built without giving great offence to the stricter Jews. It seems that a portion of the ground enclosed or built upon by Antipas had been an ancient

cemetery, and was consequently unclean. The thought of residing there was repulsive to the Jews, and Herod had to resort to various expedients to induce people to live in his new town. Josephus states that "many were necessitated by Herod to come thither out of the country belonging to him, and were by force compelled to be its inhabitants. Some of them were persons of condition. He also admitted poor people, such as those that were collected from all parts, to dwell in it. Nay, some of them were not quite freemen, and these he was a benefactor to, and made them free in great numbers, but obliged them not to forsake the city, by building them very good houses at his own expense, and by giving them land also; for he was sensible that to make this place a habitation was to transgress the ancient Jewish laws, because many sepulchres had to be taken away in order to make room for the city" (*"Antiquities,"* xviii. 2, 3). This offence passed away with time, for a generation later Tiberias and Sepphoris (see page 286) were the most important cities of Galilee, and still later Tiberias became the seat of the Sanhedrim, and the residence of many learned and eminent rabbis. Further, it had at one time as many as thirteen synagogues. The Mishna was completed here by Rabbi Judah, called "the Holy," A.D. 220. The Jerusalem Talmud was also written here, about a century later, and the ancient Jewish writers themselves are authority for the statement that "the university of Tiberias was greater than that of Zippor or Sepphoris." The graves of Rabbis Ami, Ashe, and Akiba, and of the famous scholar Maimonides, are pointed out in the Jewish burial-ground to the west of the present city. St. Jerome also considered himself fortunate in having had for his teacher in Hebrew a learned Jew from this famous city.

It is not known that Christ ever visited Tiberias, and some writers would account for the supposed fact by a reference to the ceremonial uncleanness of the place, while others think he did not wish to put himself unnecessarily into the power of Antipas.

The rebuilding of Tiberias cannot have taken place before A.D. 20, or later than A.D. 27; hence we know nearly at what period of Christ's life this work went on. With the princely means of Antipas lavished upon it to make it a perfect city, its growth was rapid and its period of prosperity was permanent and long-continued. Here rose, as if by magic, fine Grecian colonnades, Roman gates, and costly public edifices, including the palace of Herod, while the streets and squares of the city were adorned with marble statues, and its synagogue was one of the finest in the province of Galilee. Here the council of the nobles of Tiberias, consisting of six hundred members, held its sessions during the Jewish War. The strength of the place at that time is indicated by the fact that Vespasian did not dare to approach the city with less than three legions of his best troops.

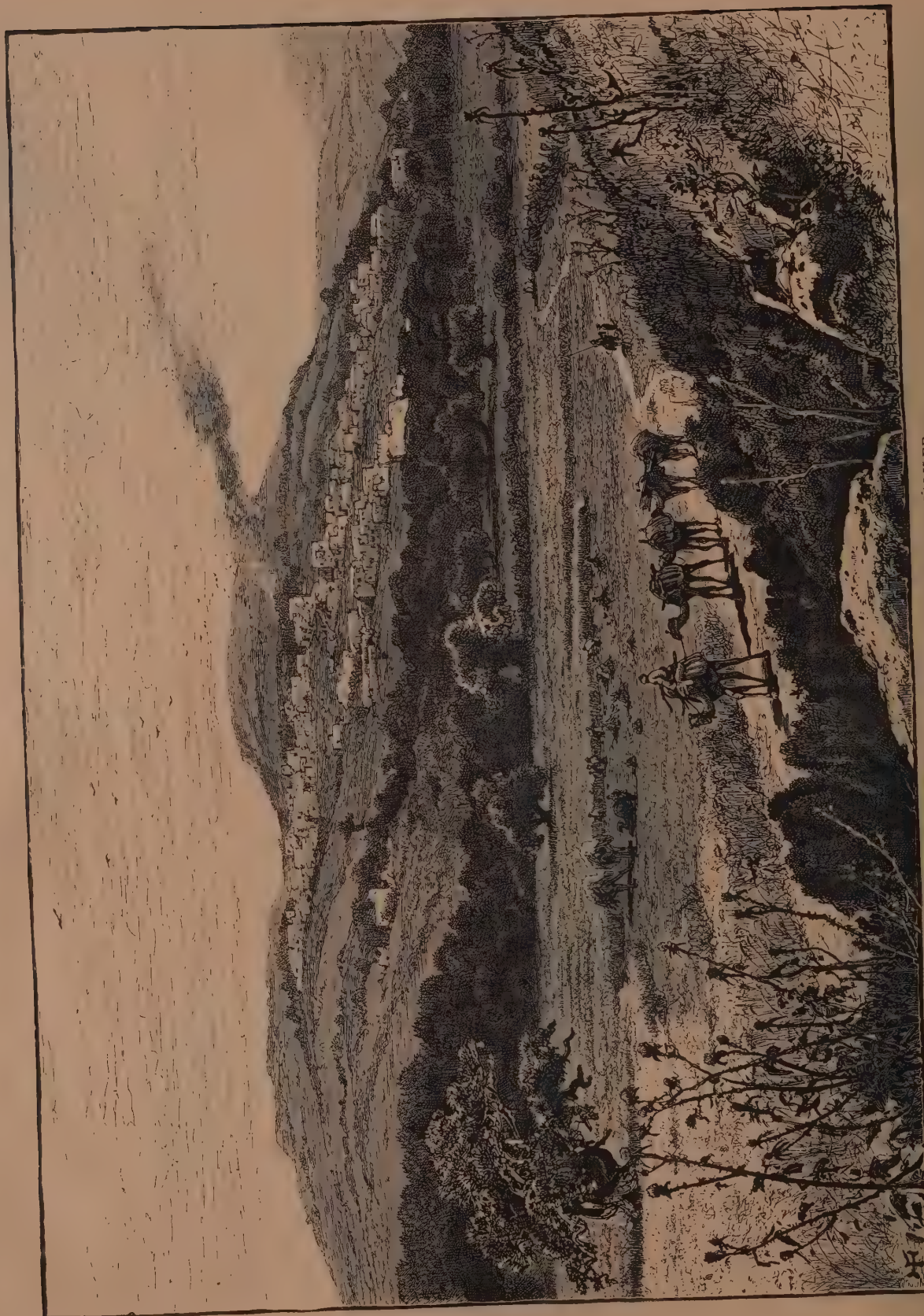
The steep hill already referred to, which overlooked the old city, rises to a perpendicular height of one thousand feet. It is full of ancient caves, some of which are over one hundred feet in length, with cemented walls and abundant evidences of their having been occupied as dwellings. They are now principally the abode of hyenas, foxes, and jackals. The old wall of the town led up on the south side of this hill in a zigzag line, and cisterns exist at

several of the angles; while the castle on the summit must, like Safed, Tabor, and Gamala, have formed one of the strongholds of the country. On the brow of the hill, a little to the west of this castle, we ourselves discovered a hot-air cave, which we made more than one attempt to explore. Its distance from the hot springs would be nearly a mile, to say nothing of its height above them; but the current of hot vapour had made it impossible to take any lights with us, and in the interior the walls and rocks were so slippery that it was unsafe to go far, although we had a rope lashed round us, and strong men outside the cave to hold it, who might thus recover us in case of any accident. This cave is a natural and perfect steam-bath.

The Jews in Tiberias appear to be very numerous, yet they number probably less than one thousand souls. Not far from the shore, and north of the Jews' quarter, is the Latin convent, said to have been built on the site of the miraculous draught of fishes (John xxi.), where small and poor accommodations can be obtained by the traveller. There is also a building which answers to a *locanda*, or hotel, and a Jew of the better class also entertains travellers in his own house; but one must not expect much luxury or comfort in Tiberias, and a tent on the hillside or the shore of the lake is by far the cleanest and the most desirable mode of sojourn in this "holy city." The hot baths are frequented by Arabs, Syrians, and foreigners; and sometimes the crowds about them, and along the shore toward the city, present not only a lively, but, on account of the strange costumes of the people, a variegated scene. An old man named Haj Ali, whom we employed once as a hunter, an Algerine by birth, who had visited Mecca—a quiet, reserved, and dignified person—was the keeper of the bath, and from him we had "the freedom of the place." A serious drawback to comfort, however, was the fact that visitors bathe in the common basin, and the water is changed none too often. Some complaints are no doubt benefited by bathing here, and, with proper care, the springs might be made not only a comfort or a luxury, but a real blessing to the people of the land. The baths themselves, and all the buildings about them, were thoroughly repaired by Ibrahim Pasha in 1832—40; but to-day, although still in use, they are practically in ruins, "a fine example of the wise Turkish administration."

It was about the middle of the last century that the present walls of Tiberias were built and the castle repaired, which, had it not been for the terrible earthquake in 1837, might even now be in tolerable condition. As it is, the walls are dilapidated and the spacious castle is deserted, or occupied only by a handful of soldiers—a sort of police force, whose pay is very small and whose living is precarious. Near the modern castle is an old mosque that has shared in the general neglect and decay, and the few stunted palms about it hardly remind one of the gardens, and groves, and natural beauty of the royal city of Antipas (see pages 300 and 301).

But if the castle is in ruins, the view from it to the east and north, over the Sea of Galilee, is inspiring (see page 297). On the east side of the lake there is a wall of hills which are really the western bank of the great table-land of Gaulanitis (see page 300). On



KEFR KENNA, THE TRADITIONAL CANA OF GALILEE.
Pleasantly situated on an eminence on the south side of the fertile plain of Bütauf. It contains about six hundred inhabitants, half of whom are Moslems and half Greek Christians.

the edge of the plateau a ridge is seen projecting to the west, and its entire summit is occupied by the ruins of Gamala, which resisted with great energy the attacks of the Roman army under Vespasian. On the west side this ridge drops perpendicularly to the lake, and on the north and south sides into deep wadys, and it can be approached only from the east. The natural strength of this fortress was very great. In the siege of the place both Vespasian and Titus took part, and also Herod Agrippa II. (called King Agrippa in Acts xxv.), who



THE WELL AT KEFR KENNA.

The sculptured sarcophagus in the foreground is used as a trough for cattle.

was wounded. Among the troops engaged here were the fifth and fifteenth legions, and the famous tenth, which subsequently, at the siege of Jerusalem, was encamped on the Mount of Olives. Beyond Gamala, a distance of two and a half miles, we have a good view of Fik, the Aphek of 1 Kings xx. 26. The country about the town is level and exceedingly fertile, and the city has been an extensive and wealthy one. The place is memorable in the wars between the Syrians and the Israelites, when, after a great battle disastrous to the former, they fled into this city, and twenty-seven thousand of their men were slain by the wall falling upon

them. On the shore of the lake, some distance north of Gamala, is a ruined town called Kersa or Gersa, which should probably be identified with Gergesa of the New Testament times. The valley and shore about it are broad, and in Wady Semakh, which runs past it on the north, flows a beautiful and living stream. Just south of this place is the probable scene of the miracle of the demoniac and the herd of swine (Matthew viii.). Still farther north, the great plain of Batiha appears at the north-west corner of the lake, and where it touches the Jordan the site of the eastern Bethsaida can be seen. That was the burial-place



THE SHRINE OF NEBY YÛNAS, AT EL MESHHAD.

This is one of the many Moslem sanctuaries in Syria dedicated to the Prophet Jonah.

of Herod Philip, one of the mildest and best of the rulers who bore that name, so hateful to the orthodox Jews.

The opening in the basalt hills is seen, through which the Upper Jordan descends to enter the Lake of Tiberias. Forty miles in the same direction rises Hermon's majestic dome, the grandest object in all the landscapes of Syria. The Sea of Galilee, by which we are standing, is seven hundred feet below the level of the Mediterranean, while the summit of Hermon is nearly ten thousand feet above it. It is almost beyond the power of language to convey the impressiveness of such a scene as this. The apostle John often stood by this lake, and sailed upon its surface, and lifted his eyes to the white head of this venerable mountain; and, if we

have a right to say that natural objects furnished him with symbols and figures, it may be that Hermon, the Jordan, and the Sea of Galilee were in his mind when he spoke, in the Book of Revelation, of the "great white throne," proceeding from it "a river of the water of life," and "before it a sea of glass." No more appropriate language can be chosen with which to express the beauty and majesty of the scene witnessed from this ancient castle of Tiberias (see page 297).

From the top of Mount Hermon one can look down upon a large part of Palestine and Syria. To the east lies Damascus, one of the oldest cities in the world, a paradise in the midst of a desert. To the south-east the whole Bashan plain is visible, dotted everywhere with ruins. To the south the Jordan Valley can be seen throughout its entire length. It is a vast chasm, from six to twelve miles wide, sunk between two walls of mountains which rise on either side from two to five thousand feet. Almost at the foot of Hermon is Lake Hûleh, the Merom of the Bible. Farther south is the Lake of Tiberias, while seventy miles below that one beholds the Dead Sea. To the west of the Jordan rise, peak after peak, many of the sacred hills of western Palestine, such as Tabor, the hill at Nazareth, Olivet, Carmel, and others; while the expanse of the Mediterranean, which stretches away to the sky, seems almost boundless.

But, if the view from Hermon is one of the finest in the world, there are among the mountains of Galilee a few summits which are not difficult of access, and which command a wide and beautiful prospect. First among these should be mentioned the hill at Nazareth and Mount Tabor (see page 287). To reach the latter from Tiberias, we ascend from the lake a thousand feet, and reach the edge of an uneven table-land, which stretches to the south almost to the very foot of the mountain. This is a region of great fertility, and, towards the western part, is dotted with oak-groves, which adorn the valleys and gentle slopes, and furnish delightful shade. Its broad fields are finely cultivated, and rich harvests reward the husbandmen. It has a few small villages, but the most interesting point is the great khan of merchants, Khan et Tujjâr, called thus from the fact that fairs or markets are held there every Monday. The buildings are not kept in repair, nor is the place inhabited, but on market-days the whole region is alive with tents and camels, horses, donkeys, sheep, goats, and cattle, men, women, and children, peasants, Arabs, and Jews. There is a good deal of noise and loud talking; the barking of numerous dogs adds to the general confusion; buying, selling, and exchange go on until the day is ended, and the following morning discloses the fact that the busy crowd has dispersed. Much of the trade is what we call "barter," but Arabs from a distance, and peasants and village-people, are able in this way to supply themselves with what they need for their tents and houses, or for their work in the fields.

Tabor, no doubt, appears most imposing when approached from the Esdraelon plain on the south (see page 261). It rises, however, so abruptly and to such a height above the surrounding country that, when approached from any point, its graceful form and rounded summit not only attract the eye of the beholder, but convince him that Tabor deserves to

be classed with Hermon, which the Psalmist has done (lxxxix. 12), as one of the finest landmarks of Palestine. The mountain rises two thousand feet above the Mediterranean, and one thousand feet above the surrounding table-land, from which the ascent to the summit occupies about fifty minutes. We climb along a made road, which is broken and difficult at certain points, but every step gives us a wider and wider view of the country below, and rough roads and hardships are forgotten in our excitement and surprise that, at a single glance, our eyes can sweep over so much of fair Galilee. Soon after the summit is reached, and while on the way to the Latin Convent, one passes through a pointed archway called Bâb el Hawa, or Gate of the Wind, which may have been built by the Crusaders, or near the period of their dominion (see page 289). In both Greek and Latin Convents the stranger can find very comfortable quarters, and the monks are among the most obliging and kind that are met with in Syria. They have large gardens, which supply them with vegetables



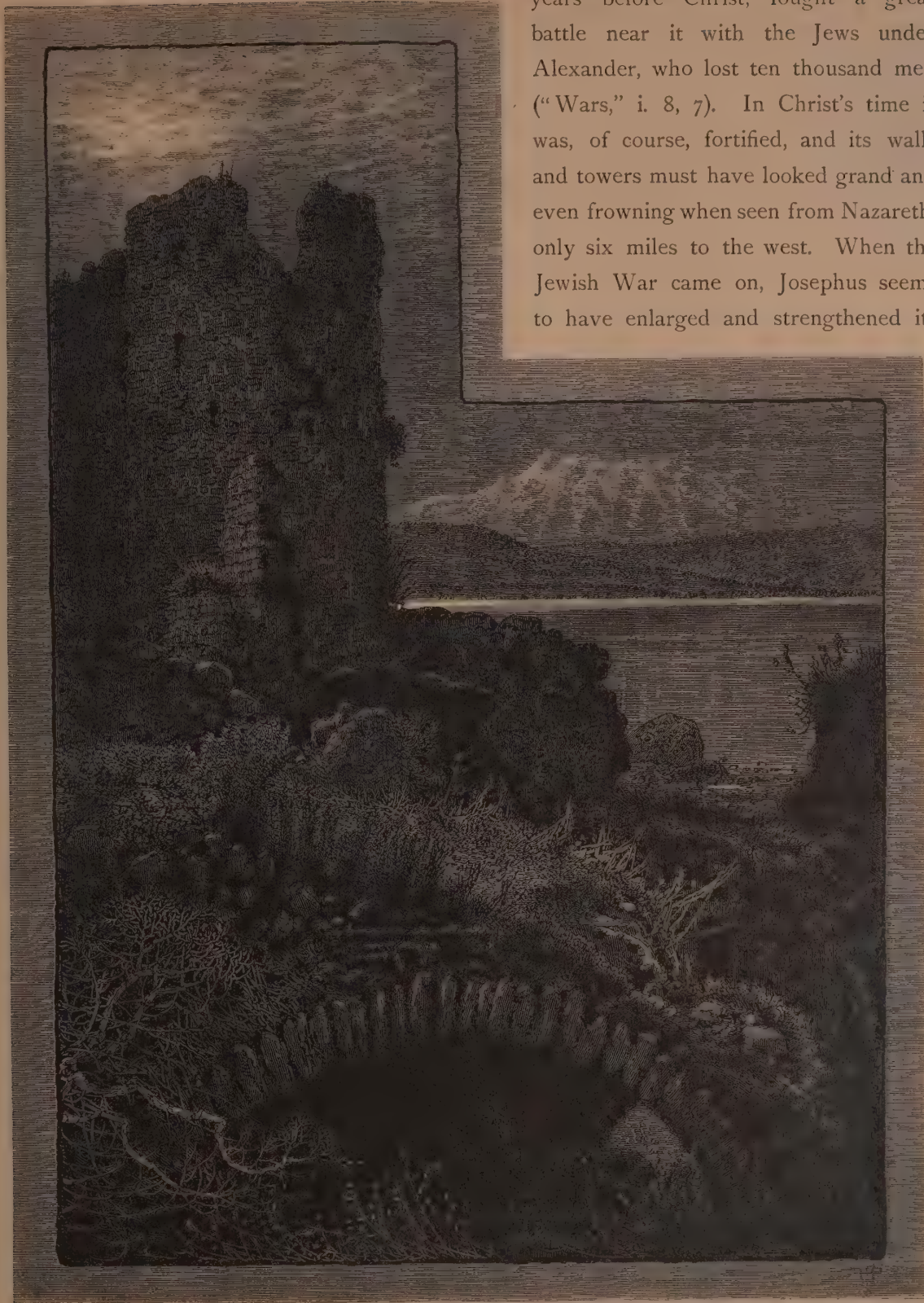
THE HORNS OF HATTÎN (KÛRÛN HATTÎN).

The summit of the eastern horn is a little circular plain; and the top of the lower ridge between the two horns is also level.

and fruit in abundance, while, on days when the heat was severe, we found their cells not only neat, but cool and quiet, and delightful as a place of rest.

Tabor comes prominently into notice in very early times, amid the stirring events which attended the defeat of Jabin by Deborah and Barak (Judges iv.). At the command of Deborah, Barak collected a valiant army of ten thousand men from the tribes of Naphtali and Zebulun, and encamped on this watch-tower of Galilee. The great captain, Sisera, rallied his army, described as a "host" and as a "multitude," and "nine thousand chariots of iron," on the Esdraelon plain towards the river Kishon, within sight of the enemy, where he suffered an ignominious defeat. The song which celebrates that day of battle is one of the most vivid and thrilling that can be found in any literature. All through the nation's history this point seems to have been used as a fortress. In 218 B.C., Antiochus the Great, before extending his campaign across the Jordan, subdued Mount Tabor, and garrisoned it with his own troops. Gabinius, fifty-three

years before Christ, fought a great battle near it with the Jews under Alexander, who lost ten thousand men ("Wars," i. 8, 7). In Christ's time it was, of course, fortified, and its walls and towers must have looked grand and even frowning when seen from Nazareth, only six miles to the west. When the Jewish War came on, Josephus seems to have enlarged and strengthened its



NORTHERN END OF THE SEA OF GALILEE, FROM THE CASTLE OF TIBERIAS.
With Mount Hermon (Jebel esh Sheikh) in the distance.

defences, and placed there a strong garrison. Vespasian's general, Placidus, who was sent against the place, "found it impracticable to ascend the heights," and obtained possession of it only by stratagem. Its history during the long struggles between Crusaders and Moslems was a chequered one, and even in modern times this sacred mountain has become associated with one of the greatest conquerors of the world. The famous battle of Mount Tabor, which occurred April 16th, 1799, between the French and Turks, was fought near it by General Kléber under the eye of Napoleon himself.

But far more inspiring than its historical associations is the magnificent view from its summit. Not only are beautiful fields in sight, but also many peaceful cities and villages, the silent mountains which were the pride of the Hebrews, and much of the country which was familiar to our Lord. In the north we see the Horns of Hattin (see page 296), Safed, and Hermon, the north end of the Sea of Galilee (see page 297), and the great plateau of Bashan to the east; in the south-east, the hills of Gilead and the chasm-like depression of the Jordan Valley; in the south, Gilboa (see page 269), and the hills of Samaria (see page 268); and in the west, Mount Carmel. Below us is the plain of Esdraelon, "one vast carpet thrown back to the hills of Samaria and the foot of Carmel," and north-west towards the Mediterranean. The landscape is exceedingly diversified, and the fertility of the soil of this province enabled it to be one of the most densely-populated regions on the globe. One fact connected with Mount Tabor is deserving of special notice, and that is, the clouds that gather about it during a large part of the summer (see page 287). In an almost cloudless land this gives special beauty to this isolated peak, which may have been one reason why the Hebrews gave special prominence to it when they declared, "as Tabor is among the mountains, and as Carmel by the sea" (Jeremiah xlv. 18). The abundance of dew which falls there is also noticeable, and to this circumstance is to be attributed the freshness of vegetation on the slopes and about the foot of the mountain.

In the fourth century, the period in which St. Jerome flourished, there was a tradition that Mount Tabor was the scene of the transfiguration of our Lord, and during the centuries since that time this opinion has been widely circulated; but scholars are now quite unanimous in rejecting this view. It is almost certain that at this time Christ was farther north, and that this wonderful event took place elsewhere.

From the summit of Tabor one sees, looking north towards Safed and the hills of Upper Galilee, a rolling country in which are situated Cana of Galilee (Kefr Kenna) and the Horns of Hattin; and beyond that is an extensive and fertile plain called El Büttäuf (see page 292). In making our way north from the foot of Tabor we shall leave Nazareth on our left, and in two hours shall reach Kefr Kenna, where, according to ecclesiastical tradition, the first miracle of our Lord was performed. Before reaching El Meshhad we pass a spring and a small village on our left called Er Reineh. Near this point, on the 1st of May, 1187, the Franks won a victory over the Moslems, which, with nearly all else that they had gained in Palestine, was soon to be lost in the terrible slaughter at the Horns of Hattin.

About one mile south of the village of Kefr Kenna we pass a ruin called Jiftah, and near it, on a hill, is the so-called tomb of Jonah. Jiftah has been regarded as a corruption of Gath Hephher, with which it has been identified, and thus the birthplace of the prophet Jonah has been made known (2 Kings xiv.). It belonged to Zebulun, and Jerome states that it was two miles east of Sepphoris, on the way to Tiberias. In his day, also, even as it is in ours, was shown here the tomb of the oldest of the Hebrew prophets. If we have Biblical authority for the birthplace of Jonah, we have at least a venerable tradition for the place of his burial. It happens, however, that this is only one of the prophet's burial-places, which anomaly a native would have no difficulty in explaining by the rule that, if a man when living may have several houses, he may likewise when dead have several tombs. There can be no objection to honouring a great man by building for him a cenotaph, but, if several were built, it would inevitably become impossible after thirty centuries to tell in which of these he was buried. The little hill on which a few houses, including the tomb of Jonah, stand is called El Meshhad, and the Moslems of the region look upon the place with feelings of veneration (see page 294). The region is rocky but fertile, and clusters of fig and old olive trees are abundant. From this point the beautiful valley of Tur'ân opens to the west and north-east, along the southern edge of which we pass, and reach in twenty minutes Kefr Kenna (see page 292). Only three or four minutes from the village is the well or fountain. As the village has no other well, the people in Christ's time drew water here, as do the people of to-day.

The situation of Kefr Kenna, which has now but a few hundred inhabitants, is pleasant, and among its attractions are its gardens and its orchards of fruit-trees. Here the pomegranate will be specially noticed. It is extensively cultivated, and among the lovely things of this now desolate land, perhaps its gorgeous blossoms should be mentioned as one of the richest and most charming objects. There are found here many ancient ruins, most of which have been brought to light during the past few years, and the modern houses are less neglected than those of many other towns. At the well there is an ancient sarcophagus, used now as a watering-trough (see page 293). The time-worn rosettes and wreath upon it show with what care and skill it was made, and that it was designed to be an object of beauty as well as a resting-place for the dead. These sarcophagi, more frequently broken than whole, are found in great numbers throughout the country. About Sefûriyeh—Sepphoris—(see page 286), once the capital of Galilee, there are many; and at Gadara, east of the Jordan, they have been counted by hundreds. With their massive lids and rich ornamentation, they must have been very costly, and this fact may be taken as an incidental illustration of the wealth of the inhabitants in former times. In the morning, and again at night, groups of women and girls with their water-jars are gathered about this well, and shepherds also come with their flocks; and now and then a passing traveller may stop, to whom some friendly girl will offer a refreshing draught. If a person chooses he may still see in the Greek church one or more large earthen jars which are said to have been used at the time when the miracle was performed; but the water-pots mentioned by John were of stone.



MOSQUE OF TIBERIAS (TŪBARĪYEH).

This is a good example of the appearance of "grass on the house-tops." After the winter rains every flat mud-roofed building is overgrown with grass and weeds, which soon perish.

Vessels of earthenware are very fragile, and if exposed in any public place would soon be broken.

There is a rival claimant for the honour of being Cana of Galilee, which is called Kāna el Jelīl, on the north side of the plain El Būttauf; and within the last half-century its claims have been strongly urged. This point is eleven miles north-west of

Nazareth and four or five miles north of Sepphoris. It is situated on the sharp side of a rocky hill, and the area suitable for building is exceedingly limited. Besides, it is elevated but little above the plain, there is no spring-water near it, and the region is extremely hot and unhealthy. On this account, in fact, the place has long been deserted. Kefr Kenna is on the direct route from Nazareth to the Sea of Galilee, while if Christ went

to Kâna el Jelîl he would pass through Sepphoris, and there is no record of his having done so. But the location of Kefr Kenna, together with its ruins and those in the immediate neighbourhood, added to the fact just stated, seem to point to it as the true site of Cana where our Lord wrought his first miracle.

If from Kefr Kenna we proceed in a north-westerly direction over the rolling country already referred to, we shall pass several villages; and near one of them, Lûbieh, we shall cross a battle-field where in April, 1799, the brave French troops, under General Junot, made a valiant struggle against the superior forces of the Turks; but all traces of war and carnage have long since disappeared, and the fields are beautiful now with groves and gardens. In two hours or a little more from Kefr Kenna we reach Kûrûn Hattîn, the Horns of Hattîn (see page 296).



CASTLE OF TIBERIAS (TÛBARÎYEH),
Showing the damage done by the earthquake of 1837.

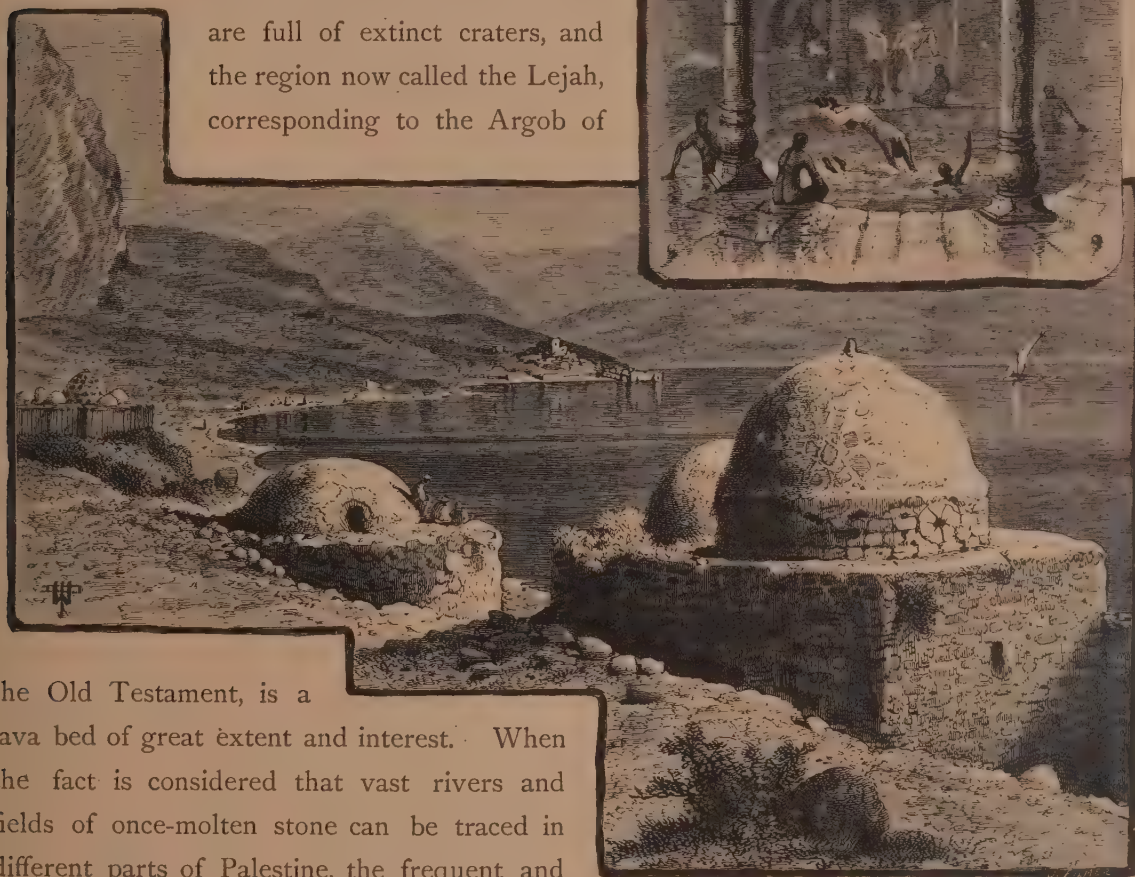
Several remarkable facts deserve to be mentioned in connection with these singular peaks. In the first place, we are on historic ground. This is the scene of the greatest disaster that ever befell the army and the power of the Crusaders in the Holy Land. They had conquered it after many terrible battles, and held it for nearly a century; but on this occasion they had the brave Saladin, no ordinary general, to contend with, and their defeat was overwhelming and irreparable. This battle took place in July, 1187. There being no rain in Syria during the summer, streams and fountains dry up, cisterns get low, the ground is parched, and the air becomes insufferably hot; and what has been said in the histories of this event is no doubt true, that heat, thirst, and exhaustion helped to weaken the strength of the Christians, whose heroism and bravery on this occasion are worthy of the highest praise. It would seem that the Christians had at first the advantage of position, being encamped near the fountain of Sepphoris, where they had abundance of water. Saladin had taken Tiberias, and drawn up his army on the plateau to the west of the town. The Christian king, Guy of Lusignan, with less wisdom than daring, marched forward to meet the enemy. This was what Saladin desired, and he met them at the base of Hattin. The struggle was long and fierce, but the Christians were at last obliged to yield. A few brave knights cut their way through the Moslem ranks and fled to 'Akka; while others, including the king, with the Holy Cross, retreated to the summit of these hills, and, after they had repeatedly driven back the enemy with severe loss, were finally taken prisoners. Some of the knights were sold as slaves, some of the Templars and Hospitallers were executed; and Raynold of Châtillon, who was Lord of Kerak, and who had been the immediate cause of the war, was slain by Saladin's own hand.

If we are to credit tradition, these hills have been the scene of two other events immediately connected with the life of our Lord. This has been named the Mount of Beatitudes, because here, it is claimed, Christ delivered the Sermon on the Mount to the multitudes that stood below on the plain. The nature of the ground is such that the sermon might have been spoken here, and when reference was made to "a city that is set on a hill" (Matthew v. 14), the eyes of both the speaker and the multitude might have been lifted to Tabor in the south, or to Safed in the north, either of which places, with their imposing walls and towers, would form a striking illustration of the Master's words. Still further, it is claimed that on the side of these hills the five thousand were assembled whom Christ miraculously fed with five loaves and two fishes (Matthew xiv.), and even now there is pointed out to the traveller the "Stone of the Christian," which it is supposed served as a table on that memorable occasion. But as the Gospels do not mention or indicate any particular locality for the miracle, or any particular mount for the sermon, the scene of both, like that of the Transfiguration, must be left in doubt.

Another fact, to which we would refer, is that these peaks and the region about them are of a basaltic formation. Some distance to the west, towards Sepphoris, one notices that the basalt is fading out, for it is mingled with limestone, while at Sepphoris limestone alone prevails. About Tell Hâm, along the banks of the Upper Jordan, and at various points between the north end of the lake and the Horns of Hattin, the basalt appears. The dyke

of basalt extends south, and the traveller will cross it on the direct road from Tiberias to Mount Tabor. Farther north, in the region of Safed, the same or other great streams appear again, and at El Jish, which corresponds to Gischala, a city famous in the Jewish wars with the Romans, there is a vast birket or pool which occupies the mouth of an extinct crater, and two other extinct craters exist in the same vicinity. Volcanic influence is noticeable all about the Sea of Galilee, particularly on the east side, from which point the lava formation extends for at least one hundred miles eastward and includes the entire Bashan plain. What are known as

the Druze or Haurân Mountains are full of extinct craters, and the region now called the Lejah, corresponding to the Argob of



the Old Testament, is a lava bed of great extent and interest. When the fact is considered that vast rivers and fields of once-molten stone can be traced in different parts of Palestine, the frequent and sometimes terrible earthquakes to which the country is subject can no longer be a matter of surprise. That which took place in 1837 has already been noticed. More than once they are referred to in the Bible; and among the memorable ones that have occurred since the time of Christ, that in the reign of the Emperor Justinian may be mentioned, which levelled to the ground the beautiful city of Beirût, and in the more northern city of Antioch destroyed two hundred and fifty thousand lives.

HOT BATHS OF TIBERIAS (HÜMMÂM TÛBARÎYEH).

With the town of Tiberias and Khân Mînyeh in the distance. The interior of the public bath is shown, with its pierced dome and marble pavement.

We have yet to speak of the remarkable prospect which the Horns of Hattin command. Without dwelling upon this in detail, it may be said that in the north and north-west Safed and Jebel esh Sheikh are the most prominent objects. We look down also upon the north end of the Sea of Galilee, Khân Minyeh, the plain of Gennesaret, Tell Hûm, and the hills beyond, which distinctly appear (see pages 297 and 303); while to the south stretches the plain called Ard el Hamma, and to the west, towards the northern end of Carmel and the Mediterranean, the great plain of El Büttauf, of which the most noticeable features from a distance are the vast olive-groves which skirt its borders and occupy some of its more fertile portions.

The distance from the base of Hattin to Tiberias is about one hour and forty-five minutes. Just below the village of Hattin there is a small and finely-cultivated plain extending to the north-west, and also to the south-east towards the Sea of Galilee. After the crops are gathered, the weeds take possession of the soil and grow with surprising vigour. The beds of great thistles sometimes cover many acres, and when they have reached their full growth, and especially when they have become ripe, it is impossible to drive an animal through them. A person standing on the summit or slopes of Hattin, and looking across this plain towards the Sea of Galilee, would never suspect that it drops almost perpendicularly at some points to a depth of more than one thousand feet. The edge of the plain, which is outlined against the water of the lake, is seen to be broken at one point, and on either side the tops of perpendicular cliffs appear. Still, one has no conception of the gorge or chasm which exists here until he has crossed the plain and begins to descend, attracted by the smooth and beautiful surface of the Sea of Galilee below. Through this gorge led in ancient times one of the main highways of the country, and the camel trains from Esdraelon and the south to Damascus follow it to-day. This is also the direct road between Nazareth and Capernaum, and consequently we are on ground over which our Saviour passed. The path is neither rough nor difficult, and, as we descend, the cliffs rise higher and higher on either hand, and we perceive that the walls of rock are perforated with holes. This is called Wady el Hamâm, or the Valley of Pigeons, and myriads of them make their home in these rocks (see page 305). But these innocent and beautiful birds are not the only ones that frequent these wild and savage cliffs. All kinds of birds of prey, such as the raven, the eagle, and the vulture, have here their nests. Indeed, one might be in doubt whether it could not be called the Valley of Vultures as appropriately as the Valley of Pigeons. The griffon-vulture, which abounds here, is an immense bird, with its head and part of its neck bald, and measures when the wings are spread eight feet four inches, and sometimes more. From tip of beak to tip of tail they measure three feet four inches, and in some instances more than that. We have often seen large numbers of them soaring so far above the valley that they looked no bigger than common sparrows, and seemed like mere specks in the sky. As might be supposed, numerous wild animals now make their dens in these caves.

The cliffs, with the excavations in them, have played an important part in the history



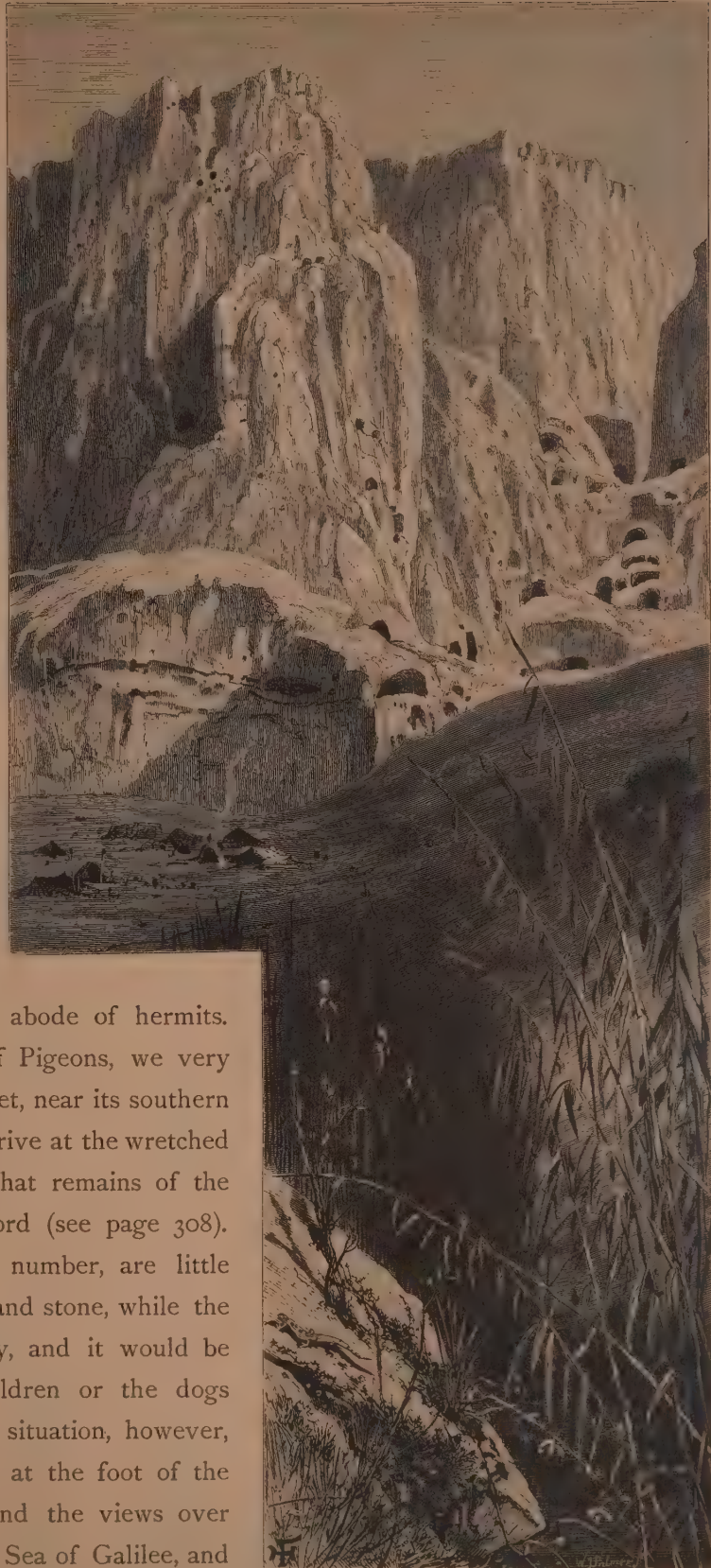
THE VALLEY OF PIGEONS (WÂDY EL HAMÂM).

The bed of this picturesque valley runs towards the Lake of Tiberias just north of Mejdal.

of the country ever since the time of Hosea. Not only have the inhabitants of the region taken refuge in these vast caverns when war has desolated the land, but bands of outlaws have made them their hiding-place, whence they have issued forth to plunder the neighbouring villages and people. The account of the capture of these caves by Herod the Great, although we have no reason to doubt that it is veritable history, reads more like a romance. He had been appointed captain of Galilee by his father Antipater in the year 46 B.C., when he was twenty-five years of age, and his acts at that early period are characterized by the same energy and something of the same severity which marked his later career. In the year 40 B.C. he was appointed King of Judea by a decree from Rome, but did not gain full possession of his kingdom till the year 37 B.C. It was between these last dates, probably in the year 39 B.C., that his bold feat of subduing the robbers in these caves was accomplished. Through a snow-storm—an event which Orientals always regard with terror, and which is described as “sent of God,” and hence must have been of unusual severity—Herod pushed his way from the south into Galilee and took Sepphoris (see page 286), where he found ample provisions for his army. He immediately sent a force against Arbela (see page 307), where “his opponents, who possessed at once military skill and brigand daring, met him in arms.” A battle ensued, in which they were at first victorious; “but Herod himself, having arrived on the scene, rallied his retreating forces and soon overcame the enemy and put them to flight. Josephus remarks that the caves were not then subdued, as “their reduction demanded time.” This is a significant statement, and affords a hint as to the character of this stronghold. Herod himself took personal direction of this important undertaking, and the task before him was no easy one. “To these caves opening on the face of mountain precipices there was no direct access” (see page 307). “The rock forming their front extended downward into ravines of prodigious depth,” and, in order to reach them, “the king had recourse at length to a most hazardous contrivance.” Great chests, strongly bound with iron, were let down from the edge of the mountain above, which proved to be a work of extreme difficulty and danger. “They were filled with armed men, who had long hooks in their hands, by which they might pull out such as resisted them and tumble them down and kill them by so doing.” Being emboldened by their first successes, “the soldiers made repeated sallies into the mouths of the caves, where they slew many of the enemy, and then returned again to their chests.” There was a great deal of combustible material in the caves, and the besiegers set this on fire, which aided them in their work of destruction. At last, the besieged being weakened in numbers, some of those that remained submitted to the king while others threw themselves down the precipice, and thus destroyed their lives rather than submit to the conqueror. A touching story is told of an old man, the father of seven children, who, with their mother, entreated him to go out and submit himself under Herod’s pledge of protection, which he obstinately refused to do. “Herod, looking on from an eminence which commanded the spot, was overpowered by his feelings and extended his right hand to the old man, imploring him to spare his offspring. But he, unmoved by his exhortations, and even reproaching Herod for his abject birth, slaughtered

his children and finally his wife, and, casting their dead bodies down the precipice, he ended by throwing himself headlong after them" ("Antiquities," xiv. 15, 3—6; "Wars," i. 16, 4). Thus these robbers were at last subdued, and Herod gained thereby not only the good-will of the inhabitants of Galilee, but added security to his own government. Many of these caves cannot be visited to-day without resorting to the use of ropes, after the manner of Herod's soldiers; but the result of such a visit would fully repay the struggle. Only by visiting them can one realise their great extent, and the skill with which they were protected by walls, provided with cisterns, and connected together by passages and archways. This home of robbers became afterwards the abode of hermits.

Passing down the Valley of Pigeons, we very soon reach the plain of Gennesaret, near its southern end, and in twenty minutes we arrive at the wretched village of Mejdol, which is all that remains of the Magdala of the times of our Lord (see page 308). The houses, which are few in number, are little more than hovels made of mud and stone, while the people are degraded and filthy, and it would be difficult to tell whether the children or the dogs were the more impudent. The situation, however, on the borders of the lake and at the foot of the mountain, is a beautiful one; and the views over the plain of Gennesaret and the Sea of Galilee, and up to Mount Hermon, are natural attractions of which even some of the proud cities of the country



THE KUL'AT IBN MA'ÂN, ON THE NORTH-WEST SIDE OF THE VALLEY OF PIGEONS.

This castle consists of caverns connected by passages; opposite to it stands Irbid, the ancient Arbela.

cannot boast. This place, although now so humble and forbidding, is known throughout Christendom as the home of Mary Magdalene; and wherever the New Testament is read poor Magdala will be mentioned when many places of note and power are quite forgotten.

The ride along the sea to Tiberias is a pleasant one, and occupies about one hour. If the weather is favourable for boats, a white sail may occasionally be seen far out on the lake,

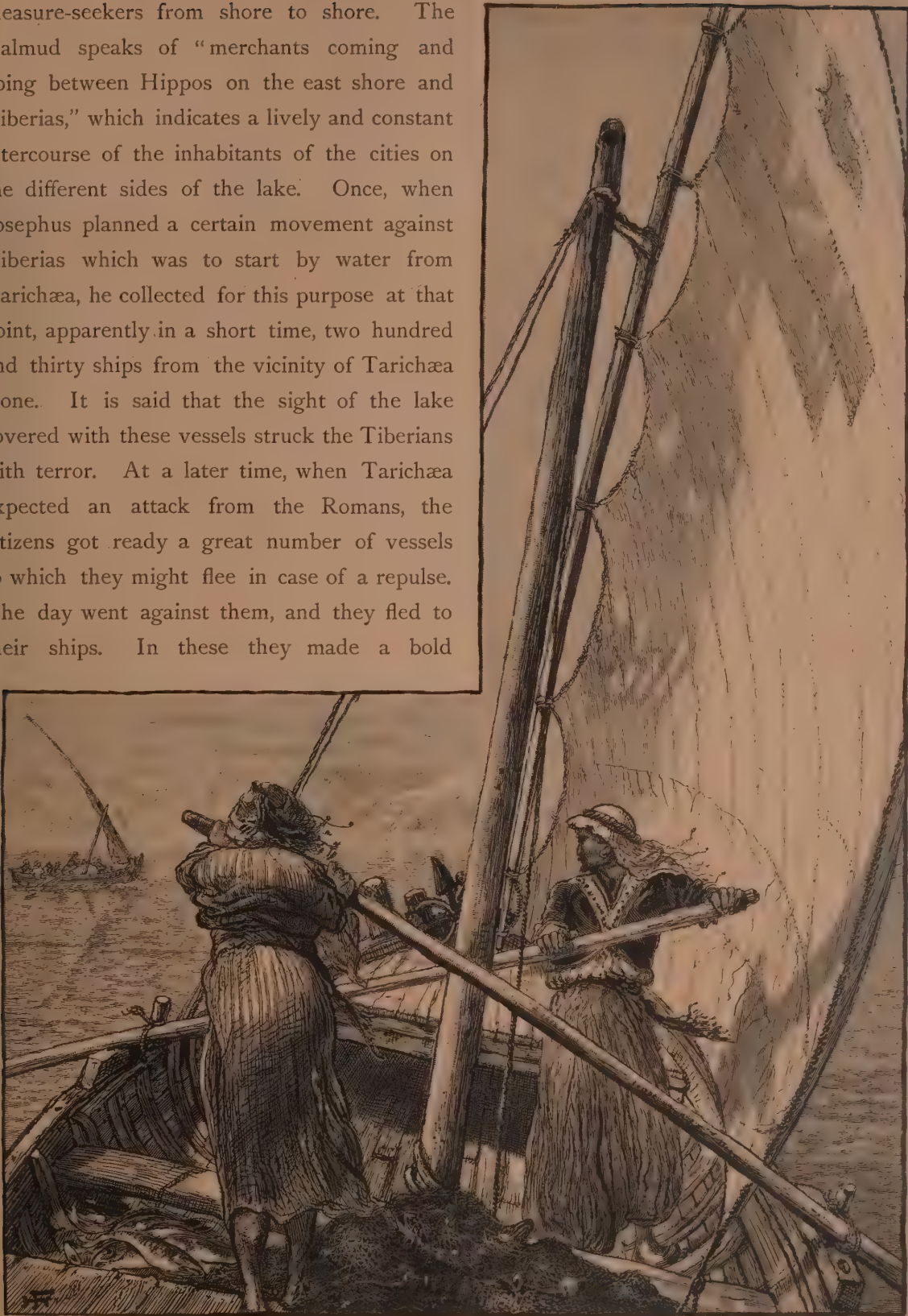


MAGDALA (MEJDEL).

Beyond the village is the fertile plain of Gennesaret. It is three miles long and one mile in width.

for the traditional "one boat" has increased to half-a-dozen or more (see page 309). Still the number is very limited, there being no business to support them. These boats are built in Beirût, or some of the coast towns, and transported in sections to Tiberias, and there put together. They are made for carrying burdens, but when there is a good breeze considerable speed is obtained. If, however, those who manage them have to depend upon oars, their progress is aggravatingly slow. But in Christ's time the sea was covered with ships and boats engaged either in fishing or traffic, or carrying parties of travellers or of

pleasure-seekers from shore to shore. The Talmud speaks of "merchants coming and going between Hippos on the east shore and Tiberias," which indicates a lively and constant intercourse of the inhabitants of the cities on the different sides of the lake. Once, when Josephus planned a certain movement against Tiberias which was to start by water from Tarichæa, he collected for this purpose at that point, apparently in a short time, two hundred and thirty ships from the vicinity of Tarichæa alone. It is said that the sight of the lake covered with these vessels struck the Tiberians with terror. At a later time, when Tarichæa expected an attack from the Romans, the citizens got ready a great number of vessels to which they might flee in case of a repulse. The day went against them, and they fled to their ships. In these they made a bold



FISHERMEN ON THE SEA OF GALILEE.

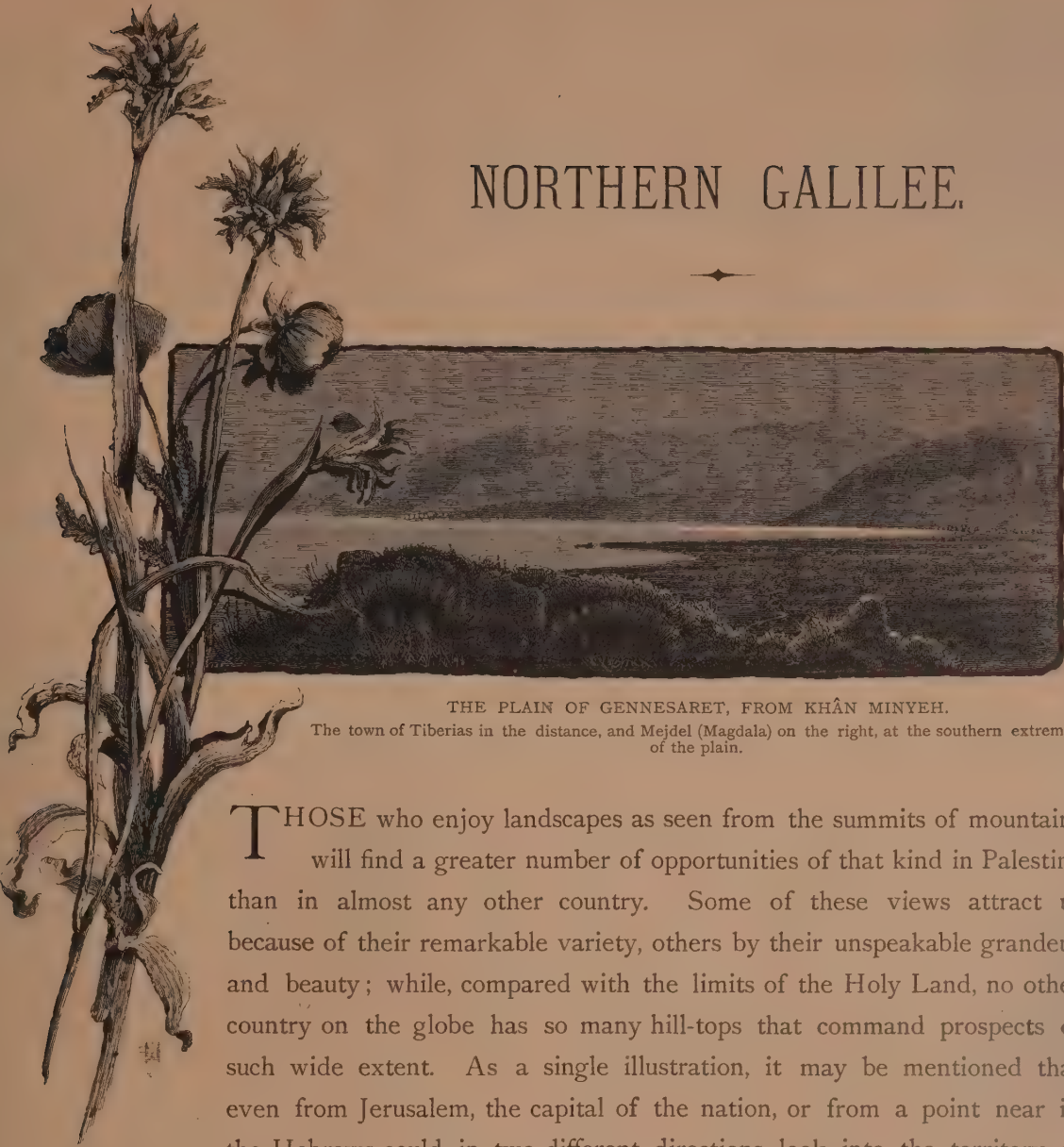
The lake contains many good kinds of fish, some of which, it is said, do not occur elsewhere except in tropical climates.

resistance, and cost the Romans a fierce and bloody struggle before they could be overcome. That is a bloody sea-fight in which from four to five thousand are slaughtered on one side alone, as was the case here, and not a "sharp skirmish," as one writer has termed this event. As all who took part could hardly have been killed, the number of Jews that actually perished is a hint at least that the number of ships on the side of the Tarichæans was very large, while the Romans who pursued them were likewise in ships.

The difference between ships and the small boats which are attached to them seems to be clearly brought out in the Greek of John xxi. 3, 6, 8. Likewise the phrase in Josephus ("Wars," iii. 10, 5), "climbing up into their ships," is a significant hint as to the size of some of their vessels.

From a passage in Josephus ("Wars," iii. 10, 6), we infer that ship-building was one of the important industries of Tarichæa. And, "when we add to the fishermen the crowd of ship-builders, the many boats of traffic, pleasure, and passage, we see that the whole basin must have been a focus of life and energy, the surface of the lake constantly dotted with the white sails of vessels flying before the mountain-gusts, as the beach sparkled with the houses and palaces, the synagogues and the temples, of the Jewish or Roman inhabitants" (Stanley, "Sinai and Palestine," p. 367).

NORTHERN GALILEE.



THE PLAIN OF GENNESARET, FROM KHÂN MINYEH.

The town of Tiberias in the distance, and Mejdel (Magdala) on the right, at the southern extremity of the plain.

THOSE who enjoy landscapes as seen from the summits of mountains will find a greater number of opportunities of that kind in Palestine than in almost any other country. Some of these views attract us because of their remarkable variety, others by their unspeakable grandeur and beauty; while, compared with the limits of the Holy Land, no other country on the globe has so many hill-tops that command prospects of such wide extent. As a single illustration, it may be mentioned that even from Jerusalem, the capital of the nation, or from a point near it, the Hebrews could, in two different directions, look into the territory of their enemies—that of the Philistines on the west and that of the Moabites on the east.

Among these views, perhaps that from the hill at Nazareth is as inspiring as any, and it is all the more interesting from the fact that every object in that wonderful panorama was familiar to our Lord (see page 279). When the Jewish War broke out, in A.D. 66, a large part of the Roman troops landed at Acre. The bay covered with their ships, and the shores crowded with the camps of their invincible legions, must have formed a splendid and stirring sight. But new interest is awakened in this event when we consider that very many of those who were brought up with Christ at Nazareth could, from their mountain-home, look down upon this scene, and watch the movements of those who had come to take away the liberties of their nation. Under such circumstances feelings of dismay and terror may

have seized upon the patriots of Galilee, in view of the struggle before them. Yet, in spite of the gloomy prospect, they rallied in defence of the fatherland, and their efforts to drive back the invader are among the most heroic in the annals of war.

To the ancient people of Palestine these hill-tops were sacred places, and here they erected their altars and practised the rites of their religion.

The mountain-summits were also chosen as places of defence. If a peak, inaccessible by nature, could be capped by a fortress with strong walls, it was thought to afford the most secure place of refuge in times of danger. In these days the explorer or traveller is often surprised at the extent of the remains which he finds on some of these elevated points. Of this fact a good illustration is Kûrn Sûrtûbeh, which rises from the Jordan Valley a little west of the Dâmieh ford. It is an extremely difficult task to climb to the top of this peak, yet the summit is covered with massive ruins. How the stones were ever brought there remains a mystery.

Galilee, the province with which we are now specially concerned, was renowned for its strongholds. In the time of Joshua sixteen of the nineteen cities of Naphtali were "fortified" (Josh. xix. 35); and in the time of Josephus the list of fortresses is a long one, and some of them will be famous while the records of the Hebrew nation are preserved.

Not the least among these strongholds was the castle at Safed (see pages 328 and 329). Of this place we have no ancient history, except that it is mentioned by Josephus, and in both the Jerusalem and the Babylonian Talmuds; yet, from what we know of the habits of the Jews and of the older inhabitants of the land, we can say that it is precisely such a point as would be selected for defence. The fact that Josephus repaired its walls shows that it had been used as a fortress from much earlier times; and indeed, beneath the masses of débris which now cover the hill, traces of walls appear which belong to the earliest remains of the country. The village itself is nearly two thousand eight hundred feet above the level of the Mediterranean, and is said to be the highest in Galilee. The peak, however, on which the castle stands rises considerably above the village, and the prospect, except to the north, is almost unlimited. The Horns of Hattin (see page 296), Tabor (see page 287), Mount Carmel (see page 286), and the intermediate country lie before us in the south; to the south-east are the Gilead Hills and the Hauran Mountains; while to the east and north towards Damascus stretches the great plain of Bashan.

But one of the most charming views on earth is the Sea of Galilee as beheld from this ancient castle. It appears to be at our very feet, although it is eight or ten miles away. It lies in a deep basin fully three thousand five hundred feet below where we are standing, and its surface is bright beneath the blue sky. Beautiful and quiet, and surrounded by picturesque hills, it has more the appearance of a work of art than of a natural lake; and one ceases to wonder at the extravagant praises bestowed upon it by the ancient Hebrews, since it was justly the pride of their land.

The city of Tiberias is also in full view, although to reach it requires a journey of six



THE SEA OF GALILEE FROM 'AIN ET TÎN, THE FOUNTAIN OF THE FIG-TREE, NEAR KHÂN MINYEH, THE SUPPOSED SITE OF CAPERNAUM.
 Showing traces of an aqueduct which conveyed water from 'Ain et Tabighah (the supposed site of Bethsaida) to the Plain of Gennesaret; it is now used as a road. In the marsh by the fountain the papyrus flourishes.

hours. There are two routes which we have followed at different times: one leading to the east, past Khân Jubb Yûsef to Khân Minyeh (see pages 311 and 313); and the other leading south under the majestic cliffs of Akhbara and just above the wild gorge of Leimôn (see pages 323 and 325), and thence reaching the plain of Gennesaret at Abu Shûsheh. Either way the roads are not free from difficulties, such as sharp ascents and fields of boulders; still both are interesting, if romantic scenery and other natural attractions are to be considered.

Khân Jubb Yûsef, which we pass on the first-mentioned route, about half-way between Safed (see page 328) and Khân Minyeh (see page 311), is distinguished now for its dirty water; but a curious Arab tradition makes it the place where Joseph was thrown into the pit by his brethren. At that point we strike the line of the Roman road running from the south to Damascus, and follow it to Khân Minyeh, where we touch the lake. This khân, which is now in ruins, has no antiquity to recommend it to our notice; and indeed at this point there are, above ground, few ruins of any kind, and none that date from any remote period. This place bears also the name 'Ain et Tîn, or Fountain of the Fig-tree, and one or two old but small and partly decayed fig-trees still exist by the spring, so that the name is not entirely without significance (see page 313).

The high land which we have followed in coming from Khân Jubb Yûsef terminates here in a rocky bluff, the face of which rises perpendicularly from the lake, leaving no space for a road or path along the shore. Consequently, the road from the south turns aside and goes up over the bluff, and descends again to the plain of 'Ain et Tâbighah, which is farther east. The Fountain of the Fig-tree is very near the edge of the lake, and, when the water in that is high, would not be much above its level. Between the fountain and the lake there is a large marsh filled with reeds and papyrus (see page 313). This is the only place about the Sea of Galilee where the papyrus grows at present, and although it is being gradually displaced by the more hardy canes or reeds, still sufficient is left to form, when it is growing, a large and beautiful field of green. Besides Khân Minyeh, the papyrus is found now in Palestine only at Lake Hûleh, the Merom of the Old Testament, where many acres are covered with a luxuriant growth of the same (see page 340). The tall slender stalks and graceful heads of this plant present a strange but attractive appearance, especially when a thicket of them rises directly from the surface of the water, which has overflowed to a considerable depth the ground where they stand. In the face of this bluff there is a wide trench cut in the rock, which is used now as a path, and horses and loaded animals slip and stumble when urged along its uneven bed. This was designed as an aqueduct to bring water from the fountain of Tâbighah to the plain of Gennesaret, and many of the stones of which its walls were constructed are found with the cement still adhering to them (see page 313). This trench, according to our own measurements, is fifty-three feet above the surface of the lake.

From this point the plain of Gennesaret is spread out before us like a vast garden (see page 311). Mejdâl, at the farther end, and Tiberias, some miles below that, are in full view; while from the bluff above the fountain not only the southern end of the lake, but its entire

shore, is seen at a glance. West of the plain of Gennesaret there is a wall of hills through which the gorge of Wâdy Hamâm (see page 305) is cut, and on the opposite or eastern side of the sea the wall of mountains appears like a great bank of earth deeply furrowed by wild ravines. These two banks of mountains not only continue to the southern end of the lake, but throughout the entire course of the Jordan Valley; and from where we stand we can look down the chasm in which the Jordan flows until river, valley, and mountains are lost in the distance.

At present the only inhabited places about the Sea of Galilee are Tiberias and Mejdel (see page 311); while in Christ's time there were upon its shores no less than nine cities, besides numerous villages which dotted the surrounding hillsides and plains. Hence, whether our attention is directed to the land itself or merely to the inhabitants, the contrast between the present and the past is a painful one. The people of to-day are poor and oppressed. They are without ambition or any inspiring hopes for the future; and under the present government it is not likely that anything effective can be done to alleviate their wretchedness.

The plain of Gennesaret (see page 308), although only about one mile wide and a little less than three miles long, was the gem of Palestine, and, on account of its remarkable fertility, the Rabbis looked upon it as an earthly paradise. Its Hebrew name was thought to be significant of its character, and was explained as implying, "its fruit is sweet as the sound of a harp," or again as meaning the "garden of princes." Josephus speaks of it as "admirable both for its natural properties and its beauty." "Such," he says, "is the fertility of this soil that it rejects no plant, and accordingly all are here cultivated by the husbandman; for so genial is the air that it suits every variety. The walnut, which delights beyond other trees in a wintry climate, grows here luxuriantly, together with the palm, which is nourished by heat; and near to these are figs and olives, to which a milder atmosphere has been assigned. One might style this an ambitious effort of Nature, doing violence to herself in bringing together plants of discordant habits, and an admirable rivalry of the seasons, each, as it were, asserting her right to the soil; for it not only possesses the extraordinary virtue of nourishing fruits of opposite climes, but also maintains a continual supply of them. Thus it produces those most royal of all, the grape and the fig, during ten months without intermission, while the other varieties ripen the year round." In addition to "the genial temperature of the air," he notices also the abundant irrigation of the plain, to which, in a good degree, its fertility was due ("Wars," iii. 10, 8). This praise might be regarded as extravagant had we not abundant testimony from other ancient sources to show that the statements of the Jewish historian are not exaggerations. The wide fame of this region and its productions may be judged from the fact that the Jews were accustomed to ask why the fruits of Gennesaret were not found in Jerusalem at the time of the feasts; and the reply was, "That no one may be tempted to come to the feasts merely for the sake of enjoying those fruits," instead of coming, as they should, solely for divine worship. In the rank soil of this plain grew the finest wheat of the land, and the wonderful climate of the region has been described as a "harmonious mingling of the seasons." While Gennesaret was justly looked upon as the garden of Palestine, if not of the

whole East, it may be taken as an index, to a large degree, of the entire province of Galilee, which, with the exception of the country east of the Jordan, was the most fertile portion of the Holy Land. Josephus says: "It is throughout rich in soil and pasturage, producing every variety of tree, and inviting by its productiveness even those who have the least inclination for agriculture; it is everywhere tilled, no part allowed to lie idle, and is everywhere productive" ("Wars," iii. 3, 2, 3). The Rabbis said: "The land of Naphtali is everywhere covered with fruitful fields and vines, and the fruits of this region are renowned for their wonderful sweetness." Rabbi Yose, the Galilean, who flourished at the beginning of the second century of our era,



ON THE SHORE OF THE LAKE, AT ET TÂBIGHAH, THE SUPPOSED SITE OF BETHSAIDA.

An oleander in full bloom grows among the rocks, and storks are characteristically hovering over the lake.

said: "For sixteen miles about Sepphoris" (see page 286) "the region is fertile, flowing with milk and honey." The words of Moses, in his farewell address, indicate that this was a region of great natural fertility and beauty, when he speaks of it as a land "full of the blessing of Jehovah" (Deut. xxxiii. 23). Renan, with glowing language, describes this portion of Palestine, even in its decadence, as "a country very green, and full of shade and pleasantness, the true country of the Canticle of Canticles and of the songs of the well-beloved" ("Life of Jesus," p. 96, English translation). From many hints that could be gathered, we have reason to believe that in the time of our Lord the resources of the soil were fully developed by skilful



THE SEA OF GALILEE FROM ET TÂBIGHAH, THE SUPPOSED SITE OF BETHSAIDA.
 The dilapidated mill in the foreground is one of several which were built here by the celebrated Sheikh Dhaher el 'Amr, to utilise the copious streams for which this place is famous.

labour. Meadow and pasture-land were turned into tillage, because the cultivation of grain and fruit was found to be more profitable than the raising of cattle.

Of the productions of this province, the more important seem to have been fish, wine, wheat, fruits, and oil. The Rabbis said, "It is easier to raise a legion, *i.e.* a forest of olive-trees, in Galilee, than to raise one child in Judæa." Both Syrians and Phœnicians drew their supplies of oil from this region, and the traffic in this commodity alone proved a source of wealth to the Galileans ("Wars," ii. 21, 2). Gischala (El Jish), only six miles from Safed (see page 328), was a famous centre for the production of oil; and at Jotapata, when that place was besieged, the supply was so abundant that it was freely used by the inhabitants in repelling the assaults of the enemy. Large quantities of it were heated and poured down on all sides upon the Romans, which soon scattered their ranks. Their troops, scalded, rolled headlong from the ramparts in excruciating agony. From the particulars given by Josephus, we learn that this was a terrible and effective as well as a singular means of defence ("Wars," iii. 7, 28). In Christ's time oil was a common article in the treatment of the sick; and Herod the Great, in his last illness at Jericho, was almost killed by being plunged into a vessel of oil, when his physicians hoped that thereby he might obtain relief ("Wars," i. 33, 5). But the fish and the fisheries of the Sea of Galilee had then a world-wide reputation. The choicest kinds abounded in this lake, and some varieties existed here similar to those found in the Nile. Tarichæa was noted for its extensive "fish-factories," and from the business of fishing more than one of the towns upon the shore are said to have derived their names. People came hither even from Jerusalem, especially just before the great feasts, to fish in these waters, and thus provide means of support for the multitudes that, on those occasions, flocked to the Temple. The Jews distinguished sharply between clean and unclean fish, which custom may be referred to in the words of our Lord, "They gathered the good into vessels, but cast the bad away" (Matt. xiii. 48).

Certain places in Galilee were also noted for particular productions of manufactured articles. Thus the olives of Bethshean (Beisân), which was called "the Gate of Paradise," were highly praised, and likewise the fine linen garments which were there produced. Safed (see page 328) was celebrated for its honey; Shikmonah for its pomegranates; Akhbara for the raising of pheasants. Sigona furnished the best wine. Arbela (see page 307) was celebrated for the manufacture of cloth; Capernaum (see page 313) and Chorasin for the raising of wheat; Sepphoris (see page 286) for the production of grain and fruit; Sichin and Kefr Chananyah for the manufacture of pottery. Certain places are mentioned where grain-merchants were accustomed to congregate in the interests of their line of trade. Even Magdala—Mejdel—(see pages 308 and 311) boasted of three hundred shops where pigeons for sacrifice were sold. About this place the indigo-plant flourished then, as now, and the Talmud calls it "the city of colour." More definitely, one portion of the city was called "the tower of dyers," and here were eighty shops where fine woollen cloth was made. Moreover, the women of Galilee were widely celebrated for a certain kind of linen fabric, in the production of which they were specially skilled.

The industries of Galilee, and likewise the activity and enterprise of its inhabitants, are deserving of notice, because they throw light on the particular region where Christ lived, and the people among whom He laboured. His lot was cast, not in a remote and desolate portion of Palestine, but in that section which, compared with Samaria or Judæa, was the most fertile and densely populated.

Nazareth, the home of Jesus, may have been a comparatively quiet place, but it cannot have been so insignificant as has been sometimes represented. It is always spoken of as a "city," and no one can deny that it was "beautiful for situation;" while there is evidence for saying that it contained fifteen thousand or twenty thousand inhabitants (see page 281). Sepphoris (see page 286), the capital of the province, three miles distant, was within sight of the hill at Nazareth (see page 279); and every day of Christ's life he could look down upon the plain of Esdraelon (see page 258), Mount Carmel (see page 286), and the broad Mediterranean, or up to Tabor (see page 261) and the splendid dome of Mount Hermon (see page 334).

A very significant fact in the life of our Lord is that, when he began his public ministry, he left Nazareth and took up his residence at Capernaum, then a stirring and beautiful town upon the shore of the Sea of Galilee. This was an important centre of business and travel. Men from all sections of the country, and from foreign parts as well, would be found here, and likewise people of every class; and from this point, better than from any other in all Judæa, perhaps, news of the wonderful Healer and Teacher would go south to Jerusalem and Egypt, west to the seaports of Cæsarea and Ptolemais and thence to Rome, and east to Damascus and the Euphrates. In those active times news was carried farther and travelled more rapidly than is generally supposed. The Mediterranean was covered with ships; long caravans, freighted with treasures, came from the far East, and returned thither again; and on the substantial Roman roads which covered the country men travelled one hundred and sometimes two hundred miles in twenty-four hours. According to our own estimate, there were in the country east of the Jordan alone, between Damascus on the north and Petra on the south, no less than five hundred miles of these elegant roads, perfect sections of which, together with a few bridges, still remain at certain points, enduring monuments of Roman enterprise and skill. Such a road, as we have before stated, came from the south through Wâdy Hamâm, crossed the plain of Gennesaret, touched the lake at Capernaum, and went on thence to Damascus.

Some important facts with regard to Capernaum are well known, among which may be mentioned that it had a *custom house* or *station*. Here Christ found Matthew, one of the collectors of customs, whom he called to be his disciple (Matt. ix. 9). It had a *garrison*, and one officer connected with it—whether the highest or not we do not know—was of the rank of a centurion (Matt. viii. 5). The place is spoken of as a "city," and it had one or more synagogues (Luke iv. 31; vii. 5). These facts are sufficient to indicate its importance among the towns of Galilee. The point where the great route from north to south touched the lake

would seem to be the natural one for a customs station, and with the latter the garrison might also be connected; at all events, in this instance both were found at the same place.

The Roman road past Khân Minyeh (see page 311) can easily be traced, and it is still in use. To the east, however, in the angle formed by the Upper Jordan and the north end of the lake, there are no indications that a road ever existed. The surface of the ground in all that section is so thickly covered with boulders of basalt rock, that a horse can make his way through them only with great difficulty. The Romans could have made a road here,



VIEW FROM TELL HÛM, WITH FISHING-BOAT.

There is no sign of any harbour having been constructed here, and in stormy weather it would be difficult to effect a landing at this spot.

but its construction would have been attended with great expense. Besides, the nature of the ground is such that all traces of a highway of the kind they were accustomed to build could not possibly have disappeared. We are, therefore, fully convinced that Khân Minyeh was the only point where the road touched the Sea of Galilee.

It is a noticeable and interesting fact that the hill overhanging Khân Minyeh (see page 313), between the Roman road and the trench in the face of the bluff, has been shaped artificially, so that the summit resembles a platform with terraced sides. There is every

appearance that this point was once occupied by a castle. This hill is called Khûrbet el 'Aureimeh, and some remains of ancient walls are seen.

South of Khân Minyeh there is a swell in the plain, with nothing on the surface to attract particular attention. Indeed, one might pass back and forth over this ground



THE RUINS OF TELL HÛM.

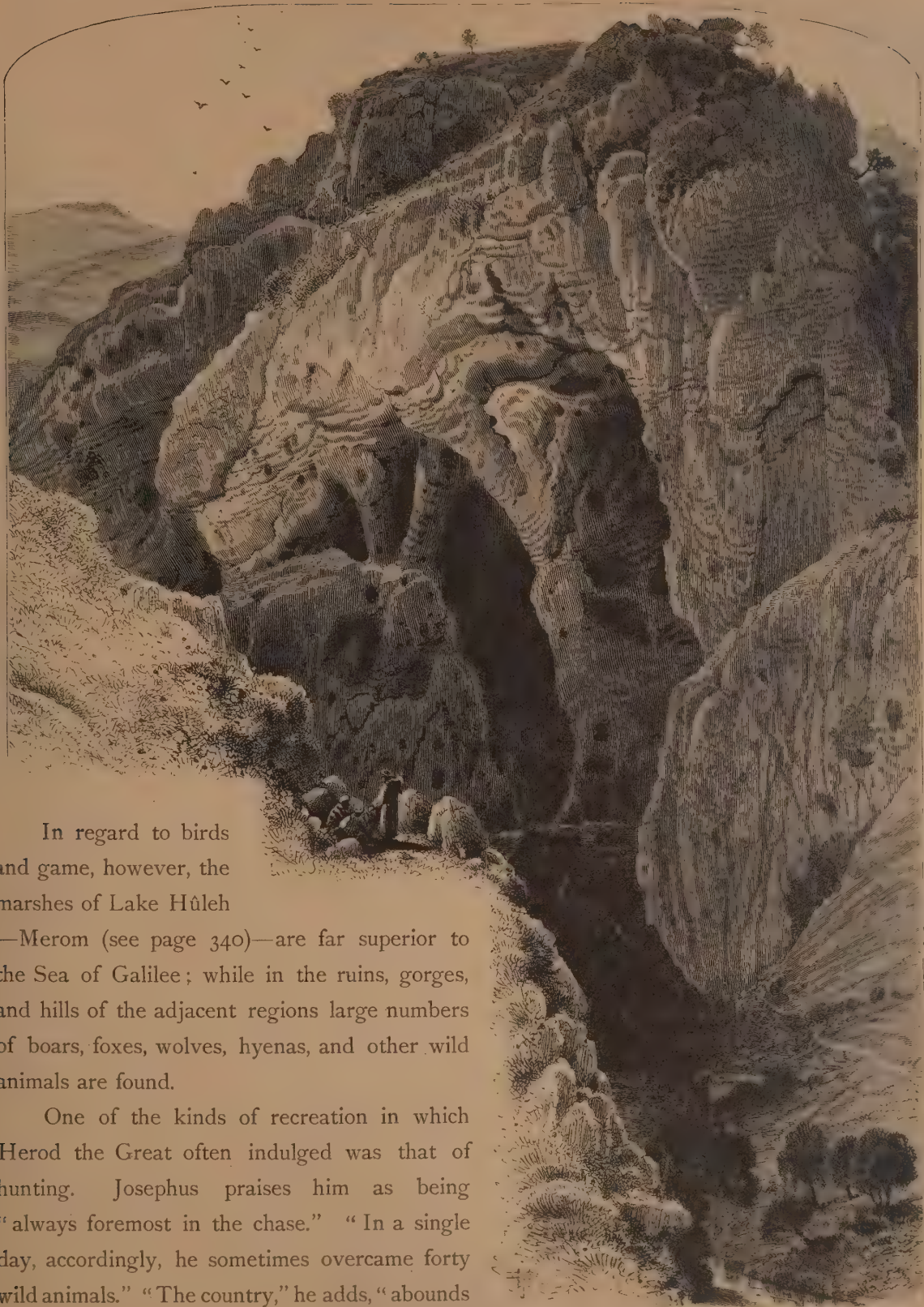
By several authorities this place is regarded as the site of Capernaum. The principal building, of which remains exist, was constructed of white limestone, but the ruins around it are of black basalt.

without even a suspicion that it was not a part of the common field. But, on the contrary, there is evidence that just here a town of considerable size is buried. We ourselves have, at two different times, watched peasants who were digging into this mound to a depth of eight or twelve feet. First was met the soil of the wheat-field; next yellow earth and

rounded stones; but below this, at a depth of four or more feet from the surface, a wall was struck, which was followed some distance, and which at last turned an angle and ran in another direction. This wall was built of limestone, the blocks finely squared and faced, and the work belongs to the best class of Eastern ruins. The peasants had dug at other points near by, and had come upon walls, pottery, and remains of various kinds. When the spades struck the yellow earth full of smoothed stones, almost any person would have declared it to be utter folly to expect to find débris and ruins below it; but the peasants knew that even underneath this there was material, marble and limestone, which they could convert into lime. Excavations here might reveal the extent of this buried town, and possibly its name. Considering all the facts as they are known at present—the Roman road touching the lake at this point, the suitability of the place for a custom-house, the garrison, the remains of a castle, and important ruins under the surface—we think the evidence is very strong for regarding this as the site of Capernaum, our Lord's "own city" (Matt. ix. 1). (See page 313.)

About twenty minutes beyond this point there is another copious fountain called 'Ain et Tâbighah (see page 317). There are here a few ruins, and around the fountain itself is a strong octagon wall, designed to raise the water to a higher level, so that it might be carried over the small adjacent plain, and by means of the trench in the cliff at Khân Minyeh to the plain of Gennesaret as well (see page 313); for 'Ain et Tin lies so near the edge of the lake that the north end of the plain could not have been irrigated by it. The top of this reservoir is at present fifty-one feet above the lake. In neither of these two fountains is the water very cool, and that in 'Ain et Tâbighah is besides slightly brackish. Some eminent scholars regard this as the site of Bethsaida, the home of Philip, Andrew, and Peter (John i. 44). It is called a "city," and hence must have been a place of some importance. Against this the absence of extensive ruins cannot be urged as an argument, when we consider the practice that has been carried on for ages of removing building materials from one place to another. Scholars are now nearly unanimous in the opinion that there were two Bethsaidas, an eastern and a western. About the one on the east of the Jordan there can be no dispute, for the site of the residence and burial-place of Herod Philip is well known. The name Bethsaida is said to mean *House of Fish*, but it can just as properly mean *House* or *Place of Hunting*. In the Hebrew it is invariably used in the latter sense.

The water of the lake at this point is alive with fish, and a native requested us very urgently that we would not shoot near there, lest the fish should be frightened away. But the clusters of oleanders along the shore, the nubk or dôm trees scattered on the slopes above it, and especially the thickets of reeds and papyrus about Khân Minyeh, are the resort of many kinds of birds, which, with the waterfowl in the lake, make this region a capital hunting-ground (page 313). We obtained here, for our natural history collection, cormorants, grebes, Smyrna kingfishers, purple gallinules, bitterns, egrets, herons, spur-wing plöver, pigeons, partridges, and gulls; and among the latter was a magnificent eagle-gull, which spread five feet eleven inches.



In regard to birds and game, however, the marshes of Lake Hûleh—Merom (see page 340)—are far superior to the Sea of Galilee; while in the ruins, gorges, and hills of the adjacent regions large numbers of boars, foxes, wolves, hyenas, and other wild animals are found.

One of the kinds of recreation in which Herod the Great often indulged was that of hunting. Josephus praises him as being "always foremost in the chase." "In a single day, accordingly, he sometimes overcame forty wild animals." "The country," he adds, "abounds in wild boars, but particularly in deer and wild asses" ("Wars," i. 21, 13). "Desert places"

CAVERNS IN THE CLIFFS OF WÂDY LEIMÔN.
The upper portion of Wâdy el Amûd, the Valley of the Column.

are mentioned, and also the plains and marshes about the Sea of Galilee and Lake Hûleh (see page 340), where the king used to resort for this purpose. In his busy life, and occupied as he was with building, carrying on wars, overcoming intrigues, and pacifying the arbitrary powers at Rome, one would not suppose he would have much time left for hunting. But his expeditions of this kind are frequently mentioned, and there seems to have been a special stable where his hunting-horses were kept, and also his hunting-spears and other outfit; and besides, there was one man who held the office of "the king's chief hunter" ("Antiquities," xvi. 10, 3).

The old mill at 'Ain et Tâbighah will attract attention, partly because its walls and arches are somewhat dilapidated, but chiefly because they are covered with grass and vines, which, with the water trickling over the sides and dashing over the stones, give the whole a beautiful and romantic appearance (see page 317).

From 'Ain et Tâbighah to Tell Hûm (see pages 320 and 321) the distance is about forty minutes, and the path is a difficult one because of the stony nature of the ground, as already indicated. Tell Hûm itself is so thickly overgrown with thistles and weeds of every kind, that at certain seasons it is almost impossible to get about. Among the ruins the absence of blocks of stone will be noticed, and instead, the extensive use of boulders in all the common houses. In fact, the ruins, as such, are of a very inferior kind. With the exception of what is thought to have been a synagogue, including a large building which at some time enclosed it, Tell Hûm has no ruins that would be worth visiting. The remains of this synagogue have been referred to as an evidence that Tell Hûm represents the site of Capernaum of the New Testament; but the preservation of these ruins is such as to justify the conclusion that they date from the second to the fourth century of our era, rather than from the time of Christ. Besides, Tell Hûm is two and a half or more miles from the point where the Roman road touched the lake, and hence would be a most unlikely place for a custom-house. It has no remains of a road or of a castle, and the unimportant character of the ruins has just been noticed. If Capernaum was here, it could have no possible connection with the plain of Gennesaret, which, we infer from the Gospels, should be the case. The place possesses no harbour, and in fact hardly a landing-place for a boat. This would be quite true in a storm, or at any time if the sea were very rough.

At some point near here, on the shore, an interesting event in Josephus's life took place, and we refer to it because in that connection mention is made by him of Capernaum. His troops attacked the Roman forces under Sylla, and were gaining an advantage over them, when the horse which Josephus rode fell into a quagmire, throwing him to the ground and dislocating his wrist. He was carried into the village of Capernaum and attended by his physicians; but a fever set in, and during the night he was taken, probably by boat, to Tarichæa (Kerak), at the other end of the lake. These bogs abound even in this rocky soil, and at certain seasons those on horseback must be constantly on their guard if they would avoid accidents.

The view from this rough shore is a charming one. To the east is the plain of Battihah, corresponding in general appearance to the plain of Gennesaret on the west. Farther to



THE CLIFFS OF WÂDY LEIMÔN.

Pierced with holes in which a great variety of birds find safe retreat. The bed of the valley is in some places very narrow and difficult to traverse.

the south is Wâdy Semakh, where is the site of Gergesa, and above that the ruins of Gamala crowning a bold summit. Far in the distance the southern end of the lake is seen, and the broad valley of the Jordan. Near the point where the river leaves the lake appears the mound which represents all that remains of the once large and wealthy city of Tarichæa (Kerak). Midway along the western shore is Tiberias, and farther north the few huts at Magdala. The cliffs which line Wâdy Hamâm on either side open like the jaws of some hideous monster, and beyond and above them rise the Horns of Hattin.

In Christ's time the region about the Sea of Galilee was thronged with intelligent, busy men, and covered with the marks of civilisation and prosperity. But all is changed; and the only signs of life at present are a few boats on the lake, a few ploughmen in the fields, and the cattle or tents of the Bedawin on these sacred hillsides. Still, although in desolation, this region is to us one of the most delightful places on earth. No church or cathedral in civilised lands brings us so near to the Divine Master as a day spent on these lonely shores. While carrying on our work east of the Jordan, we made an effort to spend the Sabbath by this lake whenever it was possible to do so. We have been across it many times, and examined every locality north and south of it, and on both the eastern and western banks; we have seen it in calm and storm, in summer and winter; and its beauty grows upon us. Like Niagara, like some of the lakes of Scotland or Switzerland, one cannot appreciate its attractions by a single glance; they are developed by study. And he who goes from point to point about this hallowed lake, and observes the changing aspects of sea and mountains, will find its scenery to be diversified instead of monotonous and uniform, and that some of its views possess elements of unusual loveliness and grandeur.

As we descended from Safed (see pages 328, 329) to the Sea of Galilee by way of Khân Jubb Yûsef, we shall return by the other route previously indicated, starting from the north-west corner of the plain of Gennesaret at the large ruin called Abu Shûsheh. Fine squared stones project from the ground at many points, and it is possible that this also is the site of a once-important town. There is a large mill here, run by water from the copious stream of the Rûbüdiyeh. A few minutes north of this ruin we cross Wâdy el Amûd, which in its upper portion is called Wâdy Leimôn (see pages 323, 325). This is a large stream, and is one of the main sources for irrigating the plain of Gennesaret. The path leads up to the east of this wâdy, across a rough plateau, and meets the stream again under the cliffs of Akhbara. But it is also possible to go up the wâdy itself. Although the task is difficult, the adventurer will be fully repaid by the wild and savage aspect of this mountain gorge. At many points the walls are perpendicular, and they rise to a height of six hundred or one thousand feet. They often spring from the edge of the stream, so as to leave no path on either side. These walls of rock are perforated with innumerable openings which lead to caves. Very many of them are at present inaccessible. They may have been reached by some interior and secret passages, or the face of the rock may have been injured by earthquakes, so that the proper approaches have been destroyed. Swarms of birds now occupy them, and have here a secure retreat. While

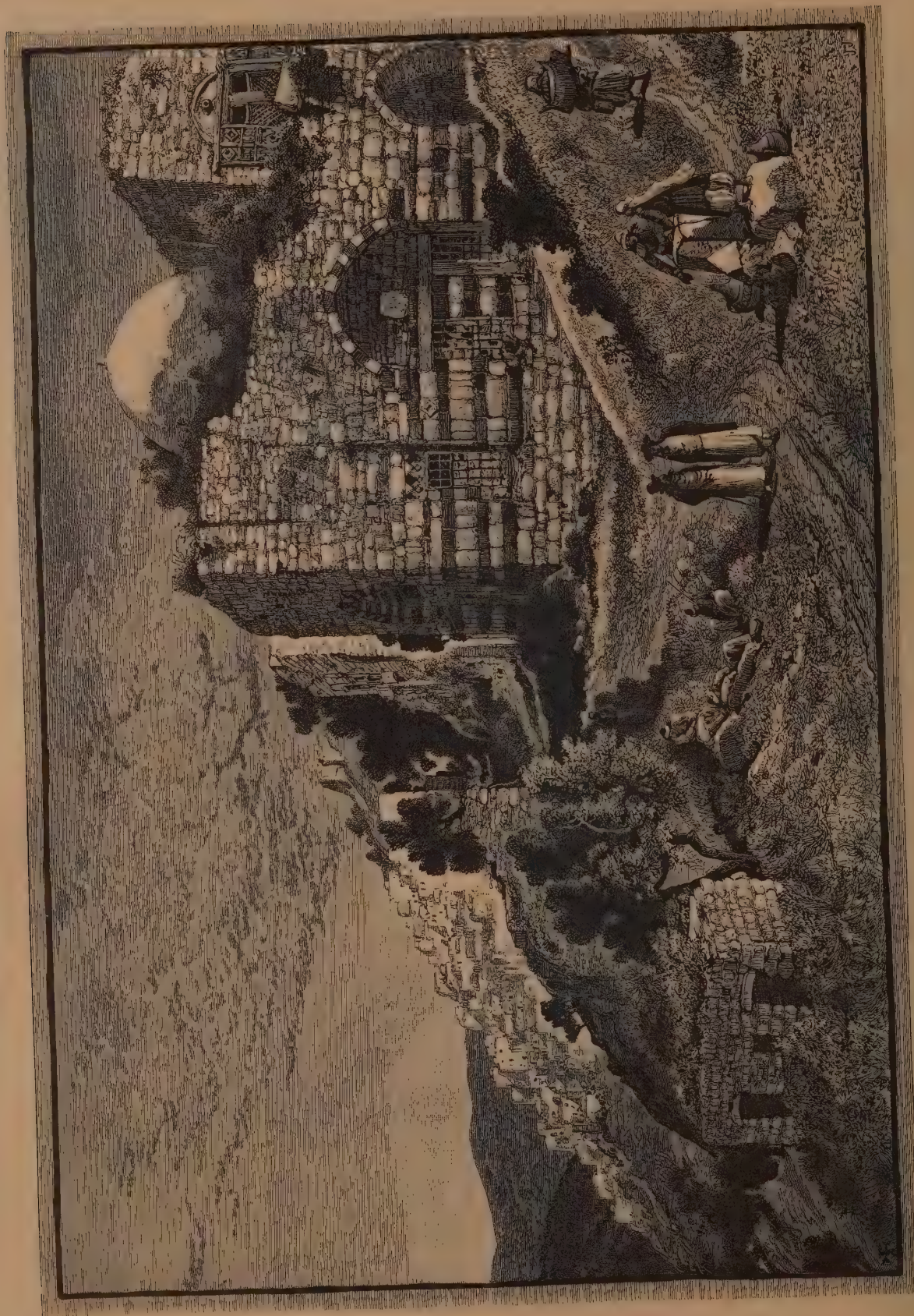
natural caverns no doubt existed in this limestone formation, a great many of these caves must be looked upon as artificial. Immense labour must have been expended in excavating them and fitting them for dwellings. They have, however, no history. No doubt robbers, distressed and terrified people flying from oppression or war, Christian monks, and the cave-dwellers of a remote antiquity, have in turn occupied them at different periods.

Akhbara, a little farther north, is mentioned by Josephus as "an extremely rocky situation" which he fortified ("Life," 37; "Wars," ii. 20, 6). This expression conveys no adequate idea of these cliffs, which form one of the wildest places in Syria. The labyrinth of passages and interior apartments can perhaps never be explored. There may have been a town connected with these caves, or they themselves may have been more accessible formerly, for the Talmud mentions the fact that Rabbi Yose had here a school. Except that it is wilder, the general character of Akhbara is like that of Leimôn (see page 323), and is referred to because it is mentioned in history, while Leimôn is not. We have already learned something of the famous caves in Wâdy Hâmâm (see pages 305 and 307), where in past ages tragic scenes have been enacted.

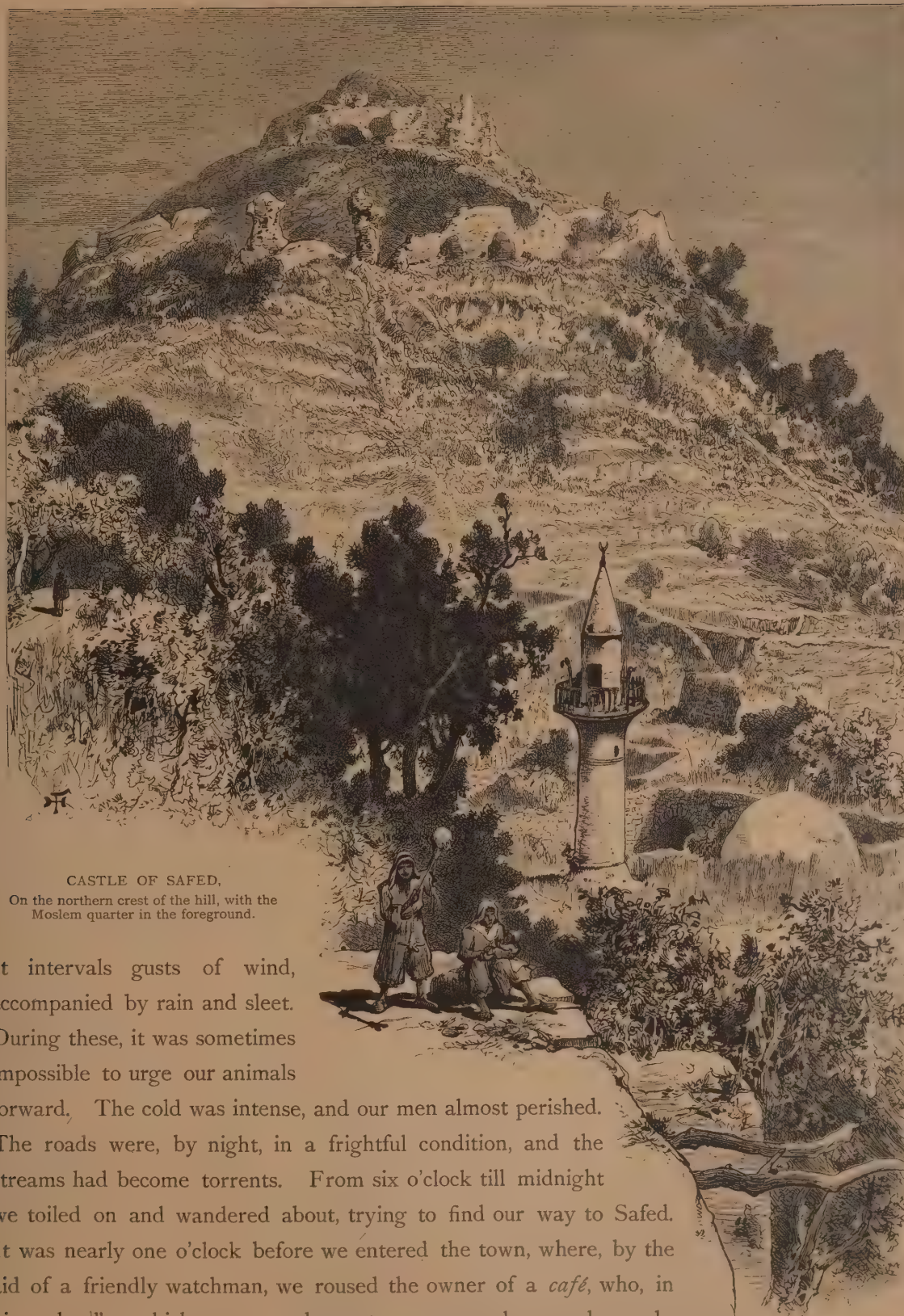
Besides the three places now mentioned, we may refer to the Jordan Valley, where, in the mountain walls which line its eastern side, thousands of these holes appear. They were once the abode of Christian hermits, and, previous to them, of the Essene anchorites, who existed in great numbers in this valley and about the Dead Sea before the time of Christ. In some of those about the mouth of the Jabbok (Zürka), we found decorations in red paint, which showed considerable artistic skill. In this connection we may notice the vast caves at 'Arâk el Emir, east of the Jordan, which Hyrcanus, before 175 B.C., fitted up with apartments of all kinds, designing them as a place of refuge; and also to the underground city, with its network of streets and avenues, at Der'a, which is supposed to represent Edrei, one of the capitals of Og, king of Bashan. There must be others still in that region quite as extensive as any that are now known, which have not yet been discovered; for the Crusaders speak of some of great size which were three stories in height, while in Strabo, and particularly in the Talmud, we find almost fabulous accounts of the extent of various natural caves in different parts of the country.

We have already said that Safed (see page 328) is the highest village in Galilee; and after sweltering for two months in the fearful climate of the Jordan Valley, we have found the fresh mountain air of this region very delightful and invigorating. Being situated on the summit of a hill, one would expect to find the town tolerably clean. On the contrary, the streets are filthy, and there does not appear to be any desire to improve them. Nevertheless, it is reckoned as one of the sacred cities of the Jews—Tiberias, Hebron, and Jerusalem being the others. The soil in this elevated district is exceedingly fertile, because the clouds collect above it, and rain and dew are abundant. The olive, fig, pomegranate, and vine flourish here, besides many other trees and shrubs.

Once in the month of February, when approaching this place from the north, we were overtaken by a sudden and violent storm, which lasted nearly all the afternoon. There were



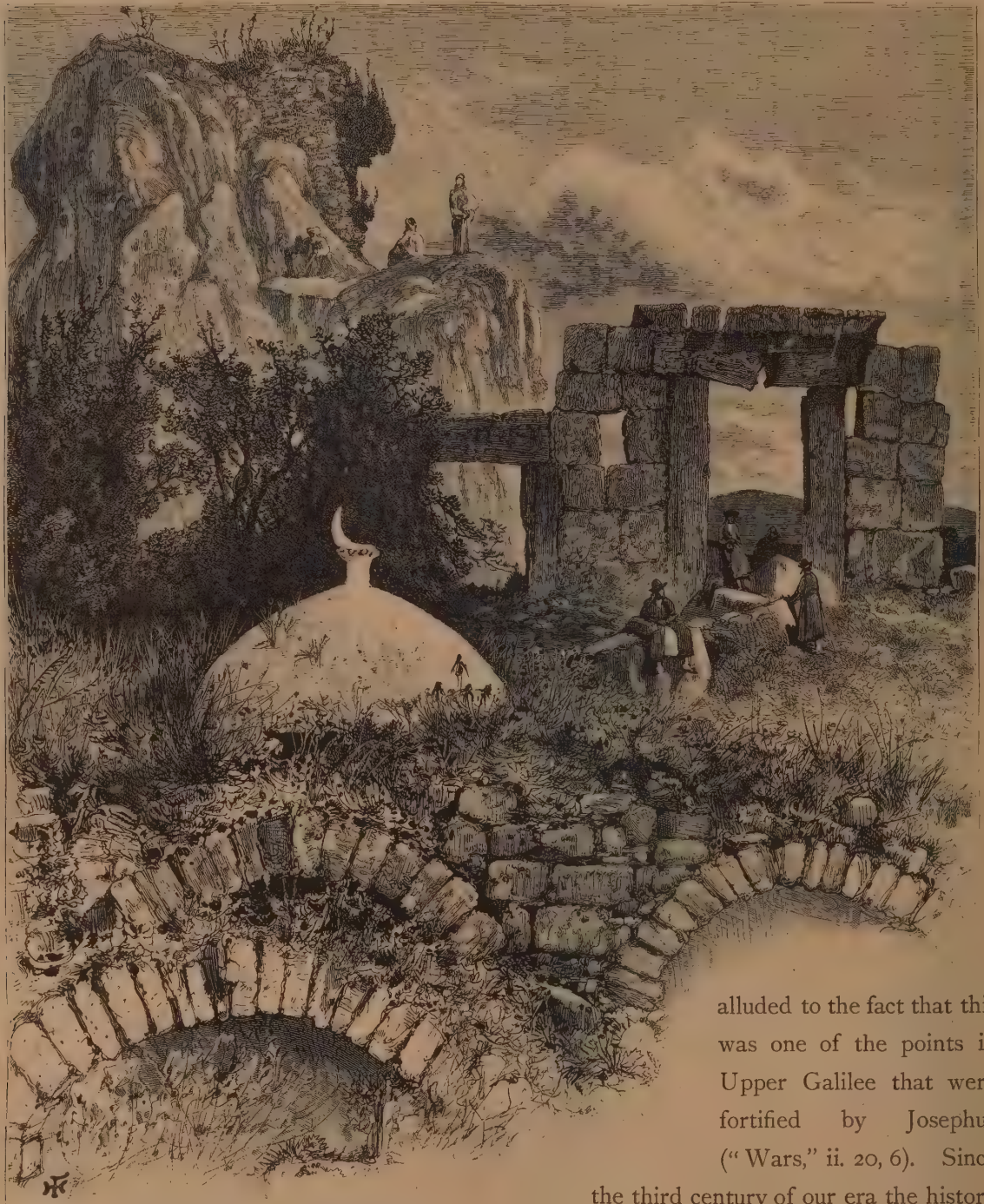
SAFED.
One of the four holy places of the Jews in Palestine; showing the Jewish quarter on the western and north-western side of the hill, just below the castle.



CASTLE OF SAFED.
On the northern crest of the hill, with the
Moslem quarter in the foreground.

at intervals gusts of wind, accompanied by rain and sleet. During these, it was sometimes impossible to urge our animals forward. The cold was intense, and our men almost perished. The roads were, by night, in a frightful condition, and the streams had become torrents. From six o'clock till midnight we toiled on and wandered about, trying to find our way to Safed. It was nearly one o'clock before we entered the town, where, by the aid of a friendly watchman, we roused the owner of a *café*, who, in his rude *d'en*, which was as welcome to us as a palace, made a substantial fire and furnished us with an abundance of black coffee. From exposure to the intense

cold and wet we were well-nigh exhausted; but before morning we had become warm and refreshed, while our animals had been comfortably sheltered in a neighbouring khân. We have



ANCIENT SYNAGOGUE, MEIRÔN.

Situated on the top of an overhanging cliff, which was levelled artificially.
Only the south front is now standing.

alluded to the fact that this was one of the points in Upper Galilee that were fortified by Josephus ("Wars," ii. 20, 6). Since

the third century of our era the history of the place has been in many respects remarkable. It was an important

fortress during the Crusades, and on one occasion, A.D. 1188, Saladin besieged it for five weeks. In 1260 it was besieged again by Sultan Bibars, the garrison, which surrendered, being

murdered, and their leader being flayed alive. In 1799 Napoleon stationed in the castle here a garrison of four hundred French troops. Three centuries ago it boasted of seventeen synagogues and a Hebrew printing establishment. Subsequently this became an important centre for the publication of Hebrew books, and in 1833 employment was given to no less than thirty persons. On account of a severe earthquake in 1759, by which many Jews perished, a large number of the inhabitants left the city, and a century ago it had but five synagogues. Its schools have at different times enjoyed a wide reputation, and besides the works issued from its press, some of the writers and rabbis who flourished here have been eminent men. In 1812 a plague swept over Galilee, and it is said that hardly a fifth of the population of Safed remained alive.

As the place comprises not only a village but a fortress, it has suffered in nearly all the wars that have desolated the country. That under Ibrahim Pasha, 1832—1840, may be mentioned as a time when the Jewish inhabitants especially were robbed and killed without mercy; and it was only by the combined influence of the foreign consuls of the country that their persecutors were forced to stop their cruel and bloody work.

But more shocking than the barbarities of war seem the details of the terrible earthquake which visited the city in 1837. By this awful calamity not only the city but the castle itself was reduced to ruins, and many occupants of the latter were buried beneath its fallen walls and towers. It has been estimated that in this town as many as five thousand persons perished, although the number could never be accurately determined. At least fifteen hundred Jews were killed, and, as the shock was sudden, most of them died instantaneously; while it is known that some who were crushed beneath the ruins lingered for several days before relief could reach them, or death put an end to their misery. The details of that catastrophe, as given by the Rev. William M. Thomson, are too painful to be repeated (*"Missionary Herald,"* Boston, 1837, pp. 433—441).

We have referred to the Jewish enterprise for which Safed has been famous during three or four centuries past; but this region is full of monuments which belong to a much more flourishing period of Jewish history, namely, that of the second to the fourth century of the Christian era. After the conquest of Judæa by Vespasian and Titus, and especially after the final destruction of their liberties under Hadrian, A.D. 132—135, the Jews repaired to Galilee, where for many generations they enjoyed considerable freedom from persecution.

The Sanhedrim was removed successively from Jerusalem to Yabneh or Jamnia, Usha, Shefaram, Beth-Shearim, Sepphoris (see page 286), and at last to Tiberias (see page 300). All but the first two of these places were in Galilee. During this period of prosperity they built many synagogues and established a number of celebrated schools. The remains of at least twelve of these synagogues have been brought to light, and they reveal a good many important facts with regard to these ancient structures. At Meirôn (see page 330), one hour and a half north-west of Safed (see page 328), the remains of one exist in very good preservation. The site for it was excavated in a hill, and its western wall and floor are of solid rock. There is

one also at El Jish, or Giscala, and two at Kefr Beirim. These places are respectively one hour and a half and two hours north-west of Meirôn.

In a large rock-chamber at Meirôn, containing thirty *loculi*, is shown the tomb of the great Hillel and his thirty-six pupils, and at another point that of the no less famous Shammai and his wife. Still other celebrated men were buried here, among them Rabbi Simeon ben Jochai,



JEWISH SHRINE AT MEIRÔN.

The town of Safed appears on the hill beyond, and on the right there is a glimpse of the Sea of Galilee. During the annual festival pilgrims burn shawls, robes, and kerchiefs, more or less costly, at this venerated shrine.

the reputed author of the book "Zohar." It is on account of the latter that this place has become a shrine of the Jews, to which pilgrimages are made every year. Not only do pilgrims come from Damascus and the other towns of Palestine, but they have been known to come even from Aleppo, Constantinople, Cairo, and Bagdad. The occasion is celebrated by brilliant illuminations, dancing, and festivities of various other kinds, which are kept up not only through the day, but often during the entire night. It is called "the Jubilee of Rabbi

Simeon ben Jochai," and its ceremonies are not only wild, but are said to partake at times of an immoral character.

Of the two synagogues of Kefr Beirim, the larger one (shown below) is the nearest perfect of any of these remains in Palestine. The size of the interior is forty-six by sixty feet. Its



REMAINS OF A SYNAGOGUE AT KEFR BEIRIM.

The village of Beirim, with its remarkable ruins, stands on the summit of a peak north-west of Meirôn. Its present inhabitants are chiefly Maronites.

southern face, which appears to be nearly entire, has three doors. The wall, which is two feet thick, is constructed of finely cut blocks, and some of them are of large size. There is a good deal of ornamentation about the doors, especially over the central one, above which is a decorated arch. The columns which formed the colonnade in front have mostly fallen. One

will notice that the fluting, the vines, grapes, and leaves, the rosettes and other ornaments, exhibit skilled and beautiful workmanship. If we are to credit tradition, Kefr Beirim is the burial-place of the prophet Obadiah, and also of Barak, who, at the instigation of Deborah, rallied the heroes of Zebulun and Naphtali and led them triumphantly against Sisera. The ruins of the smaller synagogue here are to the north-east of the village, in the open field. The building has almost wholly disappeared, except the sides and lintels of the main entrance, which are richly decorated, and over which is a Hebrew inscription—bearing, however, no date.

But the relics and monuments of the kind we are now considering are so fragmentary that



SITE OF KEDESH NAPHTALI.

Marked by remains of buildings of Jewish and Roman origin, and by a small village called Kedes. The spring used by the villagers is shown in the foreground. Mount Hermon is seen in the distance.

they convey no adequate idea of the character of the people to whom they belonged. These fragments, however, are not the only mementoes of that noble race. The Jewish nation, indeed, was not celebrated for its works of art; hence its brilliant memorials are not to be sought for amid ruined synagogues and temples, or on the sites of famous and sacred cities. Its influence on mankind was chiefly of a spiritual nature; but this was so powerful and abiding, that it has led all civilised races since to look away to Judæa as the fatherland of their religion.



TOMB AT KEDS, THE ANCIENT KEDESH NAPHTALI,

Thirty-five feet square; piers at the corners support round arches twenty-one feet high. Between the arches were the places for interment, three between each and one on either side of the door. The arches were formerly walled up and the building was covered with a dome.

CÆSAREA PHILIPPI AND THE HIGHLANDS OF GALILEE.

THE region of Upper Galilee lies to a large extent out of the path of travellers in the Holy Land. Yet even at the present time it is very populous and fertile, and its natural features combined with its historical associations render it deserving not only of a

visit, but of careful study. There is, however, a feeling that this section lacks interest; that it is not only remote from Jerusalem, Damascus, and other centres, but that it is rough and uncultivated, and its inhabitants are wild and degraded.

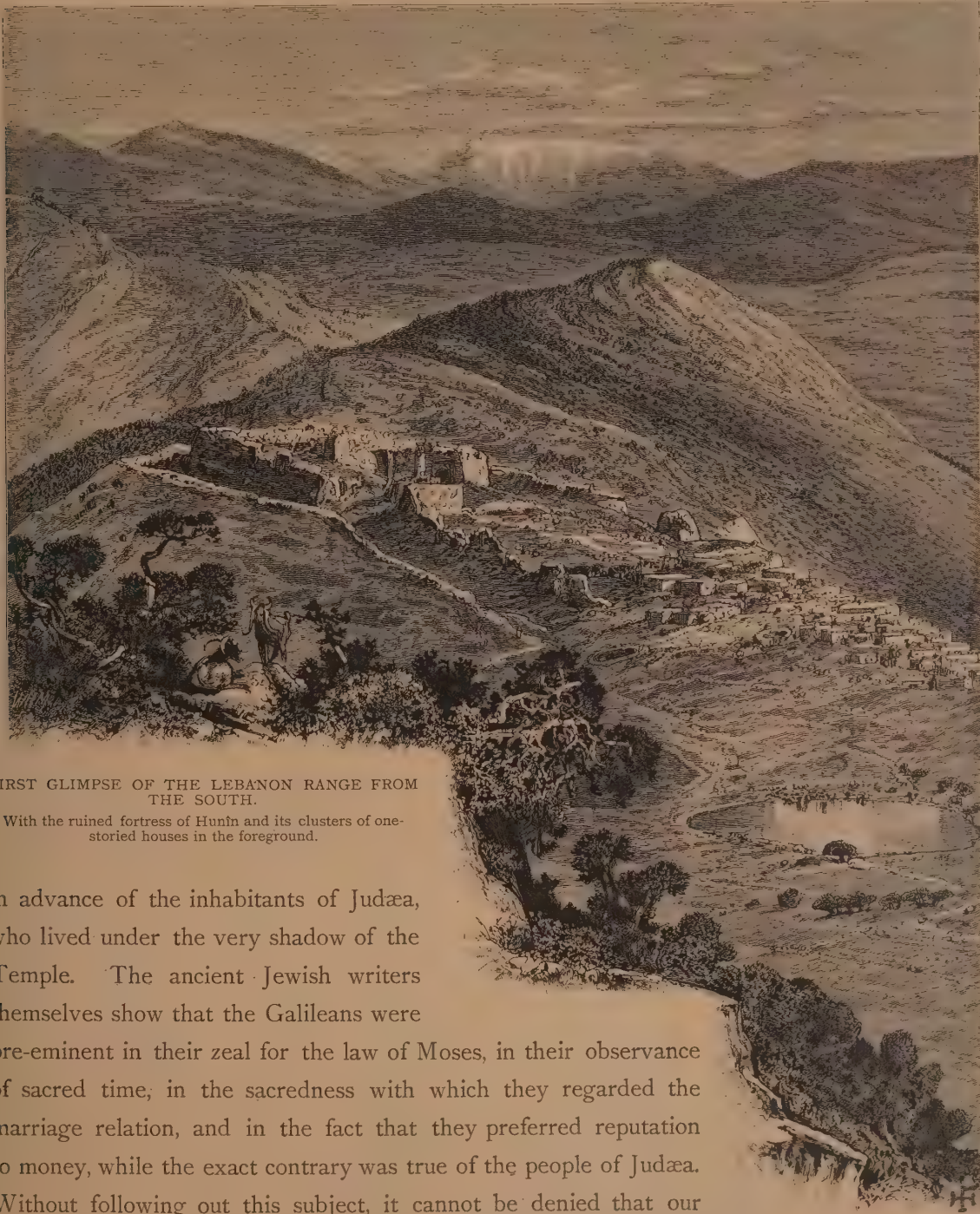
It is thought further that the character of the province and people of Galilee was such



SARCOPHAGI AMONG THE RUINS OF KEDESH NAPHTALI.
The one in the foreground is a good example of a sarcophagus with two receptacles.

in former times as to lead the rest of the country to look upon both with contempt. Some writers have spoken of Galilee as a "despised region," as "the darkest district of Palestine;" of Nazareth as an "outlying village" with "a bad reputation;" and of Peter as having been "brought up in the rudest district of an obscure province." But it can easily be shown that these and all similar statements are wholly at variance with the truth.

Of the people of Galilee at the time referred to it may be said, in general, that their patriotism and courage cannot be too highly praised, nor their great respect for law and order, while as regards religion, education, and morals, they were in many important particulars



FIRST GLIMPSE OF THE LEBANON RANGE FROM THE SOUTH.

With the ruined fortress of Hunin and its clusters of one-storied houses in the foreground.

in advance of the inhabitants of Judæa, who lived under the very shadow of the Temple. The ancient Jewish writers themselves show that the Galileans were pre-eminent in their zeal for the law of Moses, in their observance of sacred time, in the sacredness with which they regarded the marriage relation, and in the fact that they preferred reputation to money, while the exact contrary was true of the people of Judæa. Without following out this subject, it cannot be denied that our Lord found in Galilee the most congenial soil for the seeds of that truth which he came to plant. The territory of Galilee, at the time of the division under Joshua, was occupied by the four tribes Zebulun, Issachar, Asher, and Naphtali (Joshua xix.).

The land was not wholly conquered, and some of the original inhabitants were allowed to remain.

Eighteen centuries ago the distinction between Upper and Lower Galilee was well defined and understood. The boundaries are given by Josephus ("Wars," iii. 3, 1), but it is impossible to identify several of the places mentioned. The Talmud defines Upper Galilee as the region where the sycamore grows, and Lower Galilee where it does not; but this definition is no longer of any service.

In these two parts of Galilee no less than fourteen strongholds were fortified by Josephus in the Jewish War ("Life," xxxvii.; "Wars," ii. 20, 6); and this number does not include several other places of strength which are mentioned either incidentally or as the scene of a bloody struggle. The statement of the Jewish historian that Galilee had two hundred and four cities and villages, the smallest of which numbered above fifteen thousand inhabitants, has been regarded as an exaggeration; but, when all the facts are considered, it will probably be found to be correct. As military governor of Galilee, Josephus raised without difficulty an army "of above a hundred thousand young men;" and there is evidence that in addition to this force, he had an equal number of men enrolled who were not actually called into the field.

In A.D. 39, twenty-seven years previous to the time just referred to, Herod Antipas was on trial at Rome, charged with preparing to levy war against the Romans, and the fact was developed that in a single armory he had armour collected for seventy thousand men. This, it must be noted, was in a time of comparative peace. These facts are mentioned in order to convey some idea of the military strength of this province at the beginning of our era. With these should be stated another, namely, that Galilee bore, unaided, the whole brunt of that terrible war during the first year of its progress, and that, too, when the sixty thousand veteran troops with which her young men had to contend were fresh for the conflict, and were led by Vespasian, the best general in the Roman Empire. The backbone of the rebellion was broken when Galilee was subdued; but in that bloody year one hundred and fifty thousand of her people perished, and among these the flower of her youth had fallen. Even Vespasian praised the conduct of the Galileans; but the ranks of his own army had been thinned in the struggle, and he was obliged to order time for rest and recruiting.

The people of Upper Galilee could not but be powerfully affected by their neighbours on the sea-coast, with whom they were in constant intercourse. Twenty miles from the Mediterranean would, at almost any point, take one into the heart of Galilee; and the inhabitants of these two sections, living in such close proximity to each other, must have been to a large extent identical in their interests. It was not a small matter for the Galileans to be thus situated, at the very gates of the market of the world. The ships of the people who controlled so largely the trade and commerce of all civilised lands were at their very doors.

Strabo says of the people of Tyre, "The great number and magnitude of their colonies and cities are proofs of their maritime skill and power" (xvi. 2, 24). While both Tyre and Sidon were distinguished and illustrious cities, it was disputed even in ancient times which

could justly claim the highest antiquity. Isaiah speaks of Tyre as the "daughter of Zidon" (xxiii. 12), and in our private collection there is a coin with an inscription in Phœnician characters which reads, "Sidon, the mother of Kamba, Hippo, Cittium, (and) Tyre." This interesting relic would seem to indicate that the four places mentioned were colonies of Sidon.

Even in Homer's time, the choicest works of art came from Sidon, and the most costly offerings to the gods were the product of its looms. The purple dye of Tyre had a world-wide celebrity on account of the durability of its beautiful tints, and its manufacture proved a source of abundant wealth to the inhabitants of that city.

Homer speaks of Sidon as "abounding in works of brass," and praises it for the drinking-vessels of gold and silver which her skilful workmen had made. From among the artists of Tyre, Solomon employed at least one master workman "cunning to work in gold and in silver, in brass and in iron, in stone and in timber, in purple, in crimson and in fine linen, and in the engraving of precious stones" (2 Chron. ii. 7, 14). These hints will indicate the progress of the nation in these special arts.

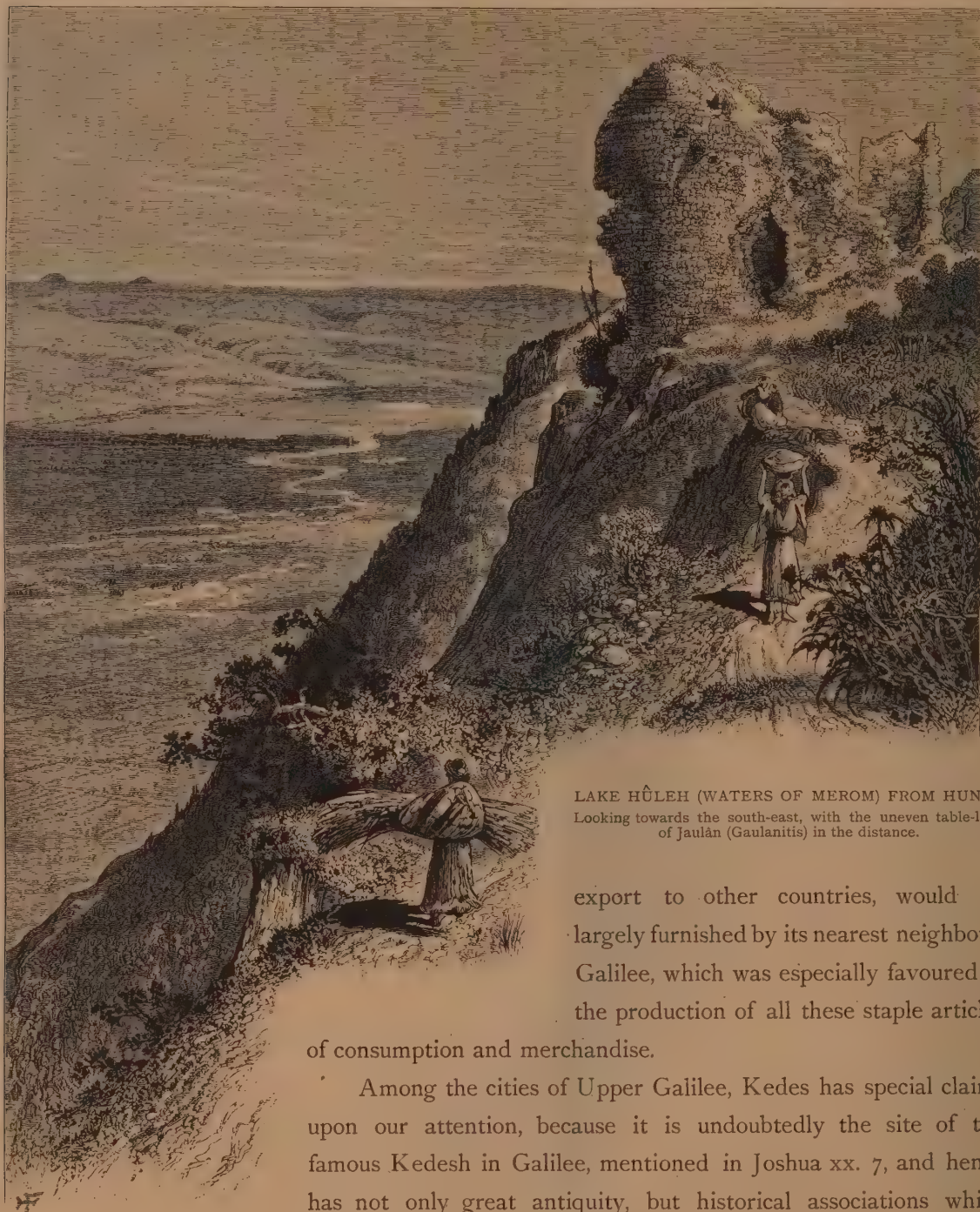
The Phœnicians were celebrated in ancient times for the manufacture of glass, and some of the specimens of their work that have been preserved are still the wonder of mankind. Here where its manufacture is supposed to have originated, and in later times elsewhere, it was produced in such abundance, that before the commencement of our era glass was in ordinary use for drinking-vessels, and a glass bowl could be bought for a penny. On the other hand, so much skill had been devoted to its manufacture that elegant and costly articles were produced, and for a single pair of glass vases Nero paid a sum equal to twenty-two thousand dollars.

The Phœnicians were the connecting link between the civilisation of the East and the vast and unknown regions of the West. Their ships went to all parts of the world as then known, and news of remote peoples, conquests, and discoveries would be brought first to Phœnicia and disseminated among themselves and their immediate neighbours. They appear also to have been renowned in ancient times for marine stories, or what we call "sailors' yarns;" for, like seafaring men in all ages, they entertained their own people, as well as those in the distant ports which they visited, with either strange or amusing, but still too often fabulous, accounts of lands and seas, men and other beings which they had seen or which had appeared to them on the great deep.

Of the shipping of Phœnicia, in which she surpassed all other nations, it may be sufficient to state that when Xerxes invaded Greece the Persian navy consisted of twelve hundred triremes, and of these "the Phœnicians, with the Syrians of Palestine," furnished three hundred, or one-fourth of the whole number (Herodotus, bk. vii., ch. 89); and Xenophon has described at some length a Phœnician ship that he himself saw, which visited Athens, and which seems to have attracted as much attention when it first appeared as the Great Eastern did in modern times.

The commerce and business of Phœnicia would bring wealth, and wealth would bring power and ease, and in time a luxurious mode of life, which could not fail of influencing

in some degree the people of the hill country only a few miles away. Flax for its looms, timber for its ships, corn, wine, oil, sheep, and cattle to feed its inhabitants, as well as for

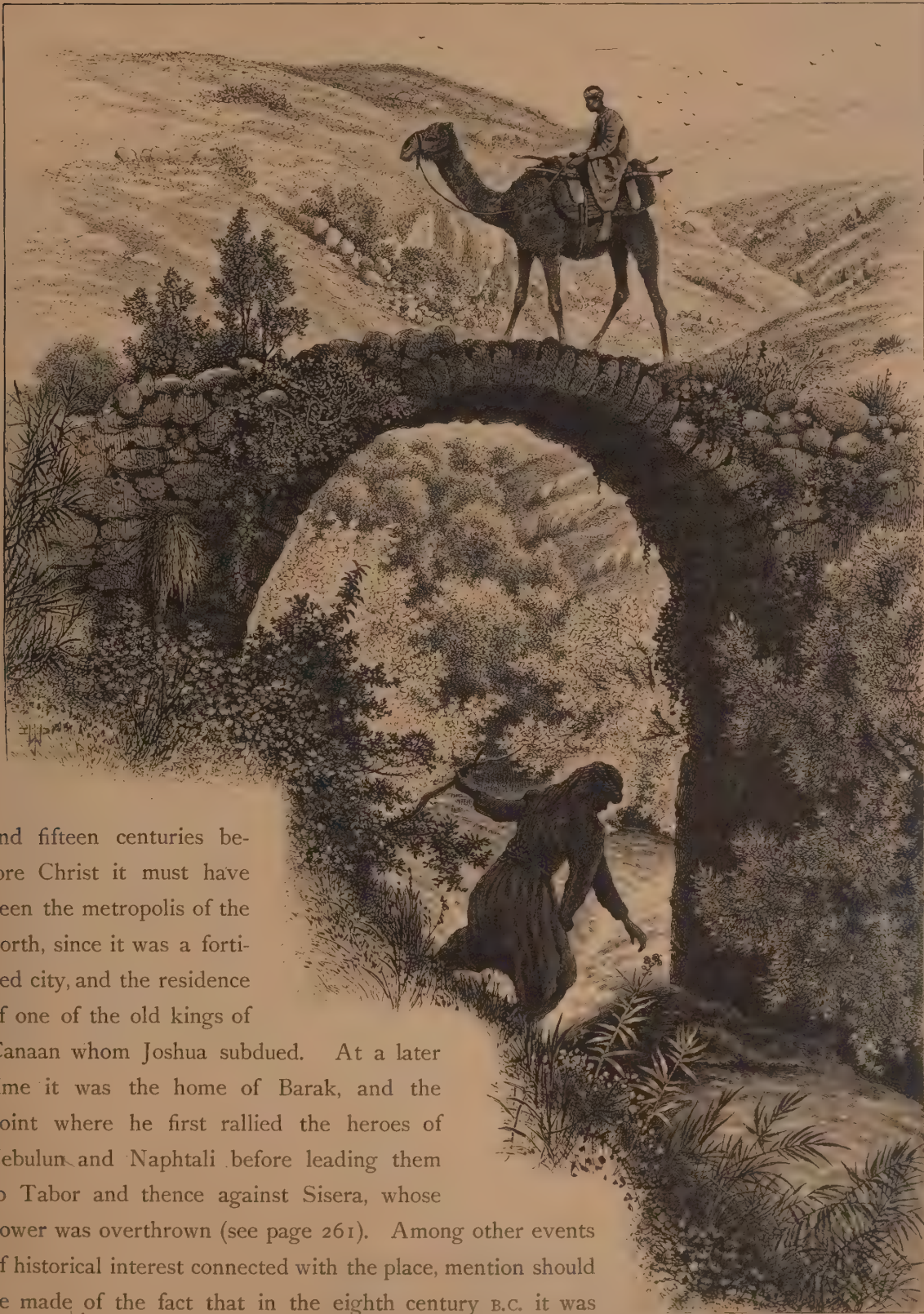


LAKE HÛLEH (WATERS OF MEROM) FROM HUNÎN.
Looking towards the south-east, with the uneven table-land
of Jaulân (Gaulanitis) in the distance.

export to other countries, would be largely furnished by its nearest neighbour, Galilee, which was especially favoured in the production of all these staple articles

of consumption and merchandise.

Among the cities of Upper Galilee, Kedes has special claims upon our attention, because it is undoubtedly the site of the famous Kedesh in Galilee, mentioned in Joshua xx. 7, and hence has not only great antiquity, but historical associations which make it a point of unusual interest. In the time of Joshua it was called Kedesh in Galilee, to distinguish it from other towns of the same name in other parts of the country; and it was sometimes further designated as Kedesh Naphtali, because it was situated within the limits of that tribe (Judges iv. 6) (see pages 334 and 335). Fourteen



and fifteen centuries before Christ it must have been the metropolis of the north, since it was a fortified city, and the residence of one of the old kings of Canaan whom Joshua subdued. At a later time it was the home of Barak, and the point where he first rallied the heroes of Zebulun and Naphtali before leading them to Tabor and thence against Sisera, whose power was overthrown (see page 261). Among other events of historical interest connected with the place, mention should be made of the fact that in the eighth century B.C. it was embraced in the region conquered by Tiglathpileser, King of Assyria (2 Kings xv. 29). The western campaigns of the

THE RIVER HASBÂNY, THE NORTHERN
TRIBUTARY OF THE JORDAN.
Fringed with oleanders and willows, and crossed
by the Jisr el Ghûjar.

Assyrian kings were among the commonest events of that early period and time, and again not only all of Palestine, but Moab (see page 9) and Edom as well, were overrun by their armies; but on the occasion here referred to, while Gilead and Galilee were swept by the conquerors, Samaria and Judæa appear to have escaped.

The student of the Bible, however, will be attracted to this point because it is the site of one of the cities of refuge. Even before the Hebrews entered the Promised Land a singular provision was introduced into the law of Moses with regard to those who should take the life of their fellow-man. In case of premeditated murder the offender was to be slain, even if he had to be taken from God's altar—to them the holiest place on earth; but if any caused the death of another by accident or without premeditation, such were to be allowed to live, provided they fled to certain appointed places, and conformed to certain prescribed regulations (Exodus xxi. 12—14). Joshua was therefore commanded, "when he had passed over Jordan into the land of Canaan," to appoint six cities of refuge, "that the slayer may flee thither which killeth any person at unawares. They shall be unto you cities for refuge from the avenger; that the manslayer die not until he stand before the congregation in judgment" (Numbers xxxv. 11, 12). This provision was not to shield the guilty, but to protect the innocent, and in cases of doubt to give a person an opportunity of fair trial.

Accordingly, there were set apart and devoted to that purpose, "Kedesh in Galilee in Mount Naphtali (see page 334), and Shechem in Mount Ephraim (see page 243), and Kirjath-arba, which is Hebron, in the mountain of Judah. And on the other side Jordan, by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan (Jaulân) in Bashan (see page 340) out of the tribe of Manasseh" (Joshua xx. 7, 8). In the early Jewish writings we are informed that these cities were located at central points, and that they were in pairs, those on the west of the Jordan corresponding to those on the east. Moreover, the cities were so selected that the distance between them from north to south was about equal. It was also required that the roads leading to them should be broad, that streams should be bridged, that every obstacle which might hinder one, or against which he might dash his foot, should be removed, and that at crossings or doubtful points finger-posts should be erected lest the fugitive should mistake the way. This fact is alluded to in Hosea vi., where the high-road between Shechem in the west and Gilead (*i.e.* Ramoth Gilead, now Gerash) in the east had become infested with robbers. The manslayer who had taken refuge in one of these cities was to be restored to his country and friends on the death of the high priest; and it is a curious fact that the mothers of the high priests used to feed and clothe these fugitives, so that they might not pray for the death of their sons. If, however, the fugitive died before the high priest, his bones were to be restored to his friends after the death of the latter. While these very ancient laws are interesting, they seem also to be exceedingly wise and just.

We have at different times approached Kedesh Naphtali from the north, south, east, and west, and have always been impressed with the beauty of its situation (see page 334). Directly

on the brow of the mountain west of Lake Hûleh is a long, narrow plain, remarkably fertile, and dotted with fine terebinths, oaks, and groves of olive-trees. This plain is bounded on the west by a ridge or hill, on the eastern slope of which, and extending some distance into the plain below, the town was situated, which, if we include all the existing ruins, must have been one of great extent. From the hill the distant view towards the north and east is fine, although the ground is not high enough to enable one to see much of the Hûleh Plain or



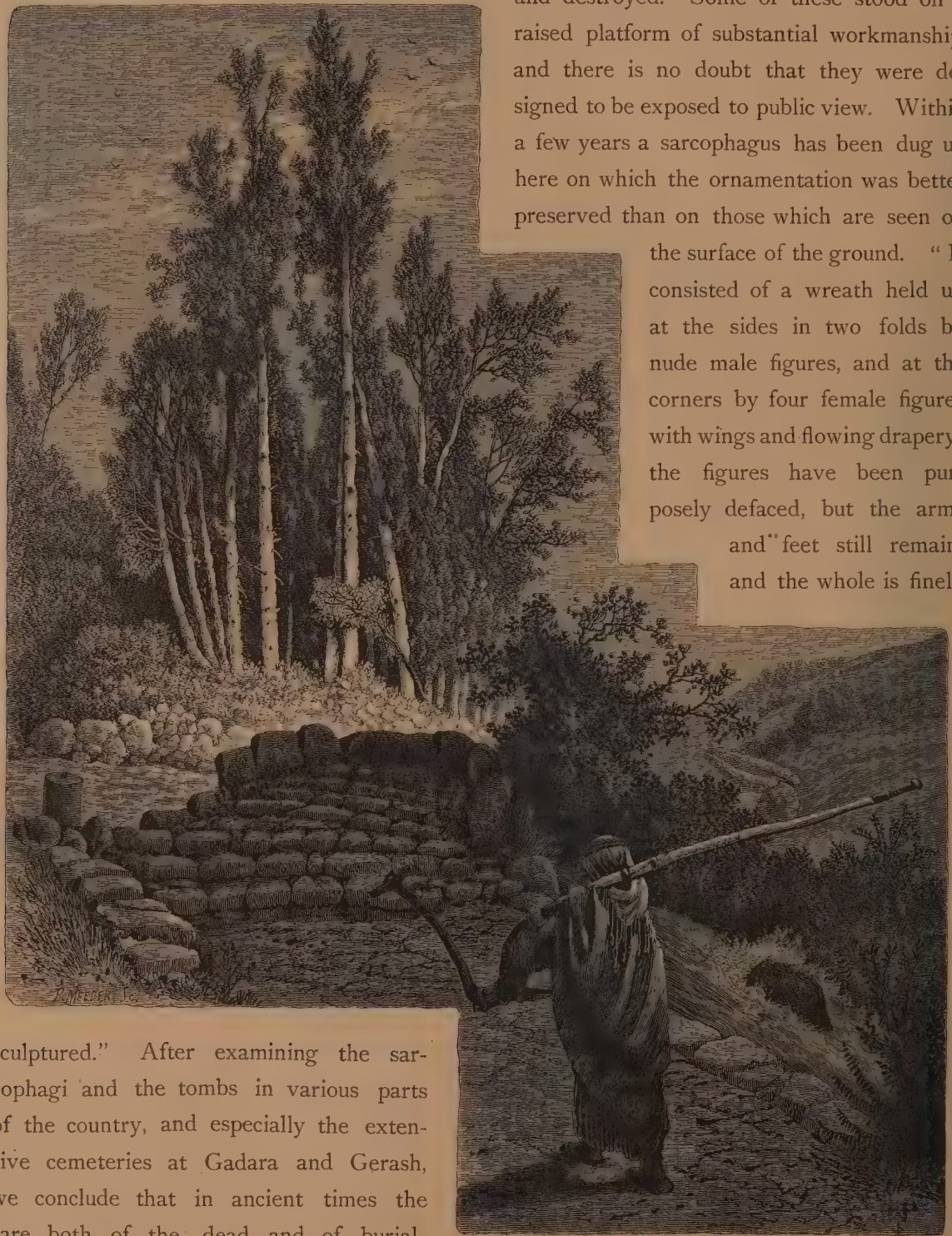
THE SITE OF LAISH, AFTERWARDS CALLED DAN, THE ANCIENT NORTHERN LIMIT OF THE HOLY LAND.
At the most westernly source of the Jordan. This spot is now known as Tell el Kady (the Hill of the Judge), and here stands a sacred oak hung with votive offerings, over a tomb dedicated to Sheikh Merzûk.

Lake. At the foot of the hill is the copious fountain which supplied the town, and about it are a number of stone sarcophagi doing service as watering-troughs. There are other groups of sarcophagi at different points, and the ornamentation on them was unusually elaborate. We counted as many as four double sarcophagi, and the lids, designed to cover two receptacles each, were, like the coffins themselves, massive and finely executed (see page 336). Among the ruins of the country these double coffins are now rare. They may, however, have been

common in ancient times, and their absence be due to the fact that they have been broken

and destroyed. Some of these stood on a raised platform of substantial workmanship, and there is no doubt that they were designed to be exposed to public view. Within a few years a sarcophagus has been dug up here on which the ornamentation was better preserved than on those which are seen on

the surface of the ground. "It consisted of a wreath held up at the sides in two folds by nude male figures, and at the corners by four female figures with wings and flowing drapery; the figures have been purposely defaced, but the arms and feet still remain, and the whole is finely



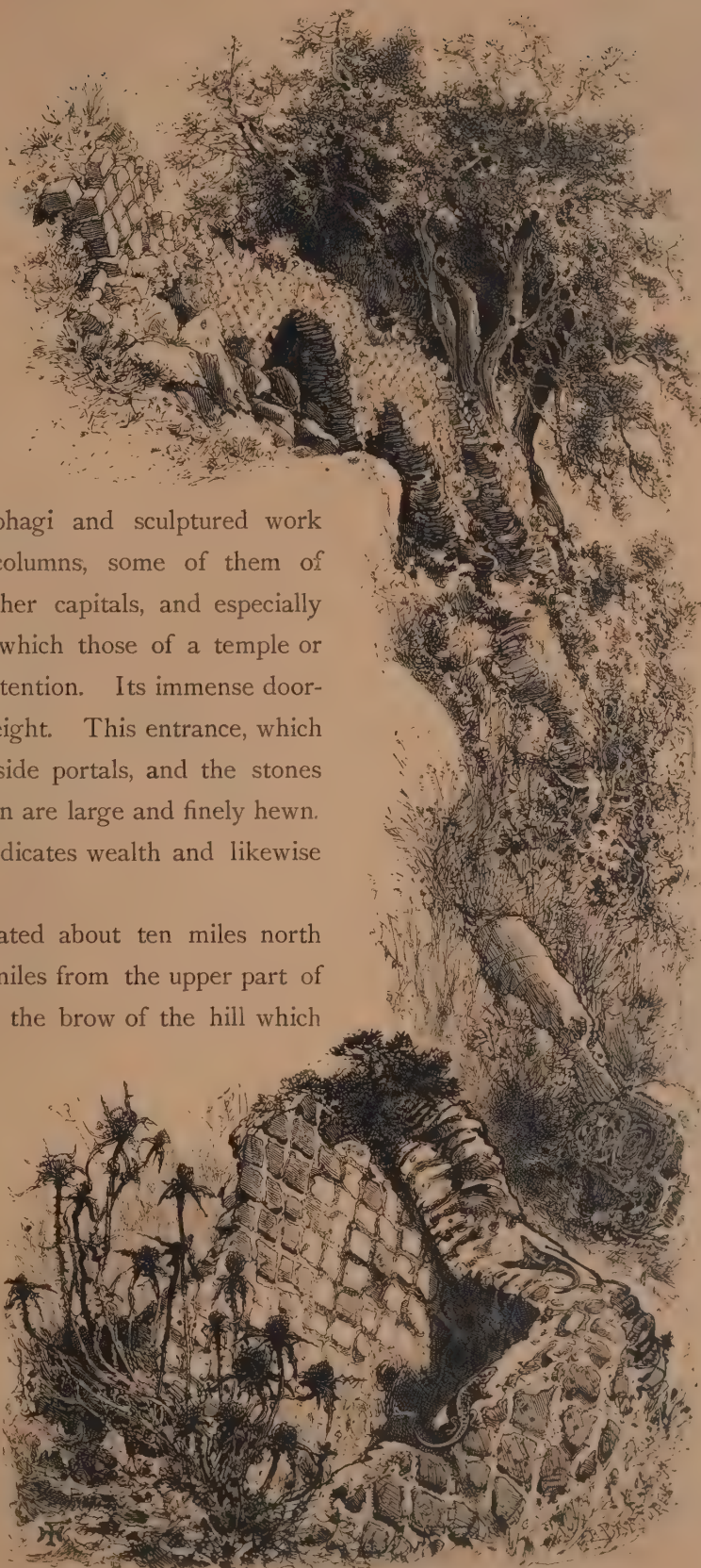
sculptured." After examining the sarcophagi and the tombs in various parts of the country, and especially the extensive cemeteries at Gadara and Gerash, we conclude that in ancient times the care both of the dead and of burial-places was a matter of sacred importance, and that whatever skill and art money could command were devoted to beautifying the graves of public citizens and friends.

THE JORDAN AT BÂNIÂS (CÆSAREA PHILIPPI).

Bâniâs is merely the Arabic pronunciation of the ancient Panias of the Greeks and Romans. In the foreground is a peasant carrying a plough.

Most of the ruins which exist here belong, no doubt, to the Roman period; still it is claimed with good reason that some of the remains are of Jewish origin. Indeed, it would be strange were it otherwise, when we consider the history of the place; nor would it be surprising if excavations should bring to light some traces or relics of the ancient Canaanite inhabitants. Besides the sarcophagi and sculptured work already referred to, there are columns, some of them of peculiar style, Corinthian and other capitals, and especially the remains of buildings, among which those of a temple or a synagogue will attract special attention. Its immense doorposts are at least sixteen feet in height. This entrance, which was on the east, had two small side portals, and the stones of the arch and walls which remain are large and finely hewn. The character of the building indicates wealth and likewise the best workmanship.

Kedes (see page 334) is situated about ten miles north of Safed (see page 328) and four miles from the upper part of Lake Hûleh (see page 340). On the brow of the hill which overlooks the lake is a large white-domed *wely*, or tomb, of Neby Husha, *i.e.* the prophet Joshua, which is a famous place of resort, and we have sometimes seen about it scores of people engaged in festivities of various kinds. The road leading north from Kedes has the usual characteristics of this region—hill and valley, fine pasture-land, some wooded sections, and here and there noble terebinths, while at certain sea-



REMAINS OF ROMAN AQUEDUCT AT BÂNIÂS (CESAREA PHILIPPI).
Overgrown with thistles and reeds, and crowned with an evergreen oak.

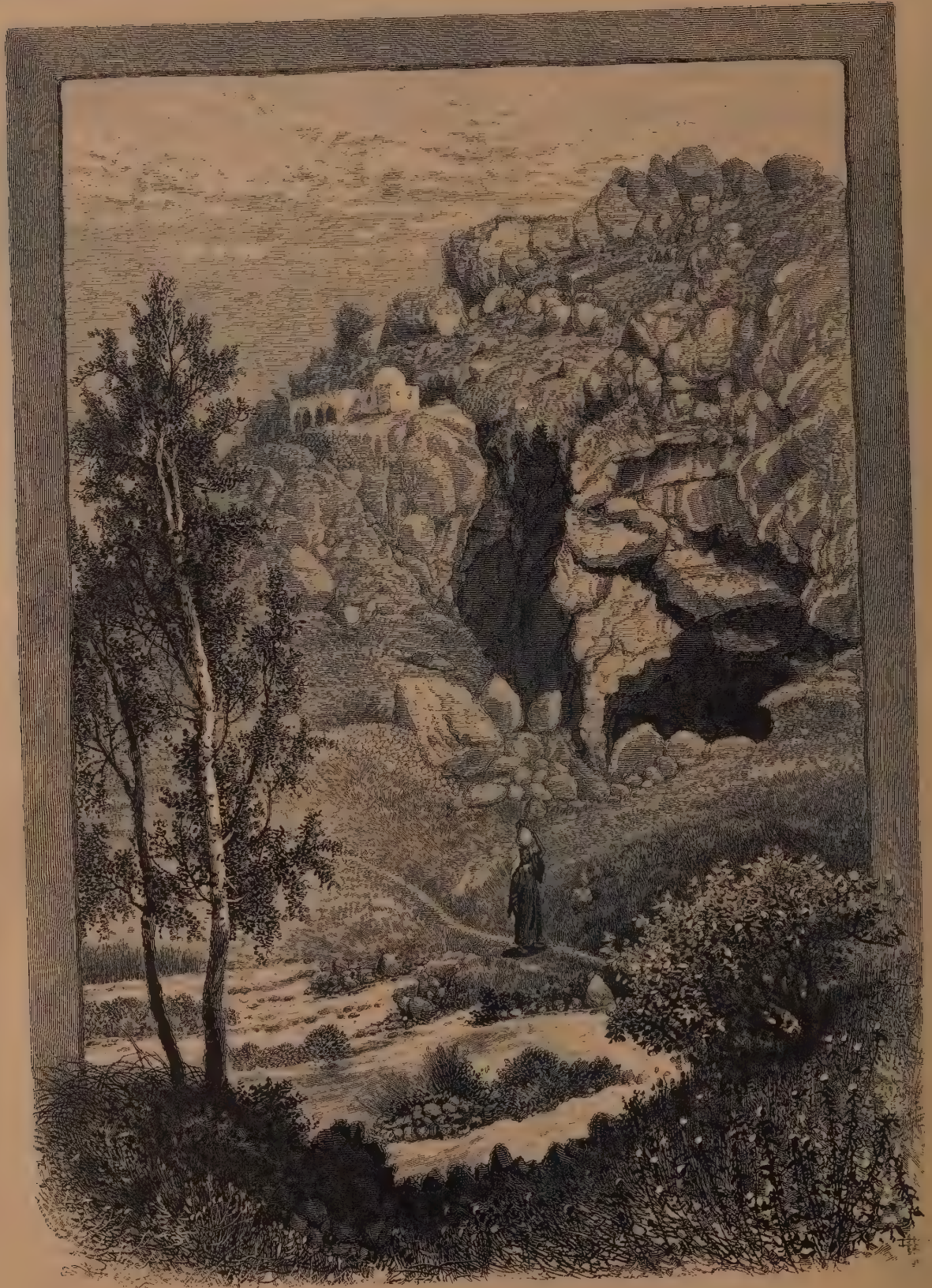
sons the cultivated fields will be carpeted with green and the rest of the earth with flowers. Among the villages passed on this route, Meis is the largest, and is inhabited by the Metawileh, who have an intense hatred of Christians, although they might not treat them with violence. The distance between Kedes (see page 334) and Hunin (see page 337) is perhaps seven miles, and north of Meis we find many traces of a Roman road, which fact is of importance as indicating one line of travel in ancient times.

A short distance before reaching Hunin the road passes over the summit of a hill which commands a fine view in every direction. On the right in the foreground is the Jordan Valley, the Hûleh Lake, and the vast marsh above it (see page 340). Beyond, to the east, is the great table-land of Gaulanitis stretching towards Damascus, and dotted in its western portion by a line of volcanic hills. North of these is the grand dome of Hermon. Still farther in the north is the range of the Lebanon Mountains, the highest summits of which, for several months in the year, are capped with snow. To the west rises the old castle of Tibnin, and before us lie the castle and village of Hunin. Whoever first fortified this place selected a commanding position on the main route leading from Damascus past Bâniâs to Tyre. That this point has been an important one is attested by the fact of the variety of ruins which exist here; for not only do Turkish and Arab work appear, but also that which belongs to the Crusades; and still mingled with these or underneath them all are abundant traces of Roman and Phœnician times. The north end appears to be the most ancient, and was surrounded by a moat dug in the rock to the depth of twenty feet, and which was thirty or forty feet in width (see page 337). The large bevelled stones which exist in some of the most ancient ruins of the country are found also in these walls, and the place was one of great strength. It commands a fine view of its sister castle above Bâniâs, on the way to Damascus; and as in ancient times methods were known for signalling from point to point, the soldiers in these two fortresses in times of danger no doubt communicated to each other across the great Hûleh Plain. This plain, including the marsh and lake, as seen from this point, forms a picture of unusual beauty, especially for parched and rocky Palestine. The greatest length of the valley is not far from sixteen miles, with an average breadth of six miles. The lake proper is four miles long and as many wide, but in addition six or more miles to the north are occupied by reeds, among which the streams not only wind, but form here and there miniature lakes, adding variety to the surface, which otherwise would be an unbroken mass of green. Into this dense jungle of canes and papyrus it is impossible to penetrate. We have sometimes made the attempt on horseback at points where there seemed to be a small opening, but never succeeded in going any great distance. So far as we went the bottom was hard, but this may not be the case in every part. On the south, west, and north the lake and marsh are bordered by a wide and fertile plain. Here the farmer is always rewarded by abundant crops. A few tents may be seen and a score or more of villages counted; but it will be observed, if one is accustomed to look down upon this plain at different seasons, that the villages do not always occupy the same localities. They are, in fact, *reed* villages, and the houses can easily be moved from place to place at the

convenience of those who occupy them. Such dwellings are, of course, in constant danger of being consumed by fire, and sometimes in a few moments the flames reduce an entire village to ashes. Never elsewhere have we seen waterfowl so numerous as in this lake and among these reeds. Every variety of Syrian bird which seeks the marshes exists here, but the difficulty is to catch them. They have secure retreats to which the hunter cannot approach, and seem to be aware of their immunity from his destructive arts. The trees that are about the lake are likewise filled with birds, and the wilderness of flowers which cover the plain and marsh attract innumerable bees and winged insects, from which in their incessant flights a loud hum rises and fills the air on every side. To enjoy it fully, one must look down upon this landscape in both summer and winter—when the storm-clouds, resting black and frightful on the mountains to the north, cast their shadows over it; when the sun is rising or setting in splendour; and when the moon and stars from a clear sky pour down upon it their mild but full and steady light.

The reeds which grow here so abundantly are manufactured into mats and sent to the markets in different parts of the country; while the papyrus, if it were in the days of the Pharaohs or the Assyrian kings, would no doubt be highly valued as material for making paper. We see no reason why it might not be made profitable to cultivate this plant for the same purpose in modern times. Our methods of making paper are different from those employed in remote ages, but in civilised lands there is a constantly increasing demand for suitable material that may be used in its manufacture.

The present road from Hunîn to the plain (see page 340) is somewhat difficult, but the distance is not great, and we soon pass, among the foot-hills, the village of Âbil, which some scholars regard as the modern representative of Abel, and which seems to have been an important place in the early Hebrew history (2 Samuel xx. 14). The site is an admirable one, and the appearance of the ground is such as to justify the belief that considerable ruins exist below the surface. The location also is to be noticed, since it was on or very near two main routes leading from Damascus to Tyre and Sidon. Not far from Âbil, on our way to the Hasbâny, we meet "the basaltic current again, which has poured in, filled the northern end of the plain, and gradually expanded till exhausted near the great marsh." Through this hard rock, upon which the implements made by men have hardly any effect, the mountain-stream has cut a channel which at some points is nearly two hundred feet deep, and along its bed the river dashes among great volcanic boulders, while the banks are lined with oleanders, willows, honeysuckle, and still other flowering shrubs and vines. The noise of the water and the chirping of birds in the trees, together with the wild natural scenery, combine to make this place romantic and beautiful. An ancient bridge called Jisr el Ghûjar spans the stream (see page 341), and the distance from it to Tell el Kâdy, or Dan (see page 343), is about three miles, which place is reached by a comparatively easy path. Here we find ourselves on a site of great antiquity, where sacred and profane history meet in some strange and thrilling events. The region itself is a charming one. The "lowlanders" of the country in the remotest times chose this point as



THE MOST EASTERLY SOURCE OF THE JORDAN, BÂNIÂS (CÆSAREA PHILIPPI).
 This place has justly been called a Syrian Tivoli. The cliff is of ruddy limestone mingled with basalt. On a platform of the rock stands the wely of Sheikh Khidr (Saint George).

well adapted to the needs of their race for a commercial and religious centre. About it is a broad, level plain, whose rich soil produces an abundant and even a surprising growth of vegetation. No section of Palestine has a more ample supply of living water. Here Hermon



SCULPTURED NICHES DEDICATED TO PAN, AT CÆSAREA PHILIPPI,

In the face of the cliff, south of the cavern from which the Jordan springs. A peasant with his double-reed Pandean pipes and his flock of long-eared sheep appropriately occupies the foreground.

pours forth lavishly in fountains and streams her precious treasures, which give life to the land. One of these fountains is the largest in Syria, if not in the world, and the volume of water from it forms at once a stream of greater size than the river Hasbâny, which we have just crossed

(see page 341). Its course, however, as it goes to join the latter, can scarcely be traced, on account of the wilderness of oleanders and reeds which hide it from view. The place is not now inhabited, and one can roam at will over the site of ancient Dan, either shooting birds or gathering flowers, studying its history or searching for antiquities. Unless one defies the marsh and struggles through the tall grass from point to point, he would see only a large mound half a mile in diameter, perhaps sixty feet in height, destitute apparently of ruins, and certainly would not discover its strongly-marked artificial character. On one side of the mound are a good many trees of small growth, while near one of the springs stand side by side an oak and a terebinth, two beautiful trees of immense size, beneath whose branches are the graves of one or more Moslem saints (see page 343).

Dan comes into notice fourteen centuries before Christ as a place that had been long settled, and one that enjoyed great prosperity. In fact, it appears to have been well known before that, or in Joshua's time, under the name of Leshem or Laish; and subsequently, when taken by the Danites, it received a new name which has been preserved even to the present day. The men of this tribe who went on the expedition "to spy out the land," as related in Judges xviii., seem to have been freebooters; for at the home of Micah in Mount Ephraim, where they were well entertained, they stole not only his priest, but his "idols and all that belonged to his worship, "an ephod and teraphim, and a graven image, and a molten image," and these they carried to Dan, where "they set up the graven image," and worshipped it.

With regard to the report of these spies, who said, "We have seen the land and behold it is very good, . . . a large land, . . . a place where there is no want of anything that is in the earth," we can testify from its present condition that, although they were robbers, they neither exaggerated nor conveyed false impressions. The Hebrew words translated "a large land" mean *broad on every side*, and are strikingly descriptive of Dan, situated, as we have seen, in the middle of a vast and fertile plain. The very difficult verses in Judges xviii. 7, 10, 27, 28, appear to indicate that the old inhabitants of Laish lived in a quiet and peaceable manner, enjoying plenty, having no oppressors, devoting themselves, like the Sidonians, to the affairs of trade and commerce, possessing characteristics the very opposite of a warlike people, and hence they fell an easy prey to the swords of the Danites. History does not reach back to the time when the place was first settled, but there is evidence for supposing that it had been, as we have already indicated, a sanctuary before the conquest now referred to, and even long previous to the conquest of the country under Joshua. At a later time, in 975 B.C., Jeroboam set up here one of the golden calves which he made, and the place became at once a popular religious centre (1 Kings xii. 28—30); a fact in keeping, no doubt, with its ancient character. As to the geographical province with which it was connected, it is interesting to notice that, in the book of Deuteronomy, Dan, including the region about it, is reckoned as belonging to Bashan (xxxiii. 22); while the Talmud, on the other hand, makes Cæsarea Philippi belong to Upper Galilee. About one mile south of this mound is another called Tell Difneh, the Daphne of Josephus ("Wars," iv. 1, 1), which he speaks of as "a spot delightful in various respects, and

abounding moreover in springs," where, he states further, was "the temple of the Golden Calf." This passage furnishes an illustration of the importance of modern researches in verifying history. The Jewish writer is describing Lake Merom (see page 340) or Semechonitis (Hûleh), and incidentally mentions that besides the lake itself the marshes extended to Daphne. It is gratifying to be able thus to recover the precise boundary point to which reference was made,



BOWERS ON THE HOUSETOPS AT BÂNIÂS (CÆSAREA PHILIPPI).

The present village consists of fifty or sixty houses. In summer-time the inhabitants sleep in their bowers, nearly every house being provided with one or two.

and at the same time to illustrate and confirm what in the lapse of ages has become an important statement in his writings.

A ride or a walk of forty minutes from Tell el Kâdy brings us to Bâniâs, which has equal claims to Dan of being a sanctuary of an ancient religion. Both the natural features of the region and its historical associations will attract our attention. The town lies in a quiet glen at the foot of some of the southern slopes of Hermon. At first one will be struck with the smallness of the place, and be charmed at the same time with the delightful shade and the noise

of running brooks. Travellers who have made a tedious journey of weeks over the mountains and rough fields of Western Palestine will welcome the olive-groves and cool streams of Bâniâs as a place of rest. Poplars, oleanders, reeds, and flowering shrubs exist here in great abundance. With this rich soil and ample supply of water there could be no lack of vegetation. (See pages 344, 345, and 348.)

The ordinary way of reaching the town is by crossing a bridge, which creeping plants and vines have nearly covered, and passing through a low gateway in a section of an ancient wall. Beyond this a few houses are seen, and the road very soon leads directly into a stream. The water, the broken pavement, and the scattered boulders are soon left behind, and the groves of walnut and olive trees at the north of the town are reached. The city was fortified, and the old wall and moat can still be traced. The present houses are few in number and the people are poor. In such a delightful place as this they ought to be happy and in comfortable circumstances, but on the contrary they seem to be very wretched. On the flat roofs of the houses temporary lodging-places are built of reeds and boughs. They are raised a few feet above the roofs, and the inhabitants climb into them and sleep. These booths are cooler than the rooms below, and besides in this way the people avoid the scorpions which infest these old ruins (see page 351). A short distance to the north-east of the town is a bold cliff of limestone, not far from one hundred feet high. At its base is a large cave, of which the mouth is obstructed by immense blocks of stone that have fallen from above. What its original shape or dimensions were cannot now be told, for earthquakes, judging by the fallen rocks, have entirely changed the face of the cliff immediately about the cave. From underneath these great stones issue the copious streams which have caused the spot to be named the Fountain of the Jordan (see page 348). The waters form at once a single stream, almost deserving to be called a river, which foams and dashes over rocks and fragments of ancient buildings, and is soon hid from sight by the trees and reeds which line its banks. The cave and fountain must have been much more extensive in former times than at present, for the place was early chosen as a sanctuary, and Herod the Great, in honour of Augustus, built here a splendid temple of white marble. Josephus says: "There is a very fine cave in a mountain under which there is a great cavity in the earth, and the cavern is abrupt and prodigiously deep and full of still water; over it hangs a vast mountain, and under the caverns arise the springs of the Jordan. Herod adorned this place, which was already a very remarkable one, still further by the erection of this temple, which he dedicated to Cæsar" (*"Antiquities,"* xv. 10, 3). In the parallel passage in the *"Wars"* he describes "a yawning chasm" in the cave, "which descends to an immeasurable depth containing a vast collection of still water, hitherto found unfathomable by any length of line" (i. 21, 3). Whether these statements are strictly true or not, they justify us in the conclusion that the appearance of the place is now unlike what it was twenty centuries ago. Just beyond the cave are some niches that were cut in the face of the cliff (see page 349). These were designed for statues, and the roof of each was shell-shaped. From the fragments of inscriptions remaining we learn that Pan was worshipped here

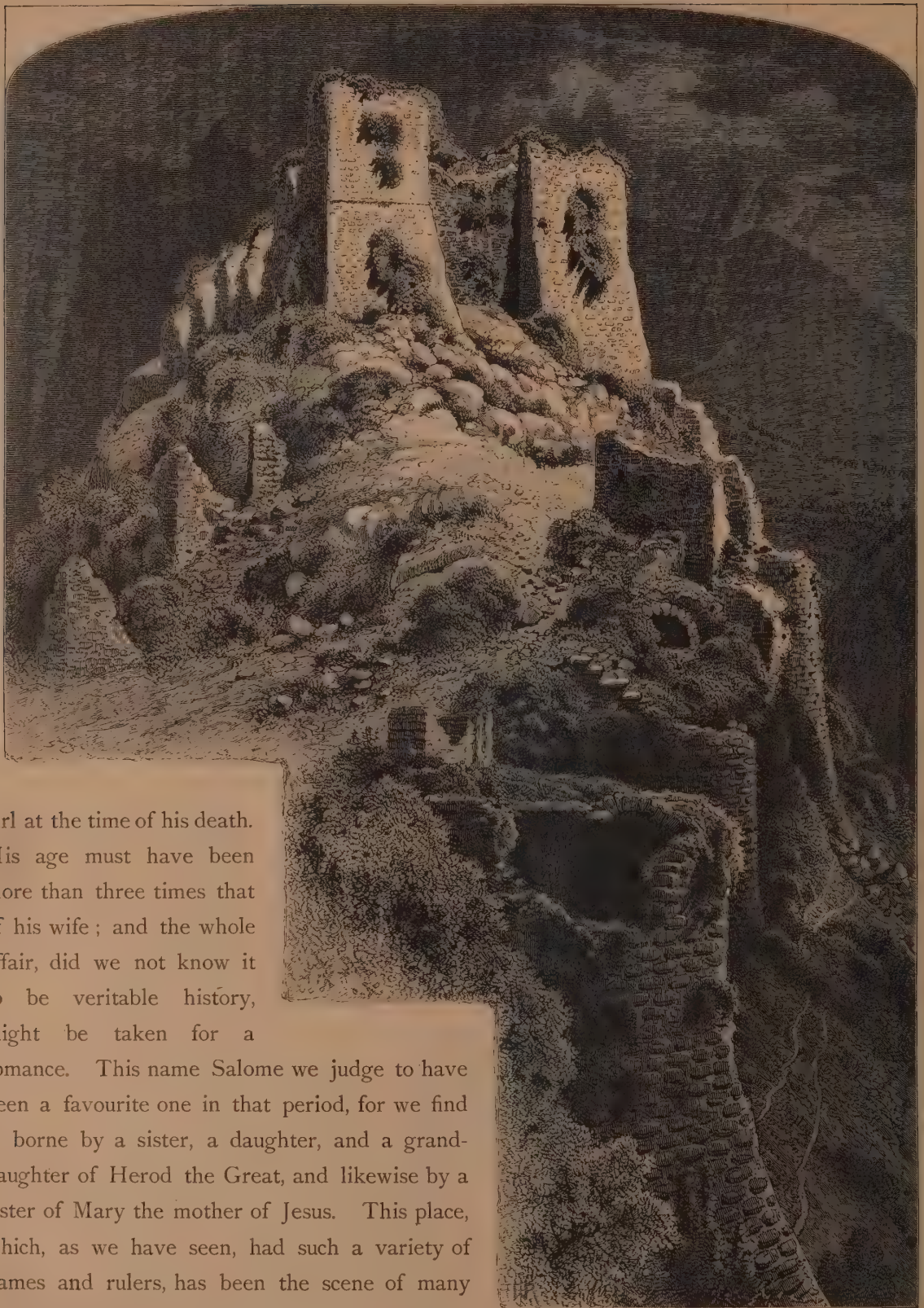


at the time when they were written, which was probably later than the time of the Herods. Polybius, however, mentions the name in connection with Antiochus the Great in B.C. 198.

This place has been known in history by a variety of names. Panias is one of the more ancient of them, and Bâniâs is the most modern. Herod Philip rebuilt or enlarged it, and called it Cæsarea Philippi (see page 345), the first part in honour of Augustus, and the second in honour of himself, and likewise to distinguish it from its sister town of Cæsarea on the sea-coast. Cæsarea Philippi is the name it bears in the New Testament. Agrippa II. enlarged it still further, and gave it the name of Neronias, in honour of the Emperor Nero, by whom large additions had been made to his territory. This was in A.D. 55, and the fact is attested by coins of Agrippa II. which still exist. The Babylonian Talmud states that Leshem was an old name of Panias. Panium, a name found in Josephus, refers properly to the cave which was one of the sources of the Jordan (see page 348). Still other names to be met with in ancient writings are Kisrin, Cæsarea of Panias, and Belinas or Balinas. The last is important because it is probably the oldest name of the place, and carries us back beyond the worship of Pan to the time when the altars of Baal stood here, and the rites of a very ancient religion were practised in and about this famous grotto. The two names Balinas and Panias could easily be confounded until the latter completely supplanted the former.

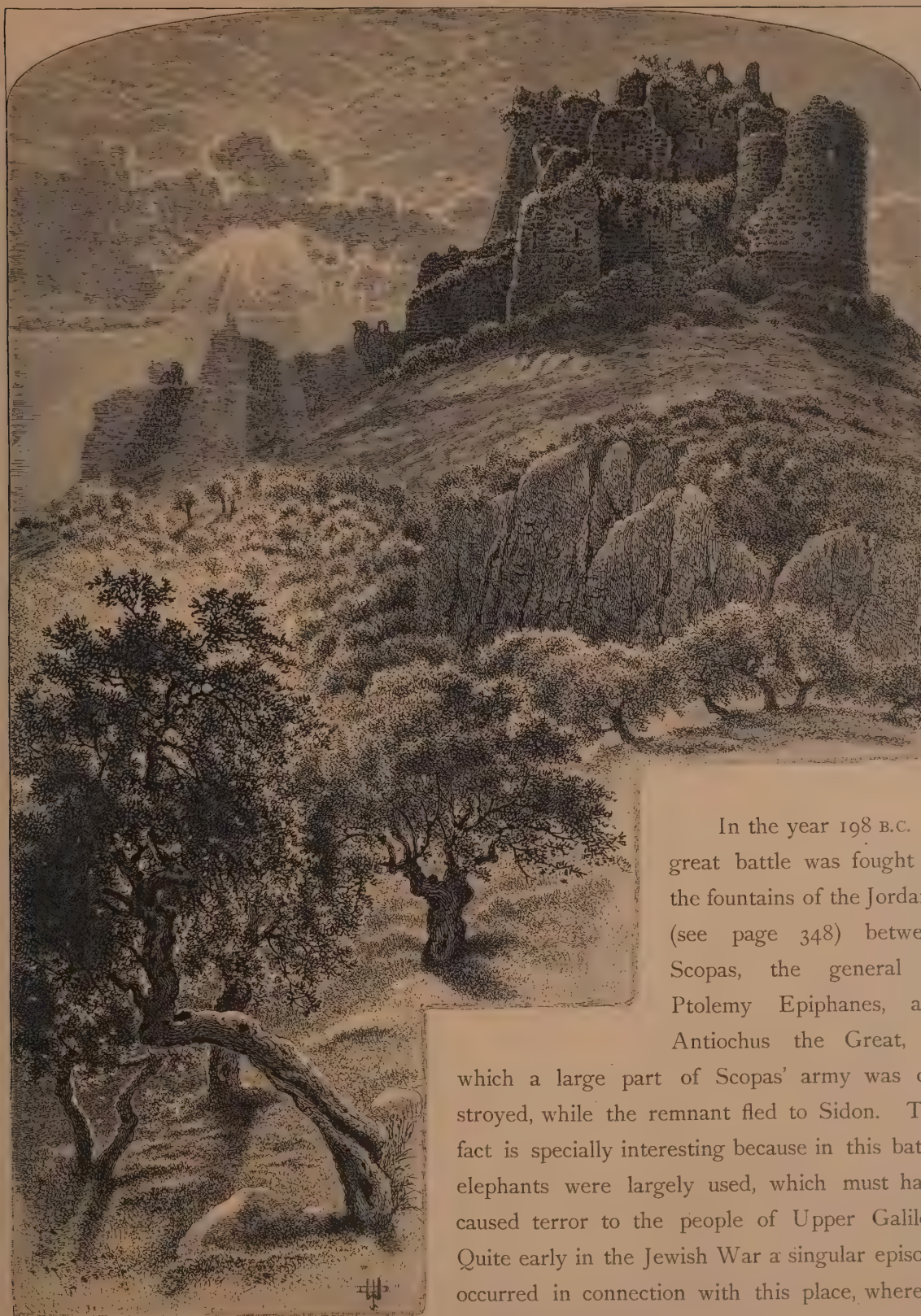
Panias had at the beginning of our era a variety of masters. In B.C. 36 it was included in the grant made by Antony to Cleopatra. After her death it was farmed out to Zenodorus. Herod the Great next came into possession of it, by whom it was bequeathed to his son Herod Philip. At his death it reverted to the Emperor Tiberius, and was attached to the Roman province of Syria. Scarcely four years passed before it was given by Caligula in A.D. 37 to Herod Agrippa I., who died in A.D. 44. It then came successively under the procurators Cuspius Fadus, Tiberius Alexander, and Cumanus. At last it was bestowed upon Herod Agrippa II. in A.D. 53, to whom it belonged during the Jewish War, or from A.D. 66 to 70.

Under Herod Philip, Cæsarea Philippi was not only greatly enlarged and beautified, but it enjoyed, perhaps, its most flourishing period. The character of this prince is in marked contrast to that of either of his brothers, Archelaus and Herod Antipas. Philip was a mild ruler, and one who had the good of his subjects and his province at heart. On his journeys he was accustomed to take with him his judges, so that the cases brought before him might be dispatched at once ("Antiquities," xviii. 4, 6). This fact is so wholly unlike the habit of Oriental princes, who court delay, that it is worthy of special notice. He seems furthermore to have been peculiar in other respects. For example, he remained the most of his life unmarried; and after he had transformed the humble village Bethsaida into the beautiful and royal city Julias, he built there for himself an elegant and costly tomb. In his last years he fell in love with Salome and married her. She was the daughter of her husband's half-brother Philip and Herodias, and danced at the feast of Herod Antipas when John the Baptist was beheaded. At that time, A.D. 31, she was about fourteen years of age, and was married probably not long after. As her husband died late in A.D. 33, she must still have been a mere



girl at the time of his death. His age must have been more than three times that of his wife ; and the whole affair, did we not know it to be veritable history, might be taken for a romance. This name Salome we judge to have been a favourite one in that period, for we find it borne by a sister, a daughter, and a granddaughter of Herod the Great, and likewise by a sister of Mary the mother of Jesus. This place, which, as we have seen, had such a variety of names and rulers, has been the scene of many interesting historical events, to some of which reference may appropriately be made.

THE CASTLE OF SUBEIBEH.
Known also as the Castle of Baniās.



THE CITADEL OF THE CASTLE OF SUBEIBEH.

From within the castle walls, which enclose an olive-grove. It is two thousand three hundred feet above the sea-level.

In the year 198 B.C. "a great battle was fought at the fountains of the Jordan" (see page 348) between Scopas, the general of Ptolemy Epiphanes, and Antiochus the Great, in

which a large part of Scopas' army was destroyed, while the remnant fled to Sidon. The fact is specially interesting because in this battle elephants were largely used, which must have caused terror to the people of Upper Galilee. Quite early in the Jewish War a singular episode occurred in connection with this place, whereby John of Gischala endeavoured to make money out of the distress of the inhabitants. When oil

was ten times as high in price at Cæsarea Philippi as it was at Gischala, John had a large quantity which was stored at the latter place taken to the former, where he realised on it a vast sum. The transaction shows the shrewdness of the man, and also his unprincipled character; for he pretended to do it that the Jews of Cæsarea Philippi (see page 348) might not be obliged to use that which was prepared by foreigners, which necessity did not exist, and also that he had authority from the governor of Galilee, which was directly contrary to fact (Josephus, "Life," xiii. 3).

In A.D. 67, after the destruction of Jotapata, and Galilee was practically subdued, King Agrippa II. invited Vespasian to Cæsarea Philippi, and entertained him "in the best manner his resources permitted." Here the Roman general "rested his troops for twenty days, and enjoyed himself in festivities, presenting thank-offerings to God for his success" ("Wars," iii. 9, 7). This was in midsummer, and his son Titus was with him during this interval of relaxation from their work of conquest. Three years later, in A.D. 70, after Vespasian had gone to Rome, Titus, who had taken Jerusalem, went to Cæsarea Philippi, and remained some time exhibiting various shows. Very many of the Jewish prisoners were brought hither at this time, and destroyed in the most violent and cruel manner. "Some were thrown to wild beasts, while others in large bodies were compelled to encounter one another in combat" ("Wars," vii. 2, 1). These scenes and deeds of blood, which the Romans enjoyed and looked upon as sport, only add to the chequered history of this ancient place, which has witnessed almost every variety of fortune that cities or men can experience. During the reign of Diocletian there existed here a large community of Jews, and they are said to have been severely treated by the emperor. In the fourth century it was the seat of a bishop, who was subject to the Archbishop of Antioch. The extant coins of Panias cover a period of nearly two hundred and fifty years. Coins of Herod Philip exist with the head of the Roman emperor upon them, although this is said to have been in violation of the Mosaic law. On the reverse of these coins a temple is figured, which may have been intended to represent the one at Panium already referred to, built by Herod the Great of white marble, in B.C. 20, and dedicated to Augustus ("Wars," i. 21, 3).

Cæsarea Philippi has special claims upon our attention from the fact that it was visited by our Lord. It was here that Christ questioned his disciples as to his own character: "Whom do men say that I the Son of man am?" (Matt. xvi.) The majority of those who have studied most carefully the gospel history agree in placing near here the scene of the Transfiguration. This single fact would make it one of the most sacred places in the Holy Land. It had natural beauty and wealth; it had costly public buildings, temples, and marble gods. Emotions of a peculiar character are awakened in the mind when we consider the fact that Jesus of Nazareth looked upon all these things. On the one hand were the military power of Rome and pagan idolatry in its most fascinating forms, and on the other Christ and his disciples, a humble band; but the Master utters to one of them the notable words: "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not

prevail against it." This city, famous for the visits and works of kings, emperors, and victorious generals, was honoured also by the presence of Christ. This is, however, but one of the many strange contrasts which meet us at almost every turn as we study the history of this land.

A little more than one hour from Bâniâs is the great castle of Subeibeh (see page 354). This has been one of the strongest fortresses in the East. It exhibits the work of every period from the early Phœnician to the time of the Crusaders. Its situation is remarkable, and from its broken walls one looks across the Hûleh Plain to the hills of Galilee in the west, while at his feet the mountain-slope descends in terraces that are covered with oaks and olive-trees. The castle is not far from one thousand feet long by about three hundred feet in width, and the walls at some points are even yet one hundred feet high. The natural approach to it is from the east, while it is well-nigh inaccessible from the south, west, and north. On the north side the mountain, for six hundred feet below the castle, presents an almost perpendicular wall before the bottom of the ravine is reached. The strength of the position has been greatly augmented by the skill and labour of man, until this might appropriately be called the Gibraltar of Palestine. Situated at the southern base of Mount Hermon, the armies from the East would pass by it on their way to the sea-coast and Egypt; and the same might be true on their return, as we know was the case with one of the earliest Eastern invaders, Chedorlaomer, whose date is at least twenty centuries before the birth of Christ. The cuneiform inscriptions often speak of Assyrian kings reaching the kingdom of Damascus, and then entering the kingdom of Tyre. They would be almost compelled to follow the great highway of the nations on which this fortress stands. The Phœnicians, no doubt, used all the means in their power to repel these invaders, and these two facts are sufficient to account for the existence of this castle at this point, while the urgency of the case demanded that it should be built with all possible strength. From this point two roads diverge, one leading to Tyre and the other to Sidon. We have found on the road leading hence to Tyre, Assyrian sculptures which prove the early passing over this route of their great armies. At the eastern end of this castle stands the citadel of the place (see page 355). It has a wall and a moat of its own. It is one hundred and fifty feet higher than the castle proper, which lies below it to the west. Here one has an excellent illustration of a fact often mentioned by Josephus and other ancient writers, that even if the castle was taken in any given case, the garrison could retire to the citadel and resist the enemy for a long time, if not with entire success. Such a citadel might best be described as a castle within a castle, with the difference that the inner one would possess greater strength and greater means of resistance.

Subeibeh played an important part in the history of the Crusades, and was often taken and retaken during those bloody wars between Moslem and Christian. Underneath the ruins, where we crawled by a difficult passage, we found a stone ball such as were in common use in ancient sieges. This is a small one, weighing not more than fourteen pounds, while some that were thrown by the *ballistæ*, as described by Josephus, weighed at least one hundred pounds.

These weapons corresponded to the heavy artillery of our times, and their destructive power was very great.

Water being accessible in its cisterns, the Arabs sometimes resort thither; and as the



A CUP OF COFFEE ON THE HEIGHTS OF SUBEIBEH.

All the implements for preparing it are shown in the foreground—the iron saucer in which to roast the berries, the pestle and mortar for pounding them, and the water boiling on the fire of crackling twigs.

space is ample, the traveller or explorer may pitch his tent by the side of these Children of the Desert, and, when wearied with the labours of the day, sit down with them by their camp-fire, on ground where great warriors and kings have trod ever since the days of Abraham.



MOSLEM GRAVES UNDER "THE OAKS OF BASHAN,"

At Tell Hazûr, near Baniâs. There appears to have been a complete circle of evergreen oaks here, surrounding a temple or an altar. It is still regarded as a holy "place," and is now dedicated to Sheikh Othmân of Hazûr. A group of ruins called Hazûr exists not far from this spot.

MOUNT HERMON AND ITS TEMPLES.

IT was not without reason that Moses referred to the hill country of western Palestine, and particularly to the Lebanon, as "that goodly mountain" (Deut. iii. 25), or that the Hebrew prophets and poets employed its famous trees as symbols of beauty and strength, and its streams as symbols of life. Snow-capped summits and deep ravines, barren and savage hills interspersed with small but quiet and beautiful valleys, wild and rugged beds of winter torrents, springs bursting from the foot of rocky cliff or gentle slope, here and there a charming waterfall, frightful precipices and caverns of unmeasured depths, villages and lovely gardens, fruit and olive orchards, groves of noble cedars, and wide and inspiring views of sea and land, make up the peculiarly varied scenery which is to be witnessed by the traveller among these sublime and ancient mountains. Nor was it altogether in imagination that some of the Jewish writers visited the highest peaks and boldest headlands (Song of Solomon, iv. 8, vii. 4). Sunrise and sunset from those points were as glorious then as now. "The eyelids of the

dawn" (Job iii. 9) opening upon "fair Damascus" is a sight of beauty which belongs to the Lebanon and Hermon alone. The fertile plain of Bashan fading into the great desert on the east, the almost boundless expanse of the Mediterranean on the west, and about one's feet a wilderness of broken and distorted hills, formed a picture upon which no doubt more than one sacred poet had gazed with the deepest interest.

Even the Romans looked with admiration upon these mountains, their landmarks as in ships they approached the coast from the west; and one of their most gifted writers, Tacitus, after having spoken of the people of Judæa as "strong and patient of labour," of its soil as "rich and fertile," and of its palm-trees as "beautiful and lofty," refers to them as follows: "Libanus . . . rises to a great height, affording shade under its verdant groves, and even in the ardent heat of that sultry region is covered at the top with eternal snow. From this mountain the river Jordan derives its source and the abundance of its waters" (Hist., bk. v. 6).

The Syrian coast presents the physical peculiarity of two important ranges of mountains running nearly parallel to each other throughout the greater part of its whole extent. It is on the northern border of the Holy Land that these two ranges reach their greatest height. The highest point is one of the peaks near Tripoli, which ascends to ten thousand feet, while Jebel Sunnin, which overlooks Beirût, is a little less than eight thousand six hundred feet. In the opposite range, Jebel esh Sheikh, or Mount Hermon, the highest summit, is nearly ten thousand feet above the sea (see page 375). Between the Lebanon and the Anti-Lebanon there is a great valley, called by classical writers Cœle or Hollow Syria. By the Arabs it is called Būkâ'a, which is a survival of the ancient Hebrew name *Bikath*, or *valley*. Here we find two of the great rivers of Syria, the Orontes running north and the Leontes—el Litâny (see page 372)—running south, both having their rise at no great distance from each other in the neighbourhood of Ba'albek. Still farther south this general depression becomes what is called the Ghor or Valley of the Jordan, which includes Lake Merom, the Sea of Galilee, the river Jordan (see page 163), and the Dead Sea (see page 152). The extension southward is called the 'Arabah, while about one hundred miles of the extreme southern portion is occupied by what is called the Gulf of 'Akaba, the eastern arm of the Red Sea. The Jordan Valley, for at least one hundred and twenty-five miles of its course, presents the strange phenomenon of being sunk below the level of the Mediterranean, and this depression at one point is not less than thirteen hundred feet.

Far in the north rises the noble and majestic Hermon, one of the grandest objects on the globe (see page 297). It is not one of a group, a peak higher and more imposing than other peaks which surround it; but it stands apart, unaffected by contrast with mountains of equal or even of less grandeur. A remarkable fact about Hermon is that its white dome, its "eternal tent of snow," is visible from nearly every section of both eastern and western Palestine. Not only from Galilee, but from many points in Samaria (see page 233) and Judæa as well, from Olivet and the Dead Sea, from Gilead and Bashan, it is clearly seen, and is looked up to as the great landmark of the country. Some scholars have thought that the words in Solomon's



H. A. HARPER, PINXIT

MOUNT HERMON.

S. BRADSHAW SCULPT.

Song vii. 4, "the tower of Lebanon which looketh towards Damascus," could refer to none other than this sacred mountain.

King Og, who "reigned in Mount Hermon (see page 375), and in Salcah and in all Bashan" (Josh. xii. 5), could from this natural watch-tower overlook every part of his wide dominions. Those ancient cities of the giants, "fenced with high walls, gates, and bars" (Deut. iii. 5), would appear like dark masses on the distant plain. At a later time Bashan became a land of temples, and its ruins are justly regarded as among the finest in the East, if not in the world. Were they as accessible as those of Greece and Rome, the tide of admirers of all that is splendid in ancient architecture would be turned from Athens and the Tiber to the monuments that exist on the east of the Jordan. We ourselves have visited and measured eleven of its thirteen great theatres. We have also examined scores of its ruined churches, for in the early centuries of our era Christianity had a strong hold upon all this vast and fertile region. There is abundant evidence that this part of Palestine has been densely populated, and that the inhabitants were not only possessed of wealth and intelligence, but enjoyed also an unusual degree of prosperity. At present, however, wandering tribes roam here at will, and the cities are in desolation.

In Bible times the "oaks of Bashan" seem to have enjoyed a special fame. The Phœnicians of Tyre used them in building their ships (Ezekiel xxvii. 6). These trees have for the most part disappeared, for, between the Arab and the Turk, their struggle for existence has been in vain. Yet among the Gilead hills fine forests are still to be found. Travellers visit western Palestine, which is denuded of trees, and report that none exist in the country. In the section east of the Jordan just referred to there are even groves of timber—a strange sight in that land, where forests have for the most part been swept away. Occasionally a group of very ancient oaks is met with, in which the single trees, not being confined by others, have sent out wide-spreading branches. One of the most picturesque and beautiful oak-groves in Syria exists not far east from the castle of Subeibeh or Bâniâs. Under its delightful shade the traveller may pitch his tent and enjoy the upland breeze, or the view of the hillside which slopes gradually westward towards the Hûleh Plain. Beneath these oaks there are a number of Moslem graves, the most revered of which is that of Sheikh Othmân el Hazûry. The trees above them are sacred, and hence are allowed to stand (see page 359).

Ancient graves beneath ancient and sacred trees are a common sight throughout Palestine. It is not always, however, that a saint whose grave is honoured has the luxury of a stately tree above his resting-place. There is often but a rude pile of stones; yet in the settled portions of the country the grave is usually marked by a tomb that has been built with some care. These tombs vary in size; they have a dome which is whitewashed and a door by which the large interior room is entered. In the grove just described the graves are marked by a platform of stone with an oval coping made of stone and mortar. Of the more elaborate kind to which we refer, the wely of El Khidr or St. George, just above the grotto at Bâniâs (see page 348), is a fair sample. But, whether marked by rude stones, a well-built tomb, or a sacred tree, the



THE NAHR LEDDÂN, AN AFFLUENT OF THE JORDAN.
It joins the stream from Baniâs four miles south of Tell el Kady.

place where a saint was buried is often visited, and one will find it, or the tree branches above it, covered with bits of rags and threads that have been brought from the clothing of the sick, in the hope that the act or the offering may be efficacious in curing disease and restoring health.

Of the early Christian saints, St. George has the good fortune to be honoured by both Christians and Mohammedans alike. In his chapel, which still remains at Edhra, in the Haurân, a lamb is sacrificed every year to his memory. The church which was dedicated to him still stands, and is one of the oldest in the East. It was built by John, the son of Diomedus, to whom, it is said, an angel appeared, not in a dream but in reality, directing him to do this pious act. This is recorded in a Greek inscription which exists over the door of the church, which gives also the date when the building was erected as A.D. 515. Here the bones of this saint were finally deposited.

In the desert country east of the Jordan the sacred trees to which we have referred form not only excellent landmarks, but they are exceedingly interesting objects when viewed as monuments of the past. In spite of wars and the pressing needs of the inhabitants for timber and fuel, they have been spared for centuries. Perhaps, in a section embracing many square

miles, the only tree will be one of these venerable relics connected in some way with the superstition or the religion of the people. In our judgment they go back to the remotest times, for we find them mentioned in the Old Testament as existing not only among the Jews, but among the older tribes of Canaan.

About one hour east of the grave of Othmân el Hazûry is Lake Phiala, now called Birket er Râm, which is interesting from its traditional connection with the fountain of the Jordan at



POTTERY, RÂSHEIYET EL FÛKHÂR.

This place, as its name implies, is famous for its potter's clay. Its furnaces are dome-shaped and capable of burning enormous jars. The potter, mounted on a high seat, sets the wheel in motion with his foot and shapes the clay with his hand. The man beyond is adding handles to the jars.

Cæsarea Philippi. The tradition may have arisen from the fact that the lake has no visible outlet, and hence it was supposed that its waters, by some underground passage, reached the fountain referred to. Herod Philip wished to prove this matter by experiment, and for that purpose had chaff thrown into the lake; as chaff appeared in the water at Panias, it was concluded that what before had been fable was now established as fact ("Wars," iii. 10, 7). This was a "scientific test" which no one in that age dared dispute; but any such connection

between the two points has long since been proved to be impossible. This lake is interesting further from the fact that it occupies the mouth of an extinct crater, and its surface is not far from two hundred feet below the surrounding table-land. Our own measurements make its circumference about one mile and a half in extent.

In going north from this point, where we have had a glimpse of some of the noble oaks of Bashan, we shall pass over ground seldom frequented by the ordinary traveller in Palestine, for the reason that the routes are too difficult and the attractions too few, and possibly also in part because the traveller is in too much of a hurry. But it would be a mistake to suppose that these grand hills have no points of natural as well as historic interest. Four or five miles north of Bâniâs one may visit Kûl'at Bustra, a group of ruins with fortifications situated on a projecting shoulder of Mount Hermon, not less than one thousand feet above the plain. Above the ruins there is a small plateau, and the view from this point is wide and beautiful. The ruins are thought to be those of a temple, or of several temples; for the foundations of four or five large buildings appear, constructed of great stones, while columns, cisterns, and reservoirs are abundant. The place is supposed to be of high antiquity, and it certainly was one peculiarly favoured for defence. Neither inscription nor style of architecture, however, gives us any clue to its origin.

The valley which lies below us to the west, and which we ascend, is called Wâdy et Teim, and is the natural continuation of the valley of the Jordan. Beyond the gorge of the Hasbâny, which at times is a formidable river, lies the rolling upland of Merj 'Ayûn, where the rich soil and the fine scattered trees remind one of some of the beautiful park scenery of England. The road from Bâniâs past Kûl'at esh Shûkîf to Sidon leads across this attractive plain. This valley is full of villages, although on our route we pass but few of them. Going still north, the country is broken and the roads are rocky, but here and there groves of oaks or olive-trees dot the small valleys or the steep hillsides, and wherever we approach a stream the scenery is romantic and wild. Above us, too, rise the bold cliffs and barren sides of Hermon.

Something more than half an hour to the right from the bed of Wâdy Khureibeh is a village of considerable size called Râsheiyet el Fûkhâr. The potteries of this place are celebrated throughout Syria. The pottery is carried south into Palestine, east into the Haurân and the markets of Damascus, north to Hums (Emessa) and Hamah (Hamath), and west to the cities of the sea-coast. All kinds of household vessels are made here, and some of the articles are highly ornamented. Considering how remote in the mountains this village is, and the unusually rugged and difficult paths which connect it with any possible market, and also the fact that all this fragile stuff has to be transported on the backs of mules and donkeys, it is a wonder that any of it ever reaches its destination in a perfect state. A foreigner visiting the different cities of Syria is surprised at the amount of ware of this kind that is exposed for sale, and also at the remarkable variety in the size and shape of the various articles. The trade of the potter in Palëstine is always good, because what he produces is always in demand. Were these articles costly, the case might be different; but, on the contrary, the necessary

ones are within the means of the poorest person. Four small water-coolers can be bought for a penny (see page 363).

In the East this business must have been one of the most essential branches of industry from the remotest times. The ground about some of the ruined cities in Bashan is literally covered with broken pottery. On some of the artificial mounds in the Jordan Valley we have seen it so thick that it could easily be raked into heaps. However deep about any city excavations are carried, the *débris* is found to be composed largely of the same material. In practical use the waste of the article must be immense; and this has been true in all the past. One finds in the pottery various light shades of colour, although perhaps red is the most common; while in the New Testament times the black, which is still found in some markets, was considered the most valuable. It appears from the Talmud that Kefr Chananyah, a town in Galilee, had a monopoly of its manufacture.

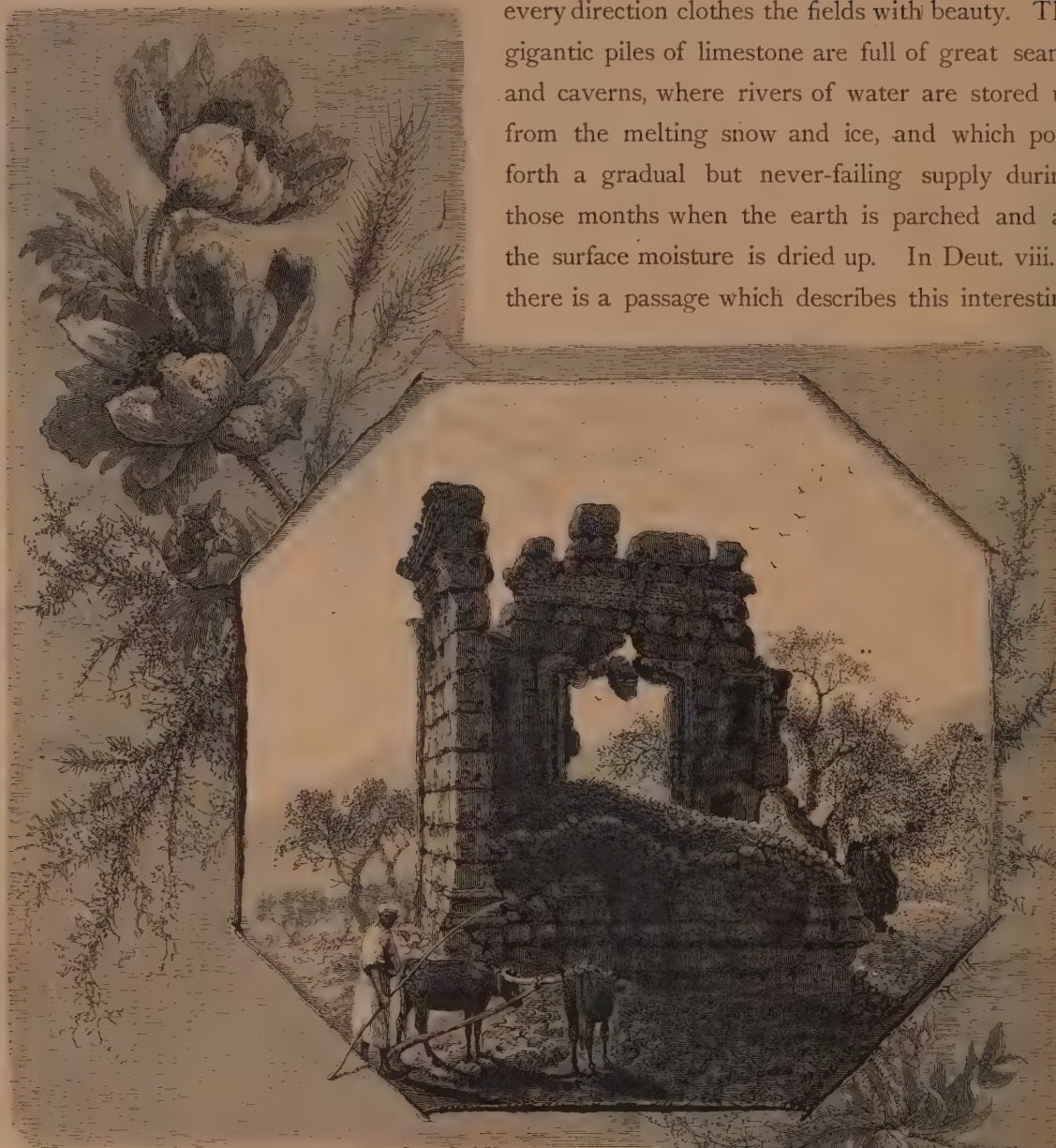
About one hour north-east of Râsheiyet el Fûkhâr (see page 363), over a road characteristic of these mountains, we reach Hebbâriyeh (see page 367), a village interesting on account of its position among these wild and barren hills, and also because it contains the ruins of an ancient temple (see page 366). This was fifty-eight feet long by thirty-one feet wide. The walls were thirty-two feet high and six feet thick. Many of the stones were large, and one at least that Dr. Robinson measured was fifteen feet in length by two feet nine inches in width, and the same in thickness. The capitals are Ionic, and the temple faced the east, looking up the great gorge which opens before it "as if to catch the first beams of the morning sun rising over Hermon."

Wâdy Shib'a, the gorge just referred to, is one of the grandest about Jebel esh Sheikh. The village of the same name is said to be the highest in these mountains, and the property of the villagers has in days past consisted largely of goats (see page 367). They climb up and feed where men cannot go, and thrive where other domestic animals would perish. It is easy to see how, during the summer months, these people are very comfortable even in the rude hovels which serve as their abodes; but in winter, when the valleys are filled with snow and ice, and the hills above them are covered with the same, it is a problem how they keep from perishing, to say nothing of the luxury of communicating with neighbouring villages and towns.

The citizens of New York or London who pine for mountain air would find in Wâdy Shib'a one of the most charming and healthful places in the world. We ourselves have enjoyed in this valley our sweetest sleep. Great fountains of ice-cold water, clear and sparkling, burst from the ground and rush down the way of the torrents, filling the mighty chasms with the noise of their united and angry streams. Here everything is invigorating and inspiring; sunrise and sunset among these royal peaks, the air doubly freighted with life, Nature in its wildest aspects, all conspire to reanimate the body and make the mind buoyant and hopeful.

The fountains bursting on all sides from the foot of Hermon and Lebanon, and supplying copious streams to fertilise the valleys, are a peculiar feature of these memorable hills; while in vast sections they are bleak and barren themselves, yet they supply that which for miles in

every direction clothes the fields with beauty. The gigantic piles of limestone are full of great seams and caverns, where rivers of water are stored up from the melting snow and ice, and which pour forth a gradual but never-failing supply during those months when the earth is parched and all the surface moisture is dried up. In Deut. viii. 7 there is a passage which describes this interesting



THE RUINS OF THE TEMPLE AT HEBBÂRIYEH,
Showing the eastern portal, which faced Mount Hermon, exactly opposite the valley
of Shib'a.

fact. The goodly land into which God is to bring His people is said to be "a land of brooks of water, of fountains and *internal reservoirs pouring forth* in the valley and in the mountain." Were it not for this wonderful provision of Nature, a large part of Palestine that is now fertile would become as barren as the deserts of Arabia. Not only to-day, but in Bible times as well, have these mountains served as the ice-houses for Damascus and the cities on the sea-coast. Solomon represents that even the

labourers in the hot harvest-field sometimes enjoyed the luxury of water cooled from these inexhaustible sources (Prov. xxv. 13).

With regard to these internal caverns, we will refer to one not far from Jebel Sūnnin, in



WÂDY SHIB'A, FROM HEBBÂRIYEH.

The village of Shib'a may be seen on the summit of the second peak; it is the highest inhabited place in Mount Hermon (Jebel esh Sheikh).

the Lëbanon, which, from our own estimate, is not less than six hundred feet in depth. It is a great pit in the earth, with vast unexplored chambers leading under the mountain, and even its real depth has never been ascertained. The famous grottoes of Nahr el Kelb, north of Beirût,

have within recent years been explored by W. J. Maxwell, C.E., and Rev. Daniel Bliss, D.D., President of the Syrian Protestant College in Beirût, to a distance of nearly a mile; and the wonders there found to exist are no doubt but a repetition of those in yet unexplored caves in other parts of the Lebanon mountains.

From the temple at Hebbâriyeh to Hâsbeiya the distance is about one hour and a half, which would make, altogether, six hours between Hâsbeiya and Bâniâs, while the distance in a straight line between these two points is not more than twelve miles.

Hâsbeiya is interesting, in the first place, on account of its situation (see page 370). The valley just here is in the form of an amphitheatre, and on three of its sides the town is surrounded by hills, which are covered with vineyards and olive-groves to their very summits. The village is situated on both sides of the ravine; and on a ridge, which projects at one point almost to the bed of the torrent, stands the famous palace or castle which, no longer ago than 1860, was the scene of dark and bloody deeds (see page 371). Four-fifths of the inhabitants of Hâsbeiya are Christians, and the Protestant community is large and important. The American missionaries have for many years laboured here, until this has become one of their strongest outposts. Besides the profit of their fruit-trees, the people depend largely for income upon the fine grapes which these hillsides produce, and which are converted into raisins, or into syrup called *dibs*; for both of these articles find a ready sale. The village itself has not many attractions; yet the mission church and school, the mosque with its minaret, the pointed arches, the crumbling walls richly overgrown with beautiful creeping plants and vines, the tall cypress-trees about the palace, and men and women everywhere engaged in the struggle for existence, together with the natural features already pointed out, will no doubt interest the traveller who can devote time to this place, which is considered one of the most flourishing towns of the Lebanon.

One cannot, however, visit the palace without a shudder at the thought of the horrible cruelties which were perpetrated upon innocent and defenceless people but a score of years since. Those massacres, which startled Europe and sent a French army to the Lebanon and a British fleet to St. George's Bay, nominally carried on by the Druses but secretly instigated by the Turks, are but a single item in the catalogue of deeds of violence and shame for which the government that has so long oppressed Syria is responsible. On the occasion now referred to, during "that sad battle-summer of 1860," the Christians of Hâsbeiya fled to the castle and implored the protection of the garrison. The Turkish officers in charge gave them "a written guarantee, pledging the faith of the Sultan for their personal safety, on condition that they delivered up their arms." This they did, and were confined in the castle, where they remained seven days, suffering meantime very much from hunger and thirst. At the close of this period of terrible suspense the officers of the garrison opened the doors to the murderers, and the slaughter of one thousand victims was attended with horrors too revolting to be either written or told. The Turkish colonel in command here at the time was subsequently, under British influence, tried for this offence and shot in the streets of Damascus.

Another important fact connected with Hâsbeiya is, that near it there are a large number of bitumen pits or wells, some of which are fifty feet deep, and one which Dr. Thomson measured extended to the depth of one hundred and sixteen feet. These are worked only in a poor way, but the mineral is hard and of the finest quality, and when cleaved it presents a beautiful glossy surface, which it retains for a long time. The people affirm that the bitumen is constantly forming, and hence that an exhausted well, after being cleared for some time, will be found filled and ready for mining again. Dr. Robinson learned that "the bitumen was sold chiefly in Damascus, and mainly used on vines to keep off insects which destroy the grapes." What is collected at present, however, is sent to Europe. A good deal of it exists about the Dead Sea, and is said to appear upon the surface, especially after an earthquake. Doubtless the deposits of this mineral are much more extensive and numerous than is at present known, and they may hereafter prove a source of considerable wealth.

The mineral deposits of Syria have never yet been thoroughly examined, nor have those that are known ever been worked in any adequate manner. Besides bitumen, the sulphur-beds are rich and valuable. Rock-salt, also, could be mined with great profit south of the Dead Sea, but the inhabitants are not allowed to touch it. Lead and copper also exist; but the most extensive deposits that are at present known are iron. Valuable beds have been discovered at different points in the Lebanon, and some of them have been worked in times past with considerable success. We have examined one such bed lying west and south-west of the great cedars, which extends in a north and south line for several miles and crosses Wâdy Kadîsha. This wâdy is a gigantic chasm that has been cut into the side of the mountain to a depth of fifteen hundred feet. The walls are perpendicular, and the deposit of iron ore of which we speak can be distinctly traced on either side, and appears to be about five hundred feet in thickness. Ore from this deposit we have had examined, and it yields but eleven per cent. of impurities, consisting almost wholly of silica. This bed is not more than fifteen miles from the sea-coast. There are also extensive deposits of coal; but that found on or near the surface is said to contain a good deal of sulphur. Beneath the surface, wherever examinations have been made by experts, coal of excellent quality is developed; and it is the opinion of these persons that at a proper depth there is probably an unlimited supply. Coal and iron in untold amounts, lying side by side in close proximity to the seaboard, and no one allowed to make them productive! The Government either will not or cannot work them, and it certainly puts all sorts of obstacles in the way of foreign capitalists who stand ready to develop these mines.

As the most remote and highest source of the Jordan is but half an hour north of Hâsbeiya, one will visit with pleasure the locality where that river of the Holy Land, with which are connected so many sacred associations, actually has its rise. The fountain, like that at Cæsarea Philippi, bursts forth from the foot of a bluff which in this case is of volcanic origin, and sends into the valley a large volume of water. A dam has been thrown across the channel, making a pretty waterfall, which, together with the pond and mill-race, the modern bridge and the old scraggy trees, form quite a romantic spot.

A ride of from two to three hours west of Hâsbeiya will bring the traveller to the Litâny, which, for a portion of its course, has worn its bed through one of the wildest regions in Syria. Bold headlands, gigantic cliffs, and deep and awful chasms, make the scenery of the river at once striking and majestic (see page 373). Although the country on both sides of the stream is broken and rugged, there is no depression of



THE GATEWAY, HÂSBEIYA.

The town is two thousand two hundred feet above the sea-level, on the west side of an amphitheatre of hills covered to their summits with vineyards, orchards, and olive groves.

the ground as the banks are approached. At a little distance from them one would not suspect the existence of such a chasm opening into the very depths of the earth. The inhabitants of the villages situated on the opposite sides of this gorge can easily talk across to each other, and, impossible as it may seem, there are at certain points footpaths which wind down the face of these abrupt and perpendicular walls to

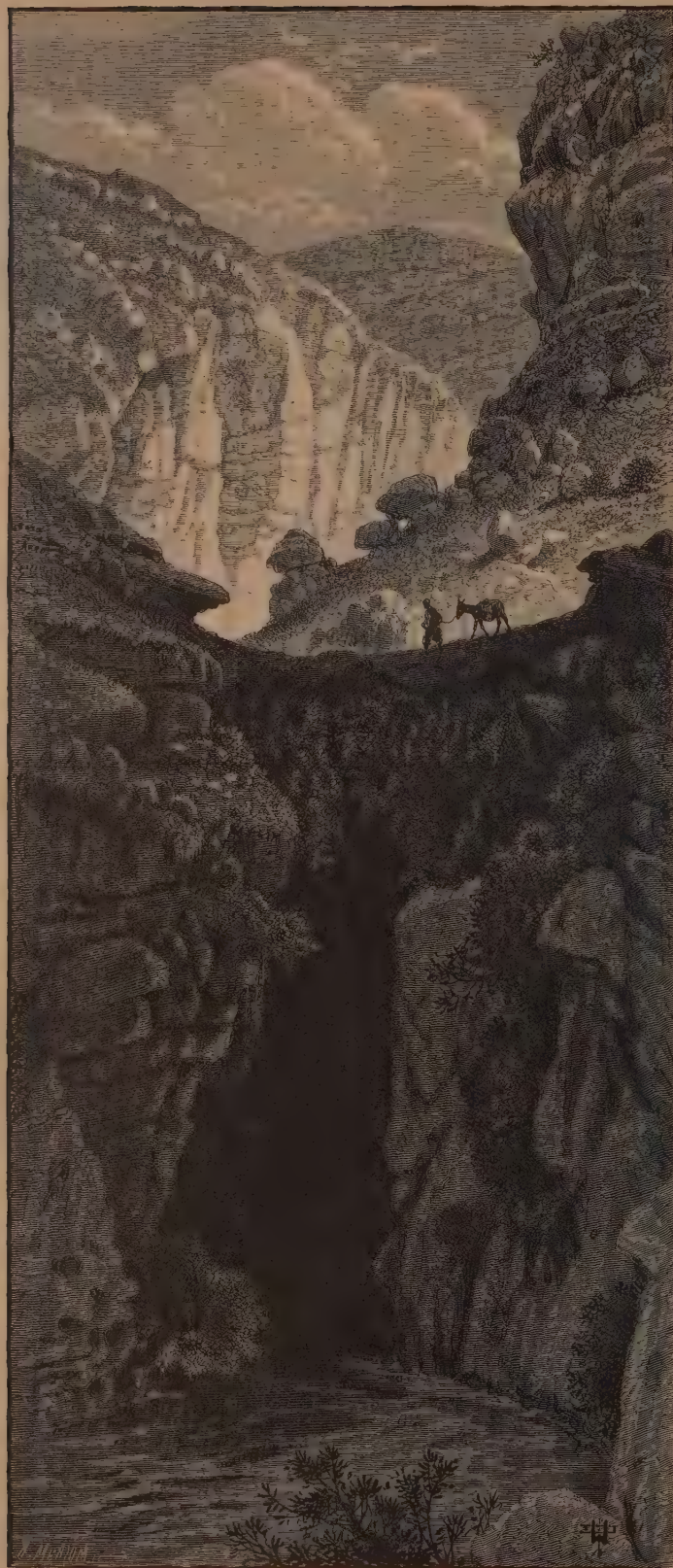
the river below. From the edge of this precipice the stream appears like a mass of foam ; but the distance is so great that the noise of it is somewhat subdued, although we know that it



THE PALACE OF HÂSBEIYA.

Scene of a terrible massacre of Christians on June 3rd, 1860. The fountain of Hâsbeiya forms a copious stream which flows into the Hâsbany.

is dashing madly among the rocks that impede its course. On the Nahr Leddân, which we cross by a Roman bridge, the scenery is romantic and the mountains are sublime (see page 362) ; but to enjoy the wildest part of the Litâny one must descend six hundred feet between its chasm-walls to the famous natural bridge called El Kûweh or Jisr Bûrghûz (see page 372), which spans both river and gorge



EL KÛWEH, THE NATURAL BRIDGE OVER THE LÎTÂNY.

It is formed of a number of fallen rocks, which have left a passage of about one hundred feet in height for the stream below.

at a height of more than one hundred feet above the water. The noise of the river below us, plunging along the bed of its strange channel, is almost deafening. About us, flowers and creeping plants find nourishment in the seams of the rocks, and hide from view some of the most jagged points and roughest features of the chasm. From the bridge it is possible to descend to the bed of the stream, but the effort is hazardous, and no special advantage is gained by it. Impracticable as it may appear, the regular road from this region and the north crosses this bridge, and leads thence to Jezzin and other places in the Lebanon. Along the face of these cliffs one notices many caverns that open deep into the mountain-side, and some of them are said to be in part artificial, and to have been the abode of robbers. Another fine natural bridge, though not equal to this in the scenery which surrounds it, exists near Afka, the ancient Aphek, in the Lebanon mountains; and we ourselves have brought to light one east of the Jordan, in the Gilead hills, which spans a great wâdy, and is one hundred feet high and three hundred feet long.

The journey from Hâsbeiya to Râsheiya will occupy about six hours, although the distance in a straight line is not more than twelve miles. In this case the most direct route is the most feasible one, and



THE GORGE OF THE LITANY.

The precipices are in some places nearly one thousand feet in height. The banks are overgrown with sycamores, myrtles, and various shrubs, and eagles build their nests in the inaccessible cliffs.

it is likewise the main route to Damascus, of those on the north of Jebel esh Sheikh. None of the roads in these mountains are easy, and, however strong and patient men and beasts of burden may be, they soon become weary when struggling along over these difficult paths.

A few years since a strange innovation was made upon the primitive methods of intercourse in these mountains by a French company that built a substantial road from Beirût to Damascus (see page 380). It was laid out and constructed by the best engineering skill that could be employed; it is seventy miles long, is macadamised throughout its entire extent, and is so broad and smooth that riding and driving upon it is a real luxury. It commands views of portions of the grandest Lebanon scenery, but at certain points is so high that sometimes for days together it is blocked by snow. The old winding and rocky path follows the same general direction as the new road, and is still used by the Syrians and Arabs, who are not able or disposed to pay the tax which the company require for the use of theirs. The contrast between the donkey or the camel toiling slowly over this rough mountain-trail, and the *diligence* drawn by strong, fleet horses, moving easily over the splendid carriage-way, will lead one to appreciate the blessings of civilisation so far as conveniences for travelling are concerned. Doubtless, if we extended our survey over the entire history of the Lebanon, we should find that paved roads and wheeled vehicles are, after all, no novelty here, for traces of more than one Roman road exist; and it is not at all likely that Damascus, which from time immemorial has been one of the foremost cities in the East, would have been content with a rocky bridle-path as its only means of communication with the near seaports where the ships of the world lay at anchor. There was, in the Roman times at least, a road between the two mountain ranges coming from the north past Ba'albek, and leading over Lebanon to the coast; and another running north-west from Damascus past Abila, the capital of the district called Abilene, which is mentioned in the third chapter of the Gospel of Luke.

Râsheiya is pleasantly situated on a steep but terraced slope which abounds in vineyards and orchards (see page 375). Among its three thousand inhabitants there are a few Protestants. The finest object in the town is the old palace, which, like that at Hâsbeiya, was also a castle, and which in the same manner was the scene of a massacre in 1860, when eight hundred innocent Christians that had taken refuge within it were foully murdered (see page 376).

The view from Râsheiya is extended, and interesting from the fact that one looks out upon uplands and mountain ranges. The eastern face of Lebanon is in sight, and in the south the white head of Hermon (Jebel esh Sheikh) appears in its regal glory (see page 375). Its height is not so imposing as when seen from the Lake of Tiberias (see page 297); yet, from whatever point it is beheld, it impresses the mind with a sense of sublimity, strength, and massive grandeur. The ascent of Hermon is by no means a difficult task. Its summit can be reached in six hours from Râsheiya. No specially rocky or broken paths have to be surmounted, and the route is in every respect much easier than many of those in the Lebanon that are in constant use. One may have been suffering from the heat on the sea-coast or the plains of Damascus, but here one can, even in midsummer, revel in snow-fields and drink water

that seems colder than ice. Of the unlimited view on every hand from this sacred height we have already spoken. No traveller who can by any means accomplish it should fail to visit the summit of Hermon, the grandest of all Syrian mountain-tops.

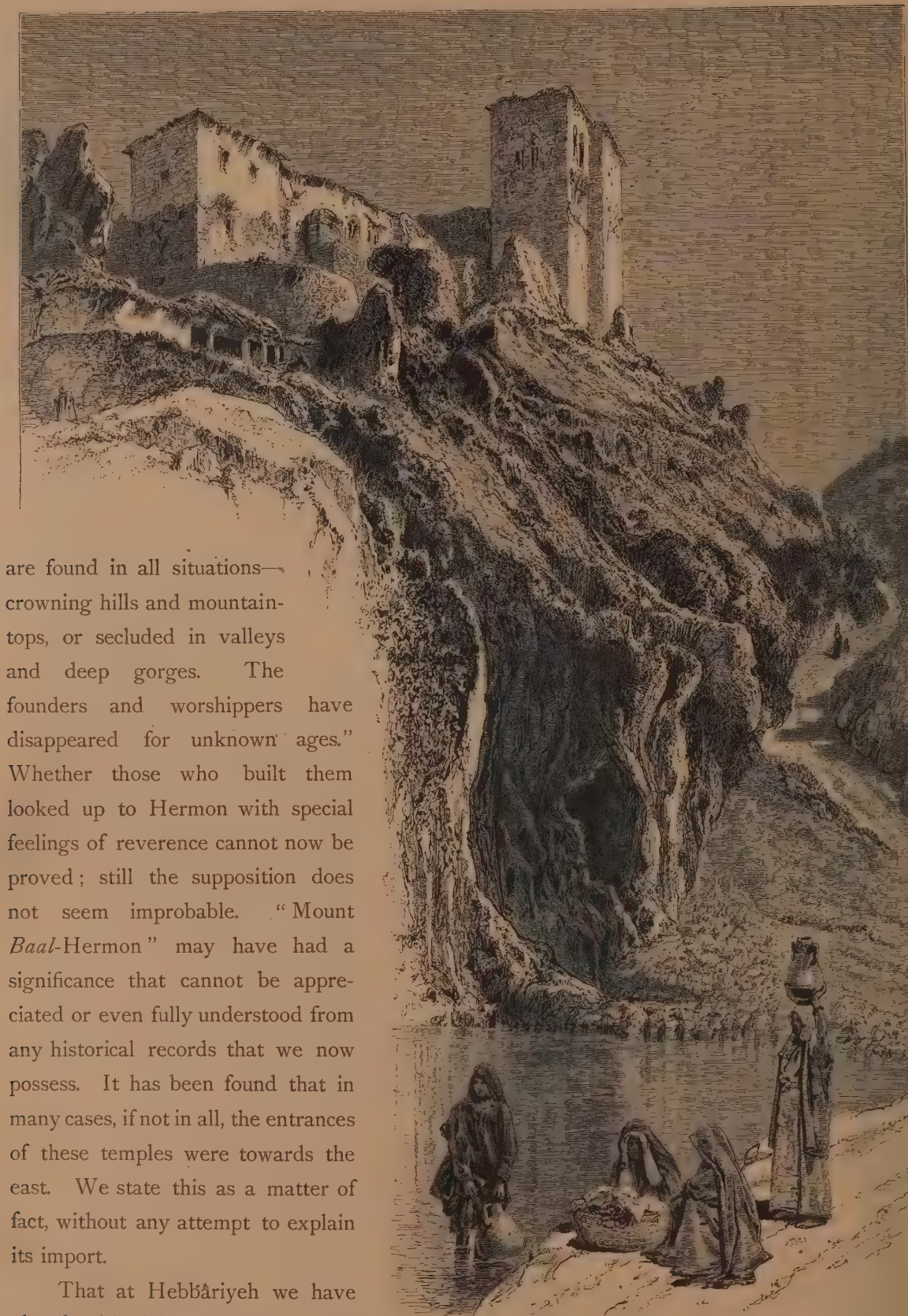
Very great interest is attached by scholars to the temples that exist about this sacred



MOUNT HERMON FROM RÂSHEIYA.

The name Hermon (like harem) signifies "unapproachable," or "the holy." The Sidonians called this Mount Sirion. The Arabic name Jebel esh Sheikh means "Mountain of the aged" or "of the white-headed." It is also called Jebel eth Thelj, the "Snow mountain."

mountain. The number of such remains is itself surprising. Dr. Robinson visited no fewer than thirteen, but the real number can perhaps never be known. Other persons since his day have made a pretty thorough examination of them, and the facts that have thus far been brought to light only stimulate our desire to know more of their ancient history and purpose. "They



are found in all situations—crowning hills and mountain-tops, or secluded in valleys and deep gorges. The founders and worshippers have disappeared for unknown ages.” Whether those who built them looked up to Hermon with special feelings of reverence cannot now be proved; still the supposition does not seem improbable. “Mount *Baal-Hermon*” may have had a significance that cannot be appreciated or even fully understood from any historical records that we now possess. It has been found that in many cases, if not in all, the entrances of these temples were towards the east. We state this as a matter of fact, without any attempt to explain its import.

That at Hebbâriyeh we have already visited (see page 366). Less than three hours south-east of

THE CASTLE OF RÂSHEIYA.

The scene of a terrible massacre of Christians on June 4th, 1860.

Râsheiya (see page 375) there is a beautiful temple at Thelthâtha, a place which also bears the name of Neby Sufa. The spot where the temple stands is romantic, while the view of Hermon from this point is imposing beyond the power of language to express. But still nearer Râsheiya, and on the different routes leading thence to Damascus, there are the remains of several of these monuments of ancient religion and art. These are found at 'Aiha, Burkush, Rûkhleh (see page 378), Kefr Kûk, and Deir el 'Ashâir (see page 379), the first place being only thirty minutes from Râsheiya, while the last is just south of the carriage-road to Damascus. They also exist at Zekweh, Kûsr Nebâ, Husn Niha, 'Ain Harshy, and at several other places. In some of these temples the style of architecture is Ionic, in others Corinthian, and in others the two orders are combined.

At Rûkhleh, a little more than three hours from Râsheiya, there were two temples, both now in a very ruined state, but it is thought that one of them may have been used in the Christian period as a church. It is in this one that the medallion head exists, which has attracted so much attention (see page 378). "It consists of an external circle or ornamented border in relief, five feet in diameter; an inner circle or border, in higher relief, is four feet in diameter. Within these is a finely carved front view of a human countenance, in still bolder relief. The features have been purposely disfigured, but are still distinct and pleasing. It may have been a Baal worshipped in the temple" (Dr. Robinson, "Researches," iii. p. 436).

A number of Greek inscriptions exist here, and we ourselves found four that had not been copied by others before us. Inscriptions have also been found in connection with some of the other temples, and they may have been far more numerous than is now known or even supposed. On the same side of the building with the face just described, and near the entrance, there is an immense wing which is essentially Assyrian in character. The stone on which it is carved appears to have been brought from a distance. The block bearing the other wing and the bird itself has fallen in such a way that they cannot be copied, and indeed can scarcely be seen. We found a wing of the same type among the ruins of Sia, a place twenty minutes east of Kûnawât (the Kenath of the Old Testament), and a few others have been discovered in other parts of the country, but chiefly near the coast. These are among the oldest monuments in Palestine, dating, no doubt, many centuries before the Christian era.

Two hours from Rûkhleh is the village of Deir el 'Ashâir, where a fine temple of the Ionic order once existed. Its ruins occupy a conspicuous point, with an interesting prospect to the east. It was eighty-eight feet long and forty feet wide. Like several other of these remarkable structures, it is peculiar in having no steps up to its platform, "the stylobate running all round without a break" (see page 379).

It must not be understood, however, that the region about Mount Hermon is the only portion of Syria where temples are to be found. There are a few in the Lebanon as distinguished from the Hermon range, also many in the more northern parts; but it is in the Haurân that they exist in the greatest numbers. All the important towns in the old Bashan country had each one or more, and those at Kûnawât (the ancient Kenath), at 'Ammân (the

ancient Rabbath of the children of Ammon), and at Gerash (the ancient Ramoth Gilead) vie with those at Palmyra and Baalbek in the splendour and beauty of their ruins.

From Deir el 'Ashâir (see page 379) to Damascus the distance was formerly about six hours; but now, on the fine French road, which is not far away, and which we reach at a station called Khân Meiselûn, it can be accomplished in much less time. The old trail led



MEDALLION ON THE TEMPLE AT RŪKHLEH.

Outside the south wall, near the east corner; it is five feet in diameter. The upper part has been destroyed by gunpowder. The neighbouring village is inhabited by Druses.

over barren ridges and across some small and exceedingly desolate upland plains before it brought the traveller to the banks of the Būrada, whose welcome stream clothes the desert with greenness and beauty. This ancient river, the Abana of Scripture history, just before issuing upon the plain, has carved out from the limestone ridge one of the wildest and most picturesque of its many deep and sublime gorges (see page 380). But after plunging, a mad torrent, along the bed of its narrow chasm, it becomes quiet and harmless at last, and devotes

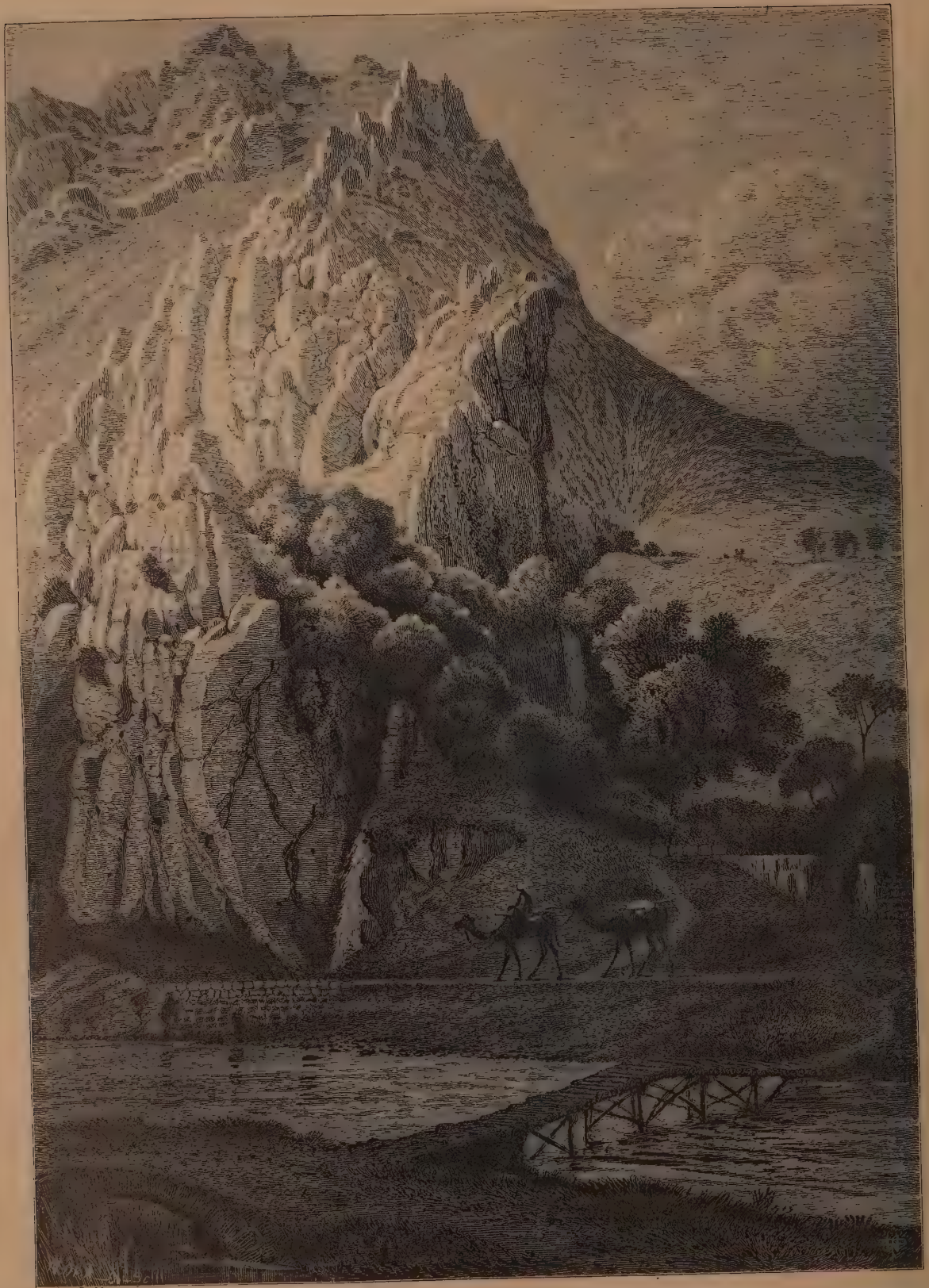
itself to adorning with verdure the broad fields that lie about one of the oldest and most attractive cities of the East. From these cliffs we look down upon Damascus, which lies at



THE TEMPLE AT DEIR EL 'ASHAIR.

It stands on a platform of massive masonry, one hundred and twenty-six feet long by sixty-nine feet wide, and about twenty feet high on the eastern side, which faces Mount Hermon. The village is inhabited by a few families of Druses and Christians.

our feet, and, while we admire its extensive gardens and pleasant dwellings, our minds are busy with its historical associations, which, throughout all its long past, have been so thrilling and strange that they compel us to look upon the place with feelings of wonder and reverence.



THE GORGE OF THE BŪRADA (ABANA), THROUGH WHICH THE NEW FRENCH ROAD APPROACHES DAMASCUS.
At the outlet of this gorge the stream is divided into seven branches, two of which supply the fountains in the city, and the rest are used to irrigate the fields and gardens.



ENTRANCE TO DAMASCUS.

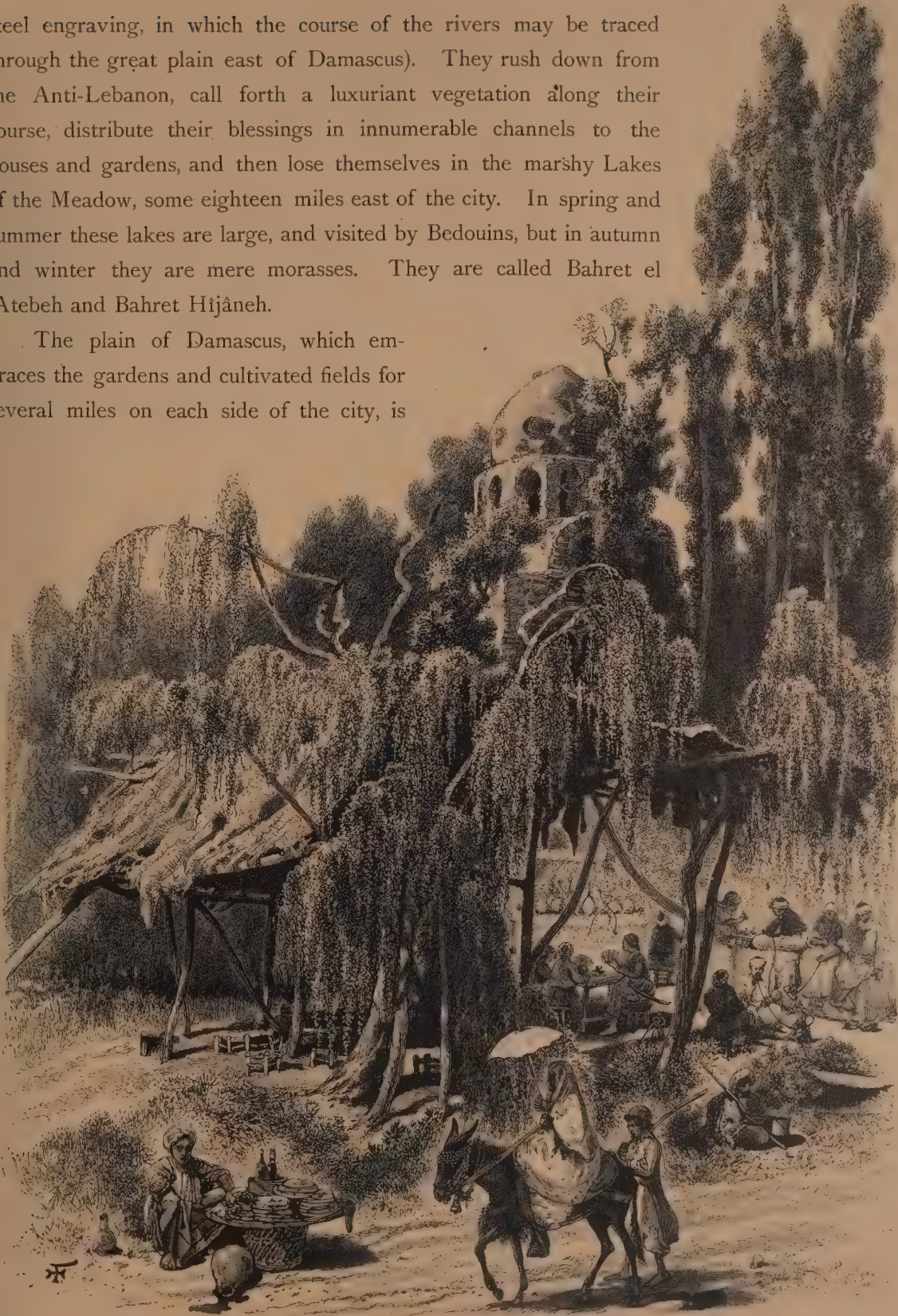
By the new French road through the Merj, or meadow, west of the city. The large building on the right, with its many domes and two slender minarets, is the Tekiyeh, or hospital for pilgrims, built by Sultan Selim I. in A.D. 1516.

DAMASCUS.

DAMASCUS (usually called Esh Shâm, also Dimeshk) is one of the oldest and most remarkable cities in the world, and bursts upon the view of the traveller like a vision of paradise. It is situated at the base of the Anti-Lebanon Mountains, in latitude $33^{\circ} 32'$ north, longitude $36^{\circ} 20'$ east; one hundred and thirty-three English miles north-north-east of Jerusalem, one hundred and eighty miles south-by-west of Aleppo, and about fifty miles east of the Mediterranean, at an altitude of two thousand two hundred and sixty feet above the sea-level. It numbers about one hundred and twenty thousand inhabitants, mostly Mohammedans, twelve thousand Christians, and five thousand Jews. It was formerly the capital of all Syria, now of a part of Syria, and the residence of a Turkish governor. It can be reached from Jerusalem through Samaria, Galilee, and over Mount Hermon (the Mont Blanc of Syria), in a week's journey on horseback, and from Beirût, by the French diligence, in about fourteen hours

steel engraving, in which the course of the rivers may be traced through the great plain east of Damascus). They rush down from the Anti-Lebanon, call forth a luxuriant vegetation along their course, distribute their blessings in innumerable channels to the houses and gardens, and then lose themselves in the marshy Lakes of the Meadow, some eighteen miles east of the city. In spring and summer these lakes are large, and visited by Bedouins, but in autumn and winter they are mere morasses. They are called Bahret el 'Atebeh and Bahret Hîjâneh.

The plain of Damascus, which embraces the gardens and cultivated fields for several miles on each side of the city, is



ROADSIDE CAFÉ, DAMASCUS,

The man in the foreground is selling thin loaves of wheaten bread, slightly spread with butter and grape syrup and sprinkled with sessame seed. He calls out every now and then, in a plaintive voice, "God is the nourisher! Buy my bread!"

called El Ghūtah. How old this name is cannot be determined, but we find it in the Jerusalem Talmud. This beautiful district shows what a Syrian desert may become under proper cultivation. No cultivation would, however, be attempted unless an ample supply of water could be provided for irrigation. That which is brought down by the different mountain streams is carried in many directions by a multitude of aqueducts, and distributed far and near. Not all the water, however, that is needed is supplied in this way. From the earliest times the inhabitants have had a method of obtaining it, on an inclined plain, by means of wells. But, in the case of any given well, the water from it does not supply the plain immediately about its own mouth. A well is sunk until abundant water is found. From the bottom of this well a shaft, nearly horizontal, is driven underground until the surface is reached. Thus a well consists of a perpendicular and a long horizontal shaft, the latter bringing the water to the top of the ground at a great distance, perhaps, from the mouth of the well, and without the constant expense of men and machinery to raise it. In a full description of these wells other particulars should be mentioned, yet what we have said will give one a good idea of these singular underground aqueducts, of which there is a complete network beneath the Damascus plain. These, together with those on the surface, although many of both kinds are now in a ruined condition, combine to make this region, to the Orientals of the present day, a garden of beauty, just as they led the Hebrews to esteem it a "paradise among the rivers" (Babylonian Talmud, Erubin, 19 a).

The inside of Damascus contrasts at first unfavourably with the outside. The streets, with few exceptions, are narrow, crooked, and filthy, and form a labyrinth, which makes a guide indispensable (see page 399). The houses are high and generally unsightly externally. There is but one hotel suitable for strangers; it was formerly kept by a Greek named Dimetri, and now by his widow; it is close by the station of the French diligence. It was built by a wealthy Damascene as a private residence, and contains an interior court, with a large fountain.

* For native wayfarers there are, however, many places for rest and refreshment. Roadside cafés are numerous in the city and its suburbs, and especially on the road which approaches Damascus on the west through the Merj (see page 381). A good example of a suburban roadside café is given on page 383. A rude shed erected under some spreading trees, a number of low rush-seated stools, two or three tables for players at cards or *dameh* (the Arabic form of chess), and a good supply of coffee and pipes, are all that is needed. In the evening, lamps, coloured or plain, are suspended from the trees, and a wandering minstrel or professional storyteller entertains the smokers. Itinerant vendors of fruit, bread, cakes, and sweetmeats are generally found near a roadside café. A still more favourite position for a café is on a jutting balcony or kiosk, above a swiftly flowing stream or river. There are many such places in Damascus, and they look very bright and cheerful at night, with irregularly suspended lamps and lanterns reflected in the running water, which forms a murmuring accompaniment to the Arabic melodies, which are always in the minor key. For examples of these water-side cafés,

* The following pages (to page 410), describing the cafés and principal buildings and bazaars of Damascus, are contributed by Miss M. E. Rogers.



A MUEDDIN CHANTING THE CALL TO PRAYER FROM A GALLERY OF THE MINARET OF 'ISA (JESUS).

This minaret (on the summit of which Moslem tradition says that Jesus will appear on the Judgment Day) is at the south-east corner of the Great Mosque, Damascus, and is two hundred and fifty feet in height. The beautiful octagonal minaret at the south-west corner is called El Gharbiyeh. A third minaret, not shown in this illustration, is called El 'Arûs (the Bride).

see one near the Shoemakers' Bazaar, on page 398, and another more important one opposite the citadel, on page 400.

Outside the north-eastern (the Christian) quarter of Damascus, on the north-east road, called "the Zenobian way," which leads to Palmyra, and is approached from Bâb Tûma (see page 416), there are many very attractive cafés, frequented chiefly by Christians, where the favourite beverage is *raki*, or raisin brandy. Here, too, there are some large gardens, where native family parties frequently spend the day from sunrise to sunset. But the pleasantest place for a picnic, according to my experience, is by the swiftly flowing stream which traverses the myrtle plantations of the Salihiyeh, the north-western suburb of Damascus, when the ever-fragrant trees, which rise to the height of sixty or seventy feet, are covered with blossom, or in December, when the fruit (which is a valuable astringent) is quite ripe. The trees are heavily taxed, but a large revenue is derived from the sale of myrtle branches, with which mourners in Muslim cemeteries decorate the tombs of their friends. It is very usual for all the women and children of a Muslim family to go regularly once a week to the burial-ground, generally on Thursday or Friday, to commune with the dead and place fresh flowers or myrtle branches on the family grave.

There is an extensive and picturesque Muslim cemetery outside the eastern walls of the city, and another still larger one on the south-west side, which is called "Makbaret Bâb es Saghir" (the Burial-ground of the Little Gate). A portion of this is shown on page 404. The gate from which the cemetery derives its name leads from the densely populated quarter called the Shagûr, which is chiefly inhabited by peasants, and very rarely traversed by strangers. The gate is sometimes called Bâb esh Shagûr. The Christian cemeteries are on the south-east side of the city, and beyond them there are some very ancient Jewish graves.

In Damascus there are seventy large or, as they may be called, cathedral mosques (Jami'a), in which sermons are preached and congregational prayers are offered up for the reigning Sultan every Friday. Besides these there are about one hundred and eighty Muslim oratories or chapels (Mesjid), to many of which schools are attached. Prayers are also frequently said at the grated windows of the little shrines or tomb-houses of celebrated welys, or saints, which are numerous in Damascus. Men of the higher classes rarely go to the mosques except on Fridays, as they can command proper places for ceremonial ablution and prayer in their own houses; but to a Muslim of the lower ranks, a large mosque which is open every day from sunrise to sunset or later, is like a second home. In its courts or cloisters he may not only rest and sleep, or read (see pages 388 and 403), but he may take his food and eat it there, and even pursue any cleanly and simple avocation. Notwithstanding this liberty the greatest decorum is observed.

The largest and most ancient mosque in Damascus is the Jami'a el Amwy, "The Great Mosque of the Omeiyades," which ranks only next in importance to the sanctuaries of Mekka, Medina, and Jerusalém. "Amwy" literally translated means "the little slave-girl." Tab'ary, the Arab historian, states that the Kinyah, or surname, of the founder of the Omeiyades dynasty

was "Ibn Amwy" (the son of the little slave-girl). This mosque (to which strangers are admitted on payment of a fee) occupies the site of many former and important structures. A Roman temple which stood here was, towards the close of the fourth century, converted into a Byzantine basilica dedicated to St. John the Baptist. It is said that his head was enclosed in a casket of gold, and preserved in a cave or crypt beneath the building. On the capture of Damascus by the Saracens in 634, they took possession of the east end of the basilica, and Christians and Muslims for many years worshipped under one roof. It was not until the commencement of the eighth century that the whole building was seized by Wêlid I. (the fifth of the Omeiyad khalifs), and converted into a mosque. He did not, however, destroy the outer walls, but enriched them with costly mosaics of gold and precious stones and glass. He paved the floors with marbles of many colours, the ceiling was covered with carved wood inlaid with gold, and from it were suspended six hundred golden lamps. It is recorded that these lamps were a few years later removed by his successor, 'Amr Abd ul Azîz, and replaced by others of less intrinsic value, which included probably some at least of the beautiful glass lamps (now so rare and so highly prized), the manufacture of which in Damascus dates from this period. They were adorned with Arabic inscriptions in coloured enamels, including the name of the individual for whom they were made, and sometimes with an appropriate verse from the Koran, such as the following :—

"God is the light of the heavens and of the earth. The similitude of His light is as a niche containing a lamp, the lamp in a glass, and the glass as though it were a shining star" (ch. xxiv. v. 35).

In the year 1069 part of this mosque was destroyed by fire. In its present state it consists of a quadrangle four hundred and eighty feet long by three hundred and twenty-four feet wide, surrounded by a lofty wall of fine masonry. The northern part of the quadrangle is an open court paved with limestone, with slabs of marble of various colours introduced at intervals. There are cloisters round three sides of it, supported on arches resting on columns of reddish-coloured stone, some of which are cylindrical, but the greater number are square and decorated with Byzantine and Arabesque ornament in low relief (see page 388). In the centre of the court there is a fountain for religious ablutions, surmounted by a dome resting on ancient marble columns. At the east end there is an elegant little building called the "Dome of the Hours." At the west end of the court stands the "Kubbet el Khazneh" (Dome of the Treasures), which is faithfully represented on page 388. It is said that some valuable manuscripts and ancient relics are preserved here, but they are inaccessible to strangers. It has been suggested that this beautiful little structure may have been the baptistry of the cathedral church of St. John the Baptist. The sanctuary of the mosque occupies the southern portion of the great quadrangle, but is only separated from it by a row of columns now encased in masonry. It is four hundred and thirty feet long by one hundred and twenty-five feet wide, and is still paved with tessellated marble, which is nearly everywhere covered with matting or prayer carpets. Two rows of columns, twenty-three feet high, extend from east to west, dividing the space into three aisles of equal width. A triple-gabled roof rests on horseshoe-

shaped, slightly tapering, arched vaulting. In the centre four massive piers of solid masonry, each twelve feet square, and veneered with marbles of various colours, form the transept, and support a lofty roof from which rises, in the middle, an octagon drum pierced with sixteen

round-headed windows, surmounted by a dome nearly fifty feet in diameter, which has eight arched openings (see page 385).

To the east of the piers, between the third and fourth columns on the right, there is an elaborately carved and gilt

wooden structure, which is said to contain the head of John the Baptist, or "Yahia," as he is called in the East. This saint is greatly revered by the Muslims (see page 253), and natives of Damascus may sometimes be heard to invoke his name and swear by his head.



KUBBET EL KHAZNEH (DOME OF THE TREASURES), DAMASCUS.

In the west part of the court of the Great Mosque. It is said to contain ancient books and other relics which are held sacred.

The south wall is pierced by a row of round-headed windows, with beautiful tracery and fine stained glass. Beneath them there are several prayer niches in the direction of Mekka. This celebrated mosque has three tall minarets, and they and its great dome and lofty walls are the most prominent objects in every general view of Damascus. It stands in the middle

of the north-western quarter of the city, yet a very good though distant view of it is obtained from a mound of rubbish (a relic of the time when glazed tiles were made in Damascus) outside Bâb Shurky (East Gate), as shown in the illustration on page 411, where it forms the central object of the picture. Of the three minarets, that on the north side is the most ancient. It is



THE TOMB OF SALADIN, DAMASCUS.

This mausoleum, which is just outside the north-west corner of the Great Mosque, is jealously guarded, and it is very difficult to gain access to it. The south-western minaret of the Great Mosque can be seen through the archway.

called Mâdinet el 'Arûs (the Minaret of the Bride), and is said to have been built by the Omeiyad khalif Wêlid I. at the commencement of the eighth century of the Christian era. He at the

same time endowed an institution for the support of two sets of mueddins to chant the call to prayer from his minaret to the end of time. The most beautiful of the three minarets is that at the south-west angle of the mosque, called *Gharbiyeh*. It occupies the place of one destroyed by fire in A.D. 1449. The Christians were accused of having set fire to it, and they were accordingly heavily taxed for its reconstruction. No expense was spared in the execution of the work. It is built of fine limestone and black basalt from the *Haurân*. The foundation, which rises to a considerable height, is square; by an ingenious mode of cutting the angles this is converted into an octagon, on each face of which there is a trefoil-headed niche surmounted by circular ornaments of inlaid black and white stone, four of which are pierced in the centre. Above these there is a covered projecting gallery supported by stalactite brackets and protected by a balustrade of beautiful tracery carved in stone. Here the mueddin stands to chant the call to prayer. Above this the minaret is more slender, and is ornamented with courses of black basalt and circles with bosses in the centre. Higher still there is another gallery with a carved balustrade, but without a canopy; here there is a framework on which to suspend lamps to be lighted at night during the month of *Ramadân* and on the eve of the great festivals of Islam. From the third and highest landing-place, which is surrounded by an ornamental battlement, rises a slender octagonal pinnacle surmounted by an egg-shaped finial, which supports a glittering crescent. This minaret may be distinguished in the view on page 411 to the left of the great dome, but a clearer representation of the upper portion of it is given on page 385. The third minaret is at the south-east angle of the mosque, and is called *Mâdinet 'Isa*, "the Minaret of Jesus," from the Muslim tradition that "when Christ comes to judge the world he will first descend on its summit." Perhaps this idea arose from the circumstance of this being the highest minaret in Syria. It is two hundred and fifty feet in height. It consists of a high square tower, on each side of which there are double-arched openings on two stages. The twin arches, which are of slightly pointed horseshoe form, are together framed in pointed arches of beautiful proportions, the masonry between the inner arches being pierced with a star-shaped or circular opening.

In the illustration on page 385 a mueddin is admirably represented in the act of chanting the call to prayer from the higher of the two stages, only one of the twin arches, with its wooden balustrade, being shown. High above this level, from the summit of the square tower, springs an octagonal turret with two projecting open galleries one above the other, and still higher there is an inner gallery, which is surmounted by a tall pyramidal spire rising from an octagon base and crowned with a crescent. On page 411 this minaret may be distinguished in front of the great dome, which is more clearly shown on page 385, rising above the high dilapidated roof of the transept, and beyond the triple-gabled lead-covered roof of the aisles. The dome is called *Kubbet en Nisr*, "the Dome of the Vulture."

The entrance to the court of the mosque, at *Bâb Berîd*, on the western side, is through the Muslim book bazaar, a lofty arcade in which there are remains of an ancient colonnade. This was without doubt one of the chief entrances to the ancient temple, for at its western

extremity, in the draper's bazaar, there still stands a portion of a splendid archway. The lower part of the remaining columns can be seen from the bazaar, but they are so lofty that it is necessary to mount on to the roof of a neighbouring house (which is courteously permitted on payment of a few piastres) in order to see the upper portion of them and three Corinthian capitals, which support a richly carved architrave and a portion of the arch, which must have been at least sixty feet in height. A large fragment of the gable which rose above it is also preserved; it is pierced by a small window (see page 396). The width of the whole structure was about eighty feet, and its height, measuring to the top of the pediment, must have been about seventy feet.

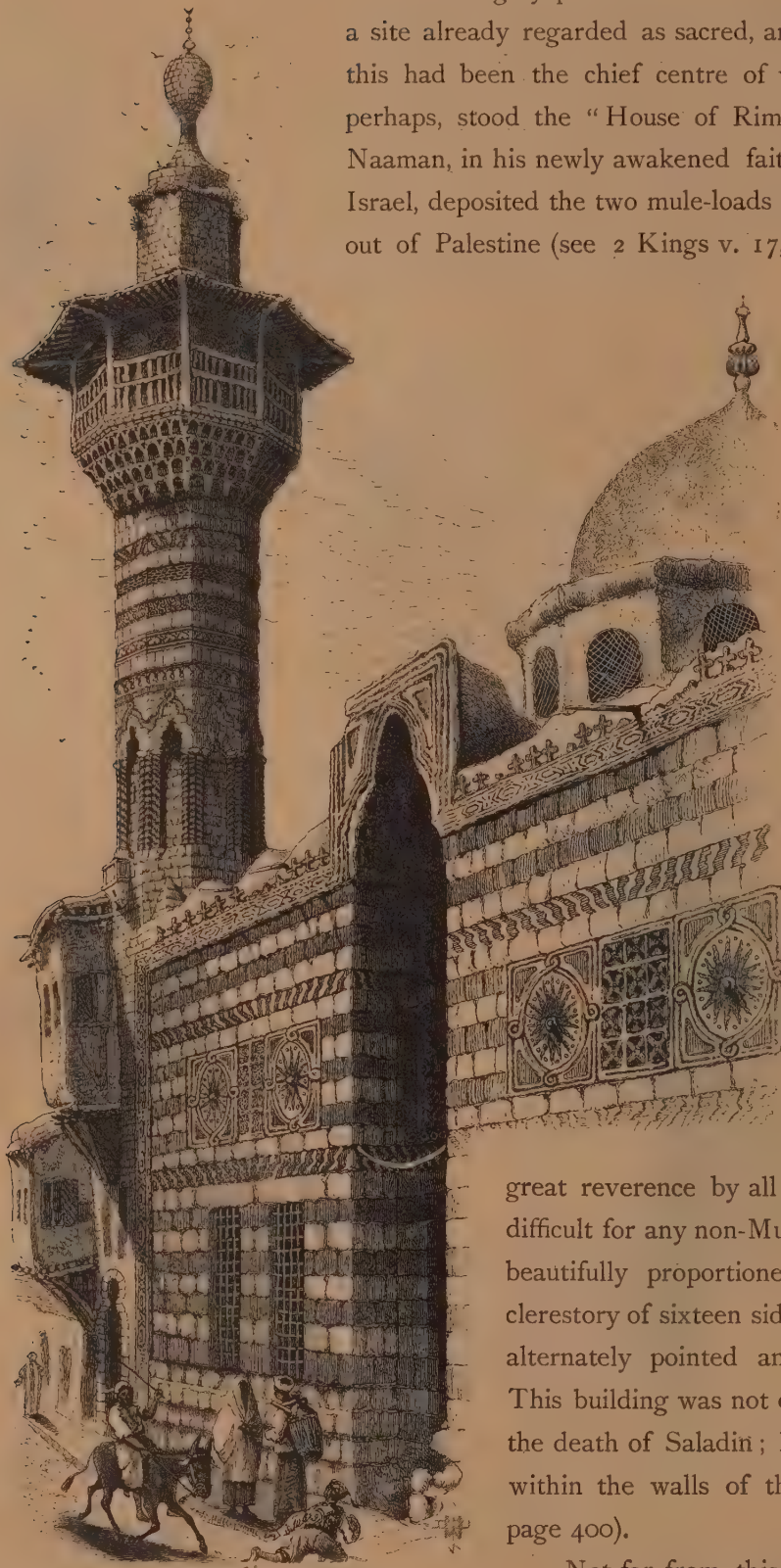
While looking at this relic of Roman work, it is interesting to remember that the celebrated architect, Apollodorus, who was employed by the Emperor Trajan to erect his magnificent column, and to build the great bridge across the Danube, was a native of Damascus.

At the opposite or eastern side of the quadrangle, outside Bâb Jeirûn (the Gate of Jeirûn), there is a fountain with a large jet; and a colonnade twice the length of that on the western side can be traced. It is recorded that a great Roman pediment which stood at the end of this colonnade was removed in A.D. 1215, by order of the Vizier of Melek el 'Aâdel, and the stones of which it was composed were used to pave the court of the mosque. Portions of the great columns of this once-important gateway plainly indicate its position, and there was apparently a colonnade in front of it running north and south.

But it is on the south side of the mosque that the most remarkable relics of former structures exist. To obtain a view of this portion of the building it is necessary to mount on to the roof of the silversmith's bazaar (see page 393), from which point can be seen, near the transept, a disused but magnificent doorway, with a small one on each side of it. They are richly decorated with sculptured scroll-work, somewhat similar in design and execution to that of the great gateway of the Temple of the Sun at Ba'albek (see page 464). This was probably one of the triple portals of the Roman temple, subsequently used by the Christians as an entrance to their basilica, for on the upper beam of the central doorway there is an inscription in Greek which evidently formed no part of the original design, and to introduce it a moulding has been cut away (see page 423). The sculptured words, well indicated in the illustration, are from the Septuagint version of Psalm cxlv. 13: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations." The words *O Christ* being interpolated.

There is no record as to the time or occasion when the verse was inscribed here. Few Muslims seem to be aware of its existence, and fewer still of its significance.

Ibn 'Asaker states that there was "an entrance to the temple on the south side by a triple gateway, and that in front of it was a large area surrounded by a double row of columns." This no doubt refers to the portal above described (see page 423), and the position of twenty of the columns may be traced in the shoe bazaar (see pages 394 and 398).



THE MOSQUE OF SABUNIYEH, DAMASCUS.
Built of alternate courses of black basalt and white limestone.

It is highly probable that the Roman temple was erected on a site already regarded as sacred, and that from the earliest times this had been the chief centre of worship in Damascus. Here, perhaps, stood the "House of Rimmon," the Syrian god, where Naaman, in his newly awakened faith in the power of the God of Israel, deposited the two mule-loads of earth which he had brought out of Palestine (see 2 Kings v. 17, 18), and perhaps it was here

that Ahaz saw the altar, the beauty of which so much pleased him that "he sent to Urijah the priest the fashion and the pattern of it, according to all the workmanship thereof," that one precisely like it might be erected in Jerusalem (see 2 Kings xvi. 10, 11).

Just outside the walls of the mosque, at the north-west corner, there is a good, though very much dilapidated, specimen of a Saracenic mausoleum. It is the tomb of Saladin (Salah ed dîn), who died in the year 1193. The shrine is regarded with

great reverence by all Muslims, and it is exceedingly difficult for any non-Muslim to gain access to it. The beautifully proportioned ribbed dome rests on a clerestory of sixteen sides, pierced with small windows alternately pointed and scalloped (see page 389). This building was not erected until many years after the death of Saladin; his body was at first enshrined within the walls of the citadel, where he died (see page 400).

Not far from this spot, and under a much more elaborate structure, there rests with his son another



GOLD AND SILVER SMITHS' BAZAAR, DAMASCUS.

A large nearly square court; the blackened roof is supported by arches and massive piers. It is so noisy that sales are often effected by means of signs. The man in the foreground holds up three fingers to show that he will sell a certain article for three pieces of money, the buyer (a veiled woman) offers two.

great general, who was an equally energetic antagonist of the Crusaders, and whose exploits are, among the Muslims, as popular as those of Saladin himself. He became Sultan under the title of Melek ed Dahr Bibars, A.D. 1260—1277. I had the privilege of visiting

this mausoleum several times. It is carefully constructed of polished red sandstone. Its



THE MOHAMMEDAN DAY SCHOOL IN THE SHOEMAKERS' BAZAAR.

The pupils are seated on the floor of a shop, each holding a wooden tablet, on which the lesson is written; and they intone it altogether, rocking themselves to and fro all the while.

spacious and lofty domed chamber is paved with marble, and in the centre there are two low

gabled tombs side by side on a slightly raised marble platform. The *mihrab* niche on the south side is formed of the choicest marbles, and above it there is an elaborate floral design, executed in glass mosaics on gold glass mosaic ground. The first time I entered this beautiful tomb-house it was in use as a school, and a crowd of boys of various ranks were chanting a chapter of the Koran. Some of them wore gold-embroidered jackets and crimson fezzes, others only a single garment of white or indigo-dyed cotton, with some kind of girdle, and on their heads a white skull cap, with or without a coloured kerchief twisted round turban fashion. After their dismissal the schoolmaster not only kindly allowed me to make a sketch of the interior, but provided me with some paper that I might take rubbings of a beautiful stucco-work basso-relievo dado frieze. This building is one of the most complete specimens of thirteenth-century work in Damascus.

Another example of purely Saracenic architecture, but of a later date, is given on page 392, the Jami'a Sabuniyeh, which is built of alternate courses of white stone and black basalt, and decorated with inlaid conventional designs of the same materials. The portal is very lofty, rising even higher than the façade of the building, and its canopy is enriched with the stalactite ornament especially characteristic of all Arabian architecture, whether in Europe, Asia, or Africa. On the bar half-way up across the entrance lamps are suspended on the eve of certain festivals, and all through the night during the month of Ramadân. The octagon minaret has a well-sheltered gallery and eight elegant trefoil-headed niches, alternately pierced with narrow openings.

Not far from this mosque, which is in the south-western district, stands the Sinâniyeh College, built in the same style. The Sûk es Sinâniyeh, which we now enter, is one of the broadest and handsomest bazaars of Damascus. Through the principal part of it, at intervals of about thirty feet, there are stone arches, twenty-nine feet high, supporting a gabled wooden roof pierced with square openings through which the sunlight streams. This bazaar, which leads from the straggling peasant suburb called El Meidan, is pre-eminently the bazaar of the Bedawin and fellahin (Bedouins and peasantry). Here they may be seen bargaining for garments of the most primitive fashion, such as we may well imagine Abraham himself to have worn, and household and tent furniture such as Sara, his wife, must have used—sheepskin coats; large, heavy, striped cloaks made of goat's hair, serving as outer garments by day and coverings by night (see Exodus xxii. 26, 27); caps and turban cloths; striped and fringed kefiyehs, or head shawls (well shown on page 400, worn by the man in the foreground); high red boots and clumsy-looking pointed shoes; milking tubs; strong round trays and shallow baskets made of black and white and red straw woven into excellent and varied geometrical designs; simple cooking apparatus and metal dishes of many sizes, some of them very large—every Bedawy likes to possess "a lordly dish" (Judges v. 25) as a sign of his hospitality. In another part of the bazaar there are tasselled saddle-bags, and camels' head-gear adorned with beads and shells, the *Cypræa moneta* (see page 424). Curious crescent-shaped ornaments of antique design, with heavy chains of silver or some inferior metal, for the necks of horses or

camels, are sometimes to be found here second-hand. They are greatly valued as charms. (It



THE ARCH OF TRIUMPH, DAMASCUS.

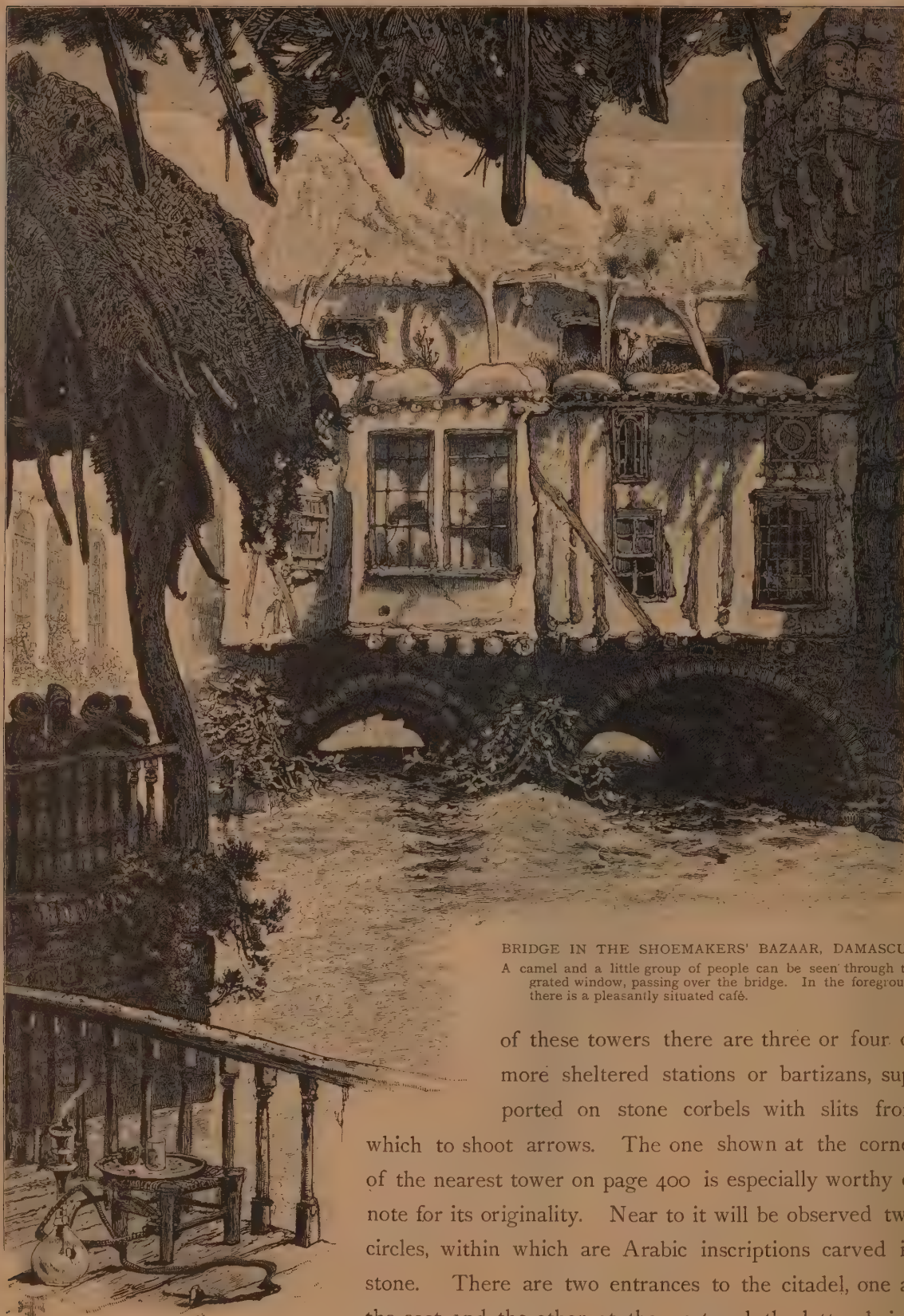
At the western side of the Great Mosque, as seen from a roof of a house in the Book Bazaar. When entire its width was eighty feet and its height seventy feet.

is recorded in Judges viii. 21 that when Gideon slew Zebath and Zalmuḥna, the kings of Midian, "he took

away the ornaments that were on their camels' necks, ornaments like the moon;" and in verse 26, the "chains that were about the camels' necks" are alluded to.) Here, too, there is always a good supply of formidable-looking swords and daggers, and above all the long-tufted lances so dear to the Bedawīn (see pages 405, 418, 424, and 425).

On emerging from this bazaar at the north end, we hasten onwards to an open space

where many ways meet, not far from the extreme west end of the street called Straight, the western section of which is the Sûk el 'Attarîn, where drugs and spices and scents are sold. The most striking object in view is a tall and exceedingly beautiful minaret, covered with highly-glazed green and blue tiles, glistening in the sunlight; the stone balustrade of the gallery which encircles it is carved into delicate tracery. It belongs to the great mosque built by Sinân Pasha, Governor of Damascus, A.D. 1581, sixty-seven years after Syria had become a Turkish province, and it is named after him, Jami'a es Sinâniyeh. The bazaar and college above described also owe their origin to him, and bear his name. In the court of this mosque there are several ancient marble columns. This mosque stands in what is called the Street of the Green Mosque. The view on steel, "A Street in Damascus," represents a portion of it, including a well-stocked grocer's shop, a café with an open window looking towards the Anti-Lebanon, characteristic groups of people, and a fine plane-tree. After passing along this street we pursue our way northwards, and presently enter a broad road planted with plane-trees, where the large Monastery of the Dancing or Whirling Dervishes is situated. This pleasant promenade, called the Derwishiyeh, leads direct to the south-west corner of the citadel, which towers grandly above all the surrounding buildings (see page 400). The date of its original erection is exceedingly doubtful. It is sometimes called the Castle of Saladin. The Sultan Bibars (A.D. 1260—1277), whose mausoleum has been described, is said to have almost rebuilt it; and for Melek el 'Ashrâ'af (1291) the same honour has been claimed. The building is eight hundred and forty feet from north to south, and six hundred feet from east to west. It occupies the north-west angle of the ancient boundary of the city, and is surrounded by a deep moat nearly twenty feet wide, partly overgrown with reeds. All the published plans which I have seen of this fortress, in guide-books and elsewhere, represent it as a perfect quadrangle, but this is far from being correct. The length of the west wall is about one-third less than that of the east wall, and the south wall slightly slopes towards it; but the north wall, which is at right-angles with the east wall for about two-thirds of its length, bends abruptly to meet the western wall. My authority for this, in addition to my own observation, is a very large unpublished map of Damascus, with plans of its principal buildings, made by the local military authorities about fifteen years ago. It was lent to me by H.E. Dervish Pasha, the Military Governor-General, and at my request he kindly gave me permission to make a tracing of it. (I was at the time residing with my brother, Mr. E. T. Rogers, who was then H.B.M. Consul at Damascus, and to that circumstance I owe the many privileges I enjoyed.) The foundations of the citadel are evidently very ancient, and date from a time long anterior to Muslim rule. The lofty walls, which are built of rusticated stones with marginal drafts, are strengthened, and at the same time embellished, by twelve boldly projecting towers placed at nearly equal distances from each other all round the building; they are not, however, uniform in size. Two of the towers are shown on page 400, and from these some idea of the citadel as a whole may be formed. (Compare this illustration with the representations of the citadel of Jerusalem on pages 5 and 105.) Projecting from the highest story of each



BRIDGE IN THE SHOEMAKERS' BAZAAR, DAMASCUS.

A camel and a little group of people can be seen through the grated window, passing over the bridge. In the foreground there is a pleasantly situated café.

of these towers there are three or four or more sheltered stations or bartizans, supported on stone corbels with slits from which to shoot arrows. The one shown at the corner of the nearest tower on page 400 is especially worthy of note for its originality. Near to it will be observed two circles, within which are Arabic inscriptions carved in stone. There are two entrances to the citadel, one at the east and the other at the west end, the latter being the principal one. The interior is disappointing; it

looks almost deserted, and only a comparatively small portion of it is kept in repair. Early writers speak of it as being fully garrisoned and containing a splendidly decorated council-chamber, and many fine apartments. It was, however, found dangerous to allow the Janissaries to occupy such a spacious and important stronghold; for it rendered it possible for them to set the government at defiance. Nothing is now left to tell of its former internal splendour. There is, however, a collection of ancient weapons in the armoury, including a great number of arrows.

It is worthy of record here that about thirty years ago thousands of skilfully fashioned arrow-shafts were accidentally discovered enclosed beneath the roof of one of the towers of the citadel of Jerusalem, that which is known as the Tower of Hippicus. Rain had penetrated through this vaulted roof and washed away part of the ceiling of one of the highest chambers, which was occupied by the gunners. Thus the arrows were exposed to view, and on further examination it was found that they were piled up "by hundreds of thousands" in this spacious loft. The Governor of Jerusalem, who was immediately informed of the discovery, gave strict orders that the arrows should not be removed. The roof and ceiling were accordingly quickly repaired and the arrows walled up



A NARROW BY-WAY IN DAMASCUS.

The upper stories and projecting windows are constructed of poplar stems, filled in with sun-dried bricks, placed diagonally and plastered over with clay.



THE CITADEL, DAMASCUS.

A large oblong structure surrounded by a moat. There are twelve projecting towers, two of which are shown above. In the foreground there is a café, in the upper balcony of which a turbaned player holds up a winning card exultingly.

again, with the exception of a few which were carried off by the workmen. One of these arrows is in my possession, it having been obtained at the time by the clerk of the works employed to superintend the erection of the Anglican church at Jerusalem, which is just opposite to the citadel (see page 102). By him it was brought to England, and given to my father, the late Mr. W. G. Rogers. Experts pronounce the form and finish of this arrow-shaft to be quite perfect, but as it is neither barbed nor feathered it is the more difficult to determine its age. But thousands of such arrows must have sped from the battlements and bartizans of the citadel; and we may well imagine that when "the Tower of David" (see page 5) "was builded as an armoury," its loftiest chambers were stacked with arrows ready for the use of the archers on the battlements and bartizans (see Solomon's Song iv. 4).

But we must return to the Citadel of Damascus. The north side of it is the most picturesque, and this can best be seen from the terraced roofs of houses on the north bank of the Barada, or from the balconies of the cafés by the river's side (see page 400). On page 385 the south-west angle of the citadel can be seen beyond the dome of the Great Mosque, and its position can be traced in the distance on page 411.

From the north-west corner of the citadel a road leads westward almost direct to the Tekiyeh, the hospice founded by the Turkish Sultan Selim I. in A.D. 1516 (see pages 381 and 403), for the accommodation of the poor, and especially for pilgrims on their way to or from Mekka. (It was in the reign of this Sultan, 1512—1520, that Armenia, Syria, Palestine, and Egypt were incorporated with the Turkish Empire.) The hospice is pleasantly situated close to the Merj, or meadow, and the Barada flows in front of it. When I visited it in May, 1867, by appointment, attended only by one of the consular *kawasses*, I was kindly welcomed by the Sheikh et Tekiyeh in the great cloistered court, which is surrounded by domed chambers. These were occupied by pilgrims from all parts of Asia. All the doors were wide open, and in one apartment I saw a poor woman fanning her little son, who was dying of fever; in another room a party of Kurds were sleeping, covered with sheepskins. The ogee pediments over the doorways and grated windows of these apartments were fitted with exquisitely designed tiles, made expressly for their places. The colours were rich dark blue, delicate green, and turquoise blue, all outlined in black. Presently the Mannûn et Tekiyeh invited me to witness the daily distribution of soup. He led me to the north side of the court, and into a large vaulted hall or kitchen, supported by four massive columns and piers blackened by smoke. In the middle there were two rudely constructed open fire-places of cemented stone, side by side, and on each one stood an enormous cauldron of simmering soup. There were no chimneys; the smoke and steam escaped through the apertures in the great dome above. A small stool was placed for me in the deep high recess of a grated window, whence I could watch the crowds of poor people coming in. The greater number of them were not dwellers in the Tekiyeh, but consisted of the poor of the neighbouring districts. Some were literally clothed in rags, others almost naked, while a few were wrapped in sheets or blankets, or clothed with sheepskins. They ranged themselves against the blackened walls, and stood expectant, with

gourds, calabashes, broken pots, or metal bowls in their hands. Behind the cauldron stood two men to ladle out the soup, directed by the Mannûn. I expressed a wish to taste the soup, so the sheikh sent for a silver drinking-cup (in the form of a saucer), and I was served. I found it was composed of rice, vegetables, and meat, flavoured with herbs, and was very substantial. I was afterwards conducted by the sheikh to the innermost court, and we entered the beautiful mosque which stands on the south side of it. The sunlight was streaming through the stained-glass windows of the clerestory of the dome, and a large chandelier, with beautiful lamps, was suspended from the centre. The walls were covered with glazed tiles; those of the *mihrab*, the niche on the south side, were especially beautiful, and the largest I had seen—much too large to be drawn in my sketch-book full size. I told the sheikh that I regretted this. He instantly went to his house on the opposite side of the court, and brought me some very large well-made Turkish paper, and I made a careful drawing of a tile which measured fifteen inches and a quarter by twelve inches and one-eighth, which well represents the style and character of the tiles throughout the building. I afterwards took coffee and sherbet with him in his room, and he gathered for me his choicest flowers.

As I passed across the great court, on my way out, I heard a terrible sound of lamentation. The little fever-stricken boy had just then died. A group of women stood in the doorway, and others quickly gathered round them from the neighbouring rooms. Then they together suddenly uttered the death-cry, called *wilwâl*, a peculiarly mournful cadence, with shrieks and pauses at regular intervals. This cry has been transmitted from one generation of mourners to another, and is probably exceedingly ancient; it may even be the echo of the *great cry* which was heard throughout all the land of Egypt when all the first-born were smitten (Gen. xii. 30). Throughout the East, the instant after a death has taken place the women present proclaim it by loud lamentations; all the women who hear it flock to the house of mourning and join in the "death cry," which cannot possibly be mistaken for any other sound. Professional mourners, who are "skilful in lamentation," are employed by wealthy people to assist the volunteers (see Amos v. 16). I had often heard this cry before, but it seemed to me especially mournful then. The dead child was the only son of a widow, and she "refused to be comforted" (Jeremiah xxxi. 15). I walked homewards sorrowfully, with the mournful chorus, "Alas for him! alas for him!" ringing in my ears.

The private houses of Damascus are almost as remarkable for their external plainness as for their internal splendour. A stranger in traversing the city would never guess that it contained such luxurious residences, for they are nearly always situated in tortuous streets with high bare walls on each side; an occasional doorway, more or less decorated, is the only outward and visible sign of their existence. Sometimes the doorway is sufficiently wide and lofty to admit a laden camel or a mounted horseman, and this indicates that it opens at once into a courtyard with stabling; but it is always pierced with a smaller door for ordinary use. The entrance to a private house is, however, generally only large enough to admit one person at a time, and opens into a passage which, after one or more abrupt turnings, leads into the



MOSQUE OF THE TEKÍYEH, OR HOSPICE OF THE SULTAN SELIM.

Its position is shown in the illustration on page 381. The court is planted with walnut-trees. The cloisters and interior of the mosque are decorated with exceedingly fine glazed tiles.

principal court of the house, which varies in size from fifty to even a hundred and fifty feet square. They are sometimes oblong, and an ordinary-sized court measures eighty feet by fifty. In Muslim establishments the principal court and its surrounding apartments are reserved exclusively for the use of the harem, a smaller court nearer the entrance being used by the master of the house for the reception of his guests. These courts are almost always paved with marble more or less elaborately laid down. Orange, lemon, citron trees, and sometimes

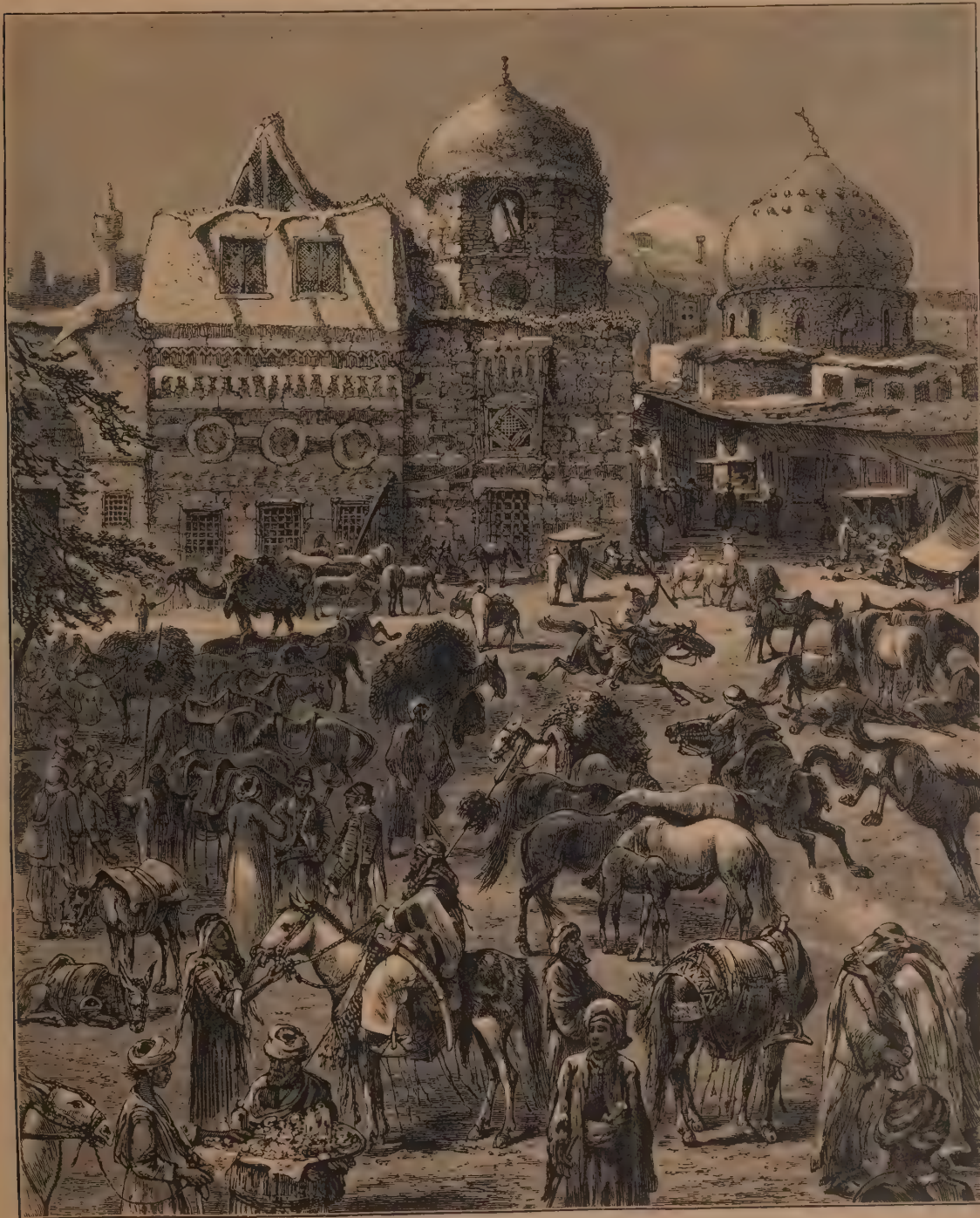


MAKBARET BÂB ES SAGHÎR (BURIAL-GROUND OF THE LITTLE GATE).

Tradition says that two of the wives of Mohammed were interred here. A modern domed structure marks the spot.

myrtles and oleanders, are planted here singly within raised marble borders, and a vine is sometimes trained over trellis-work. A fountain springing from a raised marble tank always stands in the centre of the court, and there are two or four additional fountains if the court be a very large one. All the rooms round the court open into it, and the windows have no other outlook. A beautiful house near to the castle, which my brother occupied when I first arrived at Damascus in 1865, had no windows looking into the street, but this was compensated for by the magnificent view from the terraced housetop.

The walls of a superior house, up to the height of about twenty feet, are built in alternate courses of black and white or black and yellowish coloured stone, or white stone walls are



THE HORSE BAZAAR, DAMASCUS, AS IT APPEARS ON MARKET DAYS.

In the foreground there is a Bedouin sheikh on horseback, fully equipped. Another Bedouin has just dismounted to greet a friend, exemplifying the words, "and he fell upon his neck and kissed him."

painted inside and outside in stripes to represent alternate courses (see page 420). The upper portions of the walls and all upper stories are constructed of a framework of poplar stems filled

in with sun-dried bricks placed diagonally (as indicated in the little rudely built unfinished room on the distant wall on page 410), and afterwards plastered. In good houses they are well finished and smooth and more or less decorated, and it would not be supposed that they were built of such rude materials. (On page 399 the appearance of buildings carelessly constructed with these materials and injured by time is well shown.)

Nearly in the middle of the south side of the court there is always a wide and lofty arched recess or alcove, with slightly raised flooring, and cushioned seats on its three sides. On each side of this there is a closed reception room. The principal one always has a fountain in the lower part of it, which is paved with marble and called the 'Atabeh. Here the guests put off their shoes before they step on to the raised daïs, which is cushioned and carpeted, and occupies the larger portion of the apartment. Over the 'Atabeh, in a grand salon, there is usually a clerestory with stained-glass windows; its ceiling should always be higher than that of the daïs. Some idea of the richness of the decoration of a modern house in Damascus may be formed by examining the excellent illustration on page 420, which represents the 'Atabeh of a reception room. Many of these houses are provided with a complete set of bath-rooms, but the public baths, which are very numerous in Damascus, are generally preferred. The best ones are very fine buildings, with marble walls and floorings, handsome divans, and good attendance.

The old houses in the Muslim quarter are less elaborate, but much more beautiful and purer in style than the more modern structures in the Christian and Jewish quarters. The costumes worn by the upper classes is quite in keeping with the houses which they inhabit. Muslim gentlemen especially pride themselves on the scrupulous cleanliness as well as the excellent material of their garments. Their long and ample pelisses are made of the finest cloth, and lined with silk or fur, according to the season. Olive green, cinnamon colour, delicate greys, and various shades of brown are the favourite tints; the under garment is a long robe of striped silk and cotton, like a dressing-gown. Their turban cloths are of snowy whiteness, and carefully folded. On fête days not only the ladies, but all the servants are richly appressed, and wear a great deal of jewellery.

Damascus is famous for its workers in gold and silver, and they are nearly all Christians, chiefly of the Armenian Church. Their bazaar, or khan, is one of the most curious and mysterious-looking places in the city. It is a large and nearly square covered court. Its shattered and blackened roof is supported by arches, ancient columns, and massive piers, arranged apparently without any regard to regularity. This place is fitted up with a great number of little parapeted stalls about four feet in height, and generally about four feet square. They are just far enough apart to enable people to walk between them, except that there is one passage through the centre of the bazaar which is wider than the others, and looks like the middle aisle of a small old-fashioned high-pewed church. Each platform or stall constitutes a separate workshop, and is furnished with a tool-chest which serves as a work-table and counter, an anvil, a tiny furnace or an open terra-cotta stove or brazier, and a cabinet with little drawers for valuables. A few of the stalls which are occupied by dealers

in jewellery are simply provided with cabinets, on the top of which the treasures may be exhibited (see page 393), but the dealer does not generally keep his jewellery exposed. He holds a trinket or two in his hand, and endeavours by signs or invocations to attract the attention of passers-by. As soon as any one pauses as if inclined to purchase, he is



THE LARGE PLANE-TREE, DAMASCUS.

It is nearly forty feet in circumference. A peasant and his plough are resting against it, and in its shade a carpenter is working, steadying his bow saw with his naked foot.

invited to mount on to the platform, and then it is that the treasures are turned out of the smaller cabinets, one drawer of which contains perhaps a collection of badly-cut diamonds, and some uncut rubies and emeralds; another drawer may be filled with seed pearls and two or three "pearls of great price." There is sure to be a stock of turquoise rings

and a variety of hard stones set, ready to be engraved, as signet rings. Other drawers contain old coins and various small articles of jewellery. In a large cabinet curious ornaments of massive silver worn by the peasantry are kept. They are sold by weight. It is a collection of this kind which is shown outside the cabinet on page 393, and the scales are near at hand. This khan has only two narrow entrances, which are closed and guarded at night. One of these doors leads from the silk-reelers' bazaar, and the other from the long arcade occupied by the fancy carpenters.

When I first passed through one of these narrow doorways and found myself within the khan, I could not help thinking that it looked like the patched-up ruin of some deserted sanctuary, which had been invaded and taken possession of by an army of tinkers. The smoke and the gas from the numerous charcoal fires, the noise of anvils and hammers, and the loudly raised echoing voices of buyers and sellers almost bewildered me. I had, perhaps unreasonably, expected to see an entirely different kind of place, and I could hardly believe that the kawass who was attending me had conducted me rightly. However, he led me through the crowded passages to the stall of a clever young Armenian silversmith, who was engaged on some work for my brother. As I had some directions to give to him, I was assisted to mount on to his platform, and was soon seated on a block of wood which was borrowed for my use, and thoughtfully placed as far from the little furnace as possible. From this point I had a good view of the novel scene around me, and the opportunity of seeing various kinds of work in progress, and of examining the best productions of the workers; for although I had never visited the khan before, I found that I was well known there, and many of the men quitted their stalls to show me their *chefs d'œuvre*. There appeared to be no jealousy or rivalry among them. They all seemed good-naturedly eager that I should see everything that was worth seeing. One man showed me a very beautiful gold bracelet which he had just completed for a customer. It was formed of seven filigree discs set with pearls, linked together with pearl rosettes. The more elaborate and costly articles are generally made to order, and I was told that only simple articles for which there is a general demand were kept in stock.

Sometimes a goldsmith is hired, as of old, to work by the day at the house of his employer. He brings his charcoal, stove, and tongs, his blow-pipe, and a few simple tools, and readily converts worn-out trinkets into new ones, and mounts gold coins or transforms them into delicate filigree work.

It will be remembered that it is from the roof of the silversmiths' bazaar that the remarkable Greek inscription on a disused doorway of the Great Mosque can be seen (see page 423).

Another bazaar which interested me especially was that of the booksellers and bookbinders, commonly called the "Sûk el Miskiye," because it leads to the Great Mosque. I had been assured that the Muslim booksellers were very fanatical, and would not show their books to non-Muslims. However, with my brother's consent, I went there one day attended only by one of

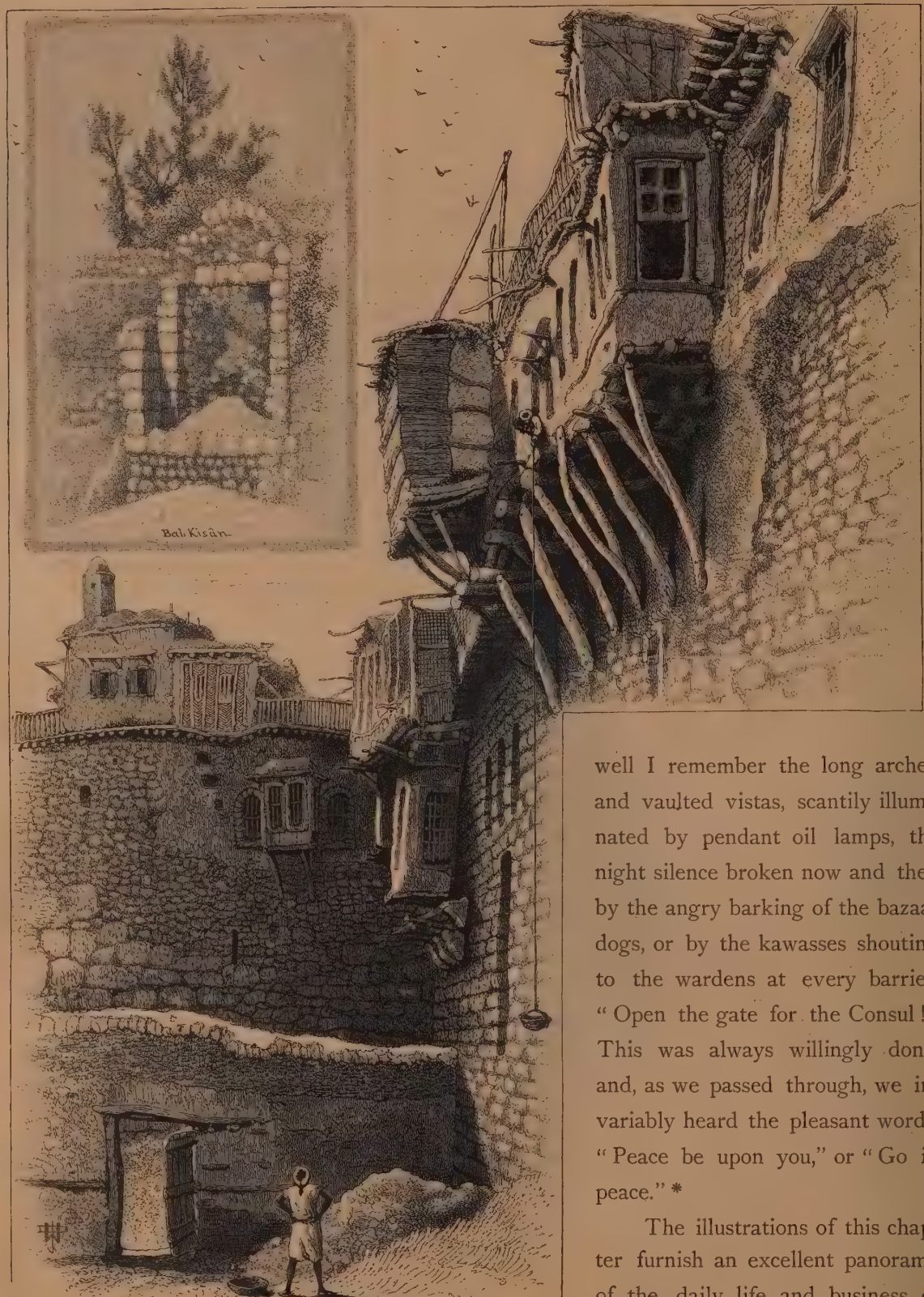
the consular kawasses. The bazaar is wide, lofty, and well built, but it does not extend far. It is approached by a broad flight of steps descending from the bazaar of the silk and linen drapers (see page 396). The shops are deep recesses about five feet wide and seven and a-half high, ranged close together nearly three feet above the footway. In these cosy-looking niches the booksellers were seated at their ease on mats or carpets, reading or conversing with a customer and watching the passers-by, while the bookbinders, kneeling at their tool chests, which served as benches, were busy at work. I found that there were twelve booksellers, five of whom were bookbinders. I soon got into interesting conversation with an occupant of one of the shops, a thoughtful-looking elderly man who was smoking a nargileh and fingering a rosary made of Mekka date-stones. He replied to my questions with grave courtesy, and watched me curiously while I made notes and sketches. I saw a great many printed books from the Cairo and Bagdad printing-presses, and a few MS. copies of the Koran, one old and the others quite modern. He showed me several newly written pocket prayer-books, for which he said there was a great demand, as even people who cannot read like to possess them. I was careful not to touch anything that he did not himself place in my hand. He handed me one of these; it measured four inches by three, and contained fourteen leaves of paper like fine vellum, on which the prayers were neatly written between carefully ruled indented lines. The price of the book well bound in leather was ten piastres, or unbound five piastres (about one shilling). There were inferior copies which were cheaper. The side walls of his shop were adorned with sacred monograms, pious ejaculations, and short prayers, printed on paper in very large characters, for the use of house-decorators, to trace on the walls of mosques, shrines, and dwelling-houses.

When I took leave of my kind entertainer, and thanked him for his courtesy, he said, "You have been welcome, O lady," and he good-naturedly volunteered to write his name, "Mohammed el Mufty el Katiby," in my note-book. On another occasion when I went to this bazaar he led me to the shop of Et Tayyib, one of the best bookbinders, who subsequently bound several books for me, and I was permitted to see every kind of tool and to take rubbings of every one of the brass dies used by the workers in this bazaar. Some of these were very beautiful.

The native Christian communities are now well supplied with books, chiefly printed at Beirût. A few years ago there were only two native Christian booksellers in the city; but now they are numerous.

Except on special occasions, all the shops in the chief bazaars of Damascus are shut more or less securely and deserted before sunset. The shopkeepers go to their several homes in the neighbouring lanes and by-ways, and soon after sunset the great wooden gates of the bazaars are closed and guarded by watchmen; who, however, for a trifling fee will swing them back on their creaking hinges, at any hour of the night, for the accommodation of people who are well known.

I have frequently ridden at midnight with my brother through the deserted bazaars. How



HOUSES ON THE CITY WALL, DAMASCUS.

On the south-east side, belonging to the Jewish quarter. The Báb Kisân, which is not far from this spot, is a now disused and closed-up gate. It stands on the site of a much more ancient one.

well I remember the long arched and vaulted vistas, scantily illuminated by pendant oil lamps, the night silence broken now and then by the angry barking of the bazaar dogs, or by the kawasses shouting to the wardens at every barrier, "Open the gate for the Consul!" This was always willingly done, and, as we passed through, we invariably heard the pleasant words, "Peace be upon you," or "Go in peace." *

The illustrations of this chapter furnish an excellent panorama of the daily life and business of the people of Damascus. The

* See foot-note on page 384.

main streets are densely crowded with passengers in all sorts of costume and colour—venerable-looking men with patriarchal beards, semi-savage Bedouins of the desert, veiled women, pedlars of fruit, carriers of water, beggars in rags, braying donkeys, growling camels, barking dogs—the scavengers of the East—men and beasts jostling against each other in endless confusion. This motley street life is at once amusing and bewildering, a moving panorama, a perpetual carnival. It is the very opposite of the sight on the Paris Boulevards, London Bridge, or New York Broadway. For the Orientals, judged by Western notions, do everything the wrong way: they sit cross-legged on the floor or on the earth, they eat with the fingers, they keep their women veiled and out of public sight,



BÂB SHURKY (EAST GATE), DAMASCUS.

An ancient Roman portal with three arches. The central and southern ones are now built up; the northern arch, now in use, is concealed by the Saracenic Gate, at right-angles with it. The Great Mosque can be seen in the distance.

they take off their shoes in the mosque and keep on their fez or turban; they are dressed in flowing robes, and for the poorer classes any scrap of cotton or linen, or silk or blanket, or shawl or sash, serves for a covering; but they have a native air of dignity and courtesy, and always look picturesque. There are no ruling fashions which obliterate distinctions, as they do in the West; everybody follows his own taste or whim, and maintains his individuality.

It will be observed that camels form a conspicuous feature in many of the pictures. Indeed, go in any direction, one can hardly fail of seeing a large number of these strange creatures, with or without loads, jostling and crowding to make their way along, as though they formed a part of the inhabitants, and were pushing through the thoroughfares on business of their own. They need considerable room, but otherwise they make very little disturbance. Twenty or more horses, walking over the paved streets with their clattering hoofs, make an almost frightful din, while a string of a hundred camels will pass noiselessly, because their spongy feet fall on the stones like cushions.

The bazaars are so numerous and varied in character, that days and even weeks may be spent before a thorough examination of them has been made. While the methods of buying and selling are peculiar, one will find them to be uniform in every place, from the horse-market down to the bakers' shops and the old-clothes establishments. Each trade has its own separate bazaar. Formerly Damascus was rich in products of native industry, silk shawls, carpets, the famous Damascus blades, and other weapons. But European industry has largely replaced the Muslim manufactures, and introduced Manchester prints, Sheffield cutlery, and French ribbons.

The chief bazaars, in addition to those above described, are the Greek Bazaar, one of the largest, where weapons, shawls, and antiquities are sold (usually for one-fourth or one-third of the sum first asked); the Cloth Bazaar, well stocked with English and Saxony wares; the Silk Bazaar, with products of Damascene manufacture; the Bazaar of the Joiners, where mirrors, chests, cradles, tables, stools, of inlaid and carved wood, are kept; the Bazaar of the Coppersmiths, where Oriental dinner-services and various cooking utensils are displayed on low wooden stands. The Shoemakers' Bazaar (see pages 394 and 398), the Horse Market (see page 405), the Saddle Market, and the Brokers' Market are also worth visiting.

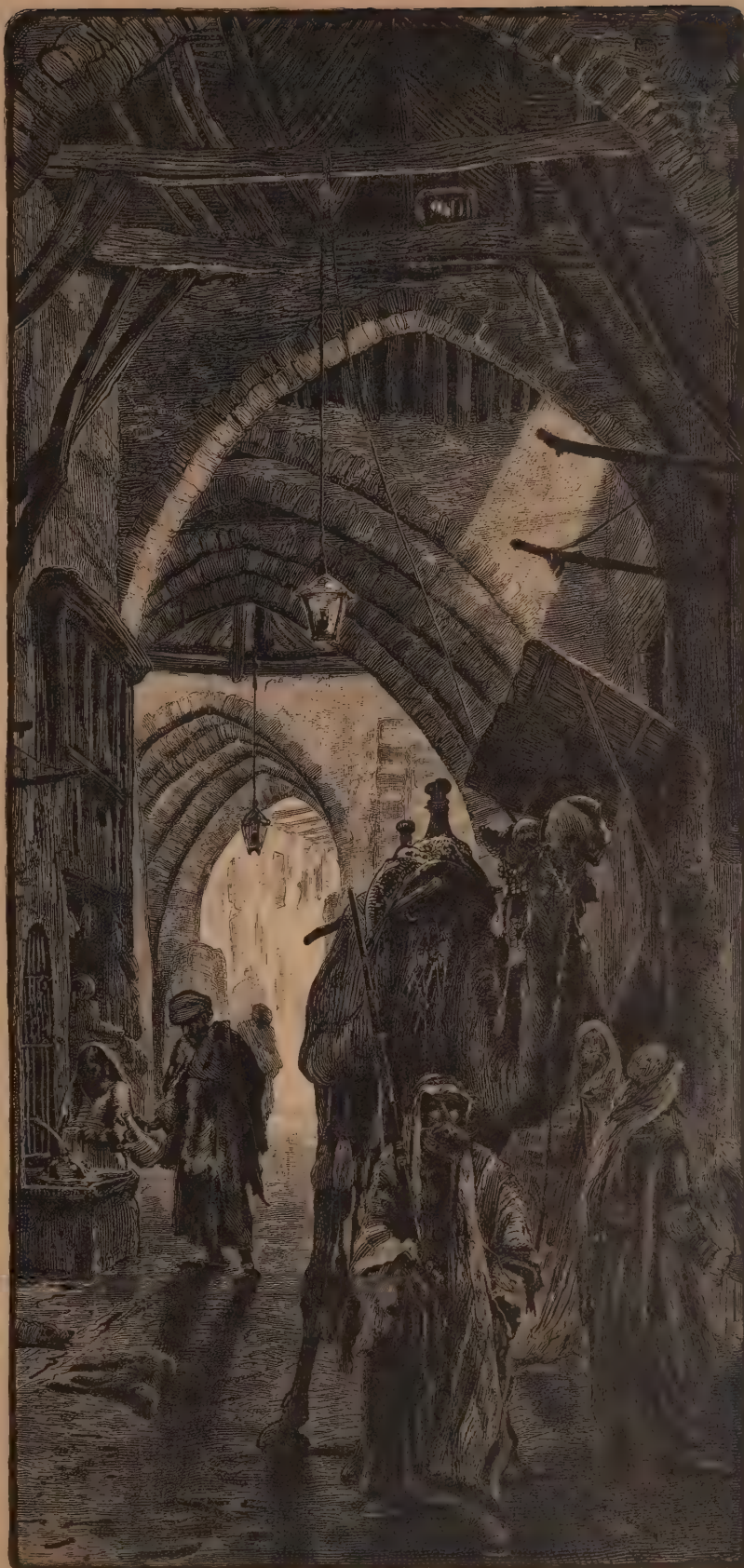
In the Horse Market (see page 405) the purchaser can suit his taste both as to style and speed, and generally also as to price. Among the common animals will now and then be found a few fine Arabian horses. These always command a good price. Burckhardt, in his day, took occasion to praise the honesty and sincerity of the horse-dealers among the Arabs. Times may have changed since then, for it is certain that now among the Bedawin, and especially in the Horse Bazaar of Damascus, one must not expect the truth to be spoken with every statement that is made.

In connection with the horses, the Saddle Market will be visited with interest, because these necessary articles are so unlike our own, being really broad cushions, and having broad stirrups with straps so short that the knees are sometimes elevated to a level with the top of the horse's shoulders. The bridles and girths, together with the saddle, are sometimes richly

ornamented with gold and silver thread, numerous tassels, and bits of gaily-coloured leather; and the pistol-holsters, and whatever else pertains to the outfit, are showy in the extreme.

Not less interesting are the blacksmith shops where the horses are shod. The shoes are of one piece, with a small hole an inch in diameter near the back part of the shoe. The plate of iron is turned a little at the edge, forming a sharp rim, which, when new, serves as a calk. Three nails on each side, with very large heads, fasten the shoe to the hoof. The heads of these nails also serve as calks. Shoes made in this manner protect the foot much better among the sharp stones and rocks than our horseshoes would; and, besides, they are far less liable to be torn off.

Damascus has also its pastry-cooks and confectioners, who furnish sweetmeats, jellies, and certain drinks, which, if they cannot be praised in any other respect, are certainly cool. Snow from Lebanon, which is regarded as a special luxury, is used in preparing them, and lemonade cooled



"THE STREET CALLED STRAIGHT."

It runs westward from the East Gate, dividing the Christian from the Jewish quarter. The Mohammedans call it "The Sultan's Highway."

in this manner is welcome and refreshing to a person who is worn down by the long-continued heat.

With these may be mentioned the bakers' shops. The ovens are curious, as well as the method of making and baking the bread, which is sold in shops, on stands in the streets (see page 383), or by boys who carry it about on large trays (see page 421). The cries of these vendors of bread would seem strange to other people, for among them one hears such as these: "O God, send a customer!" or, "Going for one cent!"

A class that attracted our attention were the pigeon-fanciers. These persons are numerous, and they possess a kind of stock-exchange, where they meet for the transaction of business. In former times communication between Damascus and Bagdad by means of pigeons was extensively carried on, and one of the numerous breed still existing here derives his name from this ancient custom. Pigeon-fanciers are supposed to be incapacitated from giving testimony in a court of law, because their business leads them into special temptations to theft; and, furthermore, it is thought that they yield to the opportunity afforded them of viewing from their lofts the harems of the surrounding houses. Hence, although numerous, they are not regarded as a very respectable class.

No detailed descriptions of these bazaars can be here attempted; but, as we pass from one to another, we witness on every hand, either in the streets or by the wayside, the strangest sights. The barber seems to be always busy (see page 417). Unlike those with us, the Damascus barber has with his regular business an associated branch, namely, that of bleeding, a practice of which we hear little in modern times.

At another point, the café by the roadside will certainly afford a place for rest, if one is weary, and for such refreshment as coffee and pipes can give. The busy proprietor will be found to be genial and pleasant, and inspired by a desire to entertain his guests in the most courteous manner (see page 383).

Farther on we find ourselves in front of a great plane-tree, which is nearly forty feet in circumference, and which, on account of its size and age, seems out of place where it stands, and leaves one to wonder how it can have survived for so many centuries. In the shadow of its trunk and underneath its branches, which serve as a roof, workmen carry on their trades (see page 407).

Damascus is, as we have previously stated, one of the oldest cities in the world. Josephus affirms that it was founded by Uz, the son of Aram. It was known in the days of the patriarchs, for Abraham's trusted servant Eliezer, was from Damascus (Gen. xv. 2). It is often mentioned in the Old Testament, in the Acts of the Apostles, and twice in the Epistles of Paul (Gal. i. 17; 2 Cor. xi. 32). David conquered the city after a bloody war (2 Sam. viii. 5, 6), but under Solomon an adventurer made himself king of Damascus, and founded an empire with which the Israelites came thenceforth often into violent conflict.

An interesting episode is the healing of Naaman, the Syrian general, from leprosy by the prophet Elisha, to whom his attention was directed by a Jewish captive maid (2 Kings

v. 8—14). The memory of Naaman is perpetuated on the banks of the Abana in a leper hospital, which occupies the site of his house. "I have often visited it," says Dr. Porter, "and, when looking on its miserable inmates, all disfigured and mutilated by their loathsome disease, I could not wonder that the heart of the little Jewish captive was moved by her master's sufferings."

In 732 B.C. the kingdom of Damascus lost its independence through Tiglath-pileser. The prophecy of Isaiah was fulfilled: "The kingdom shall cease from Damascus, and the remnant of Syria" (Isa. xvii. 1, 3). Alexander the Great conquered Syria (B.C. 333). After various fortunes it was made a Roman province (B.C. 63). At the time of Christ Damascus had several Jewish synagogues. In the Byzantine Empire it became the residence of a Christian bishop, next in rank to the patriarch of Antioch, and numbered several churches and a cathedral in honour of John the Baptist.

In A.D. 634 Damascus fell into the hands of Islam. The conquerors promised the Christians security of life and property and freedom of faith, but took from them first the half and afterwards the whole of the cathedral. Moawyah, the first khalif of the Omeiyades (A.D. 661), made Damascus the capital of the Mohammedan empire, and raised it to great splendour. During the Crusades it shared the changing fortunes and misfortunes of the cities in the Holy Land. The famous Saladin made it his head-quarters in his expeditions against the Franks. The Cross never displaced the Crescent. In A.D. 1516 Damascus passed into the possession of the Turkish Sultan, and has remained ever since a provincial capital of Turkey.

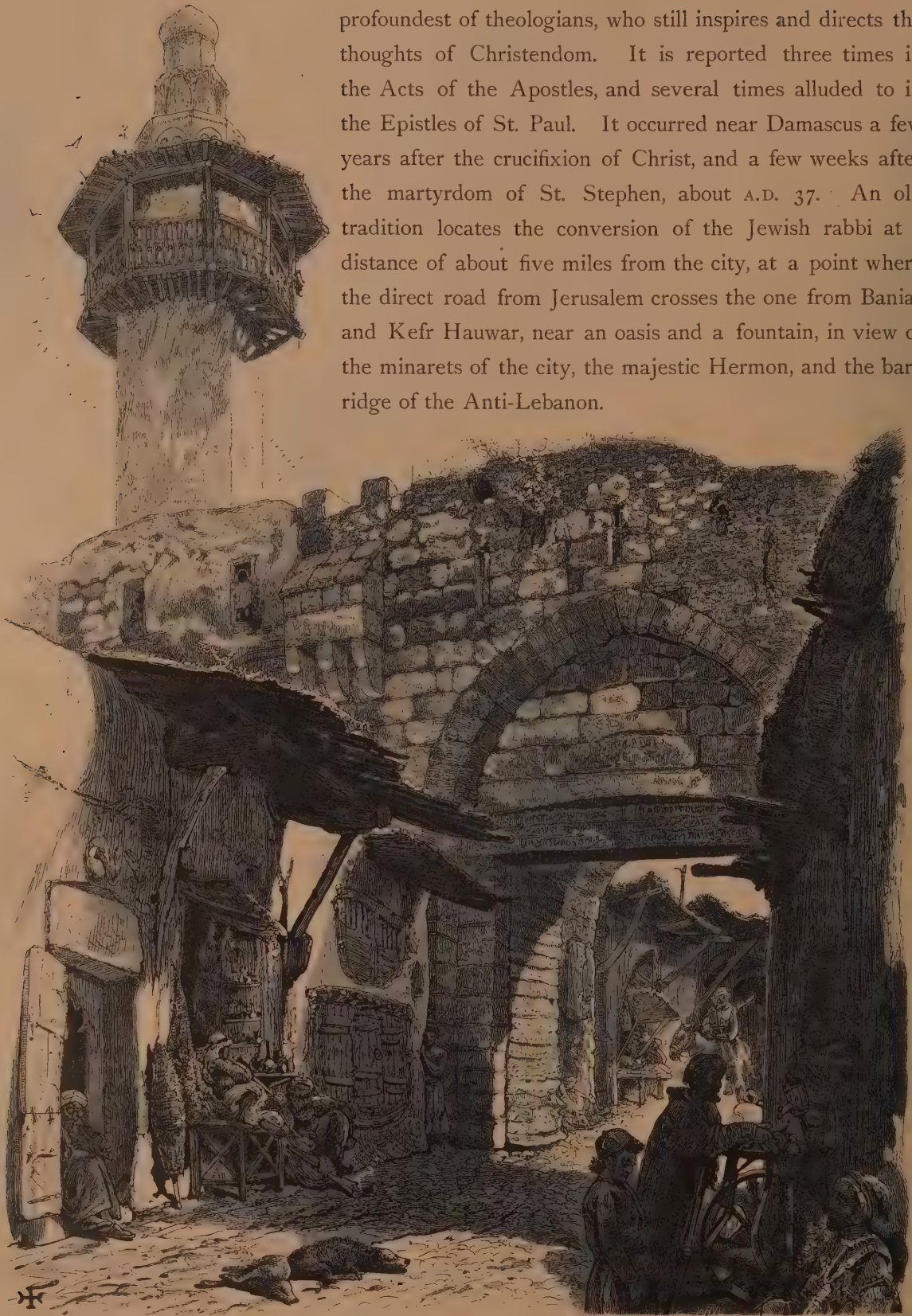
In Damascus there have been some terrible examples of religious fanaticism. Every one remembers the frightful massacre of July, 1860, when at least 2,500 adult male Christians were murdered in cold blood. Abd el Kader, the Algerian ex-chief, who still lives there in honourable exile, a vigorous old man of seventy years, behaved nobly on that occasion, and with his retinue saved the lives of many hundreds, while the pasha and the Turkish officials did not move a hand.

The venerable Rev. S. Robson, of the Irish Protestant Mission, who was in Damascus during these days of terror, gave us a description of the tragedy. His colleague, the Rev. William Graham, was treacherously murdered while attempting to save another, and Mr. Robson himself was only spared by seeking refuge in the house of a Mohammedan. The Christian quarter still bears traces of the terrible destruction to which it was then exposed.

It is an honour to France that she sent a corps of ten thousand men to Syria in the interest of humanity and Christianity. Since then the admirable road from Beirût to Damascus was built by a French company, and a daily diligence established. A Christian governor was at the same time secured for the Lebanon district, to the great advantage of the people. Thus "the wrath of man" was overruled for good.

The most important event which took place in Damascus, and one of the most important in the history of mankind, is the conversion of St. Paul, the greatest of missionaries and the

profoundest of theologians, who still inspires and directs the thoughts of Christendom. It is reported three times in the Acts of the Apostles, and several times alluded to in the Epistles of St. Paul. It occurred near Damascus a few years after the crucifixion of Christ, and a few weeks after the martyrdom of St. Stephen, about A.D. 37. An old tradition locates the conversion of the Jewish rabbi at a distance of about five miles from the city, at a point where the direct road from Jerusalem crosses the one from Baniyas and Kefr Hauwar, near an oasis and a fountain, in view of the minarets of the city, the majestic Hermon, and the bare ridge of the Anti-Lebanon.



BÂB TÛMA, THE GATE OF THOMAS.

An inscription states that it was erected in A.H. 634 (A.D. 1237). It leads out of the city towards the north-east road, the caravan route to Aleppo and Palmyra.

In the city itself, the house of Ananias and the house of Judas are still shown. "The street which is called Straight," where Ananias was to inquire after Saul of Tarsus, still bears that name (see page 413). The window in the wall is also pointed out through which Paul was let down in a basket (2 Cor. xi. 33). Considering the many changes which



A STREET BARBER'S STALL.

With a ragged canopy ready for use as a protection from sun or rain. The street barber is only employed by those who are too poor to go to the commodious barbers' shops.

Damascus has undergone, it is, of course, impossible to rely on these traditions; but there can be no doubt about the general locality. There are several examples in Damascus of houses, built on the city wall, from the projecting windows of which it would be very easy to descend (see page 410).



BEDOUINS BUYING SPEARS.

In the Sûk es Sinânyeh, which is the great emporium for all the requirements of Bedouins and peasants, including all kinds of primitive weapons and clothing.

THE TOMB OF SALADIN.

Saladin, whose mortal remains are deposited near to the Great Mosque of Damascus (see page 389), is the greatest character among the Muslims during the period of the Crusades, and puts to shame many a Christian knight. Some men are much better, some much worse, than their creed. When we read the contemporary accounts of the Crusades, William of Tyre, Fucher of Chartres, &c., and strip the narrative of its palpable partiality, we feel that, in their encounter with the Muslim robbers, the Christian knights were by no means always in the right, and private documents, letters, &c., show that the Christian knights sometimes felt so themselves. But even if there were no historical or private documents to tell us that the Crusaders, when they stood face to face with the Muslims, often felt themselves in the presence of a higher civilisation, in which many fundamental virtues of human character and life were developed to a height and perfection hardly dreamed of or utterly forgotten by the Christian world, we would know it from the fact that, generally speaking, the Christian knights ended with imitating the Muslim robbers.

In no point is this imitation more easy to realise than in the contest between Saladin and the military religious orders, the Hos-

pitallers and the Templars. The character of these orders underwent a decisive change during the contest. The religious austerity which marked their origin was lost and supplanted by a romantic chivalry which soon became the ideal of every knight in Europe. But this change was the direct result of an imitation of Saladin.

Notwithstanding his striking resemblance to the national genius of the Arabs, he was no Arab, either by birth or by education. He was born, 1137, at Tekrit, on the Tigris, and was a Kurd by descent; and he was educated under the tutelage of his uncle, Shirkah, in the service of the ruler of Northern Syria, Nûreddin. But the principal force active in forming his character was his religion and not his race. He is a typical instance of what the Koran can make out of human nature, not through its faith but through its poesy, not through its fanaticism but through its chivalry. He stands in the same relation to Islam as the Templar or the Hospitaller to Christianity.

On March 4, 1193, Saladin died at Damascus. When he felt that his time was running out fast, he ordered his standard-bearer to descend into the streets, carrying his winding-sheet on a high pole, and crying out to the people, "Lo, this is all that remains of the great Saladin!" There was truth in that, for the whole political fabric which he had reared burst to pieces immediately after his death. Something more, though, than his winding-sheet remained of him—a moral influence which it is still interesting to study, a brilliant name which still kindles a wide enthusiasm, and a tomb which is still admired as a fine specimen of Moslem art.

THE CAMEL.

The camel is fitly called "the ship of the desert." It is admirably adapted for its use on the boundless ocean of sand from the Nile to the Euphrates. It has needed no repair since the days of Abraham, and could not be improved by any invention in navigation. It would be as impossible to cross the waterless desert without this wonderful animal as to cross the ocean without a ship. No horse or donkey would answer the purpose. The camel has the reputation of patient endurance and passive submission, which some, however, deny, or regard as mere stupidity. It carries the heaviest burdens on its single or double hump, which is its natural pack-saddle. The Bactrian camel of Central Asia has two humps, the Arabian camel, or dromedary, which is used in Egypt and the Sinaitic Peninsula, has one hump. The very name of the camel means burden-bearer. It can travel five (some say nine, or even fifteen) days in scorching heat without water, and resorts to its inside tank or cistern, which, at the sacrifice of its own life, has saved the life of many a traveller. It lives on barley, dry beans, and chopped straw while in camp, and on the prickly thistles and thorns of the wilderness, which, much to the annoyance of the rider, it snatches from the wayside and leisurely chews as a positive luxury. It supplies its master with milk, fuel, sandals, and garments; and, having done its duty, it leaves its bleached skeleton in the arid waste as a landmark to future travellers. With peculiar gurgling growls or sighs of protest, unlike the sound of any other animal, the camel goes down on its knees in four distinct motions, till it lies flat on its belly; growling, it receives its burden; growling, it gets up by

several jerks, first rising to its knees, then the full length of its hind-legs, which are longer than the fore-legs, then to its fore-feet, so that the rider is violently pitched backward, and then as violently jerked forward, and must hold fast to the saddle, or be thrown down on the sand. Once started, the beast moves with long strides on its soft, spongy feet, steadily and noiselessly forward, as under a painful sense of duty, but without the least interest in the



RECEPTION ROOM OF A DAMASCUS HOUSE.

Showing the lower portion of it only, with its fountain and marble pavement. The upper part of the room, where guests are received, is eighteen inches higher, and is furnished with cushions and carpets. An incense burner is standing at the extreme edge of the dais.

rider. A primitive wooden frame serves as a saddle, and a mattress or pillow is thrown over it as a seat. The swinging motion, high in the air, is disagreeable, and makes the rider a little sea-sick, till he gradually becomes used to it. To break the monotony and the fatigue, he changes his position, now riding as on horseback, now crossing the legs like the Arabs, now sitting on one side and then on the other. We parted with the *djemel* at Gaza, not without

a certain admiration and respect, and yet glad to exchange it for the noble, spirited, and dashing horse. The Bible mentions the camel only incidentally, though in a way that implies



A STREET DRINKING-FOUNTAIN, DAMASCUS.

The lady who is riding *en cavalier* wears a dark muslin veil, called a *mandil*, which quite conceals her features; her outer garment, an *izzar*, is like a large sheet of fine white calico, and in this she envelopes herself completely.

its great usefulness, while the horse is described in glowing colours and honoured with eloquent eulogy (Job xxxix. 19—25).

MOHAMMEDAN WORSHIP.

Mohammedan worship is very simple, and resembles that of the Jewish synagogue. It consists of prayer, reading of the Koran, and preaching. The second commandment is strictly understood as an absolute prohibition of all image-worship and of all representations of living creatures, whether in churches or elsewhere. The Arabesque is the only ornament allowed, and always taken from inanimate nature.

The mosques, like Catholic churches, are always open and frequented by worshippers, who perform their devotions either alone or in groups with covered heads and bare feet. In entering, one must take off his shoes, remembering the command, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

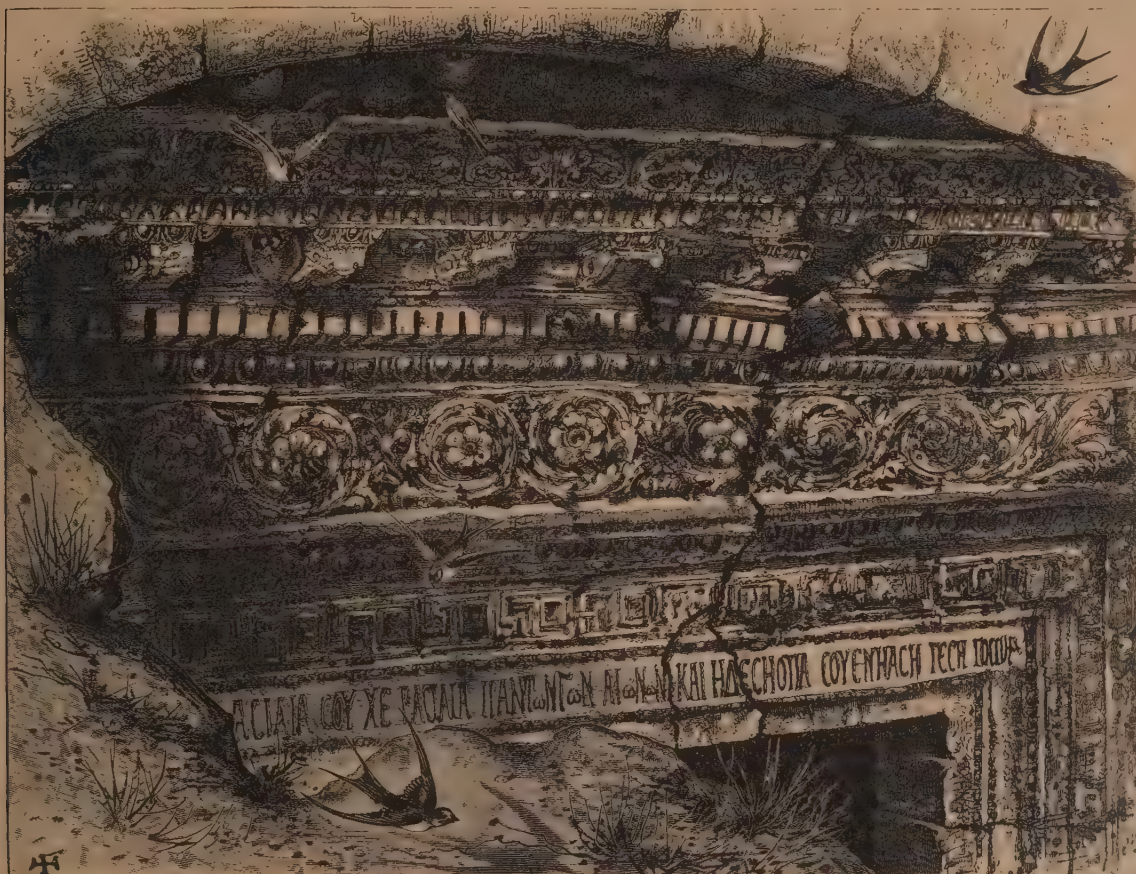
There are five stated seasons for prayer—at daybreak, near noon, in the afternoon, a little after sunset (to avoid the appearance of sun-worship), and at nightfall, besides two night prayers for extra devotion. The muëddin, or muezzin (crier), announces the time of devotion from the minaret of the mosque by chanting the "Adan," or call to prayer, in these words: "God is most great. I testify that there is no deity but God. I testify that Mohammed is God's apostle. Come to prayer! Come to security! Prayer is better than sleep! God is most great! There is no deity but God!" (See page 385.) A devout Mussulman is never ashamed to perform his devotion in public—whether at home, or in the mosque, or in the street, or on board the ship. Regardless of the surroundings, feeling alone with God in the midst of the crowd, he spreads his rug, goes through his genuflexions and prostrations, his face turned to Mecca, his hands now raised to heaven, then laid on the lap, his forehead touching the ground, and repeats the first *surah* of the Koran, and the ninety-nine beautiful names of Allah, which form his rosary. The mosques are as well filled with men as many Christian churches are with women. Islâm is a religion for men; women are of no account; the education and elevation of the female sex would destroy the system.

With all its simplicity and gravity, the Mohammedan worship has also its frantic excitements of the dancing and howling dervishes, who equal the ascetic excesses of the ancient Christian hermits and the modern Indian fakirs. On the celebration of the birthday of their prophet and other festivals they work themselves, by the constant repetition of "Allah! Allah!" into a state of unconscious ecstasy, "in which they plant swords in their breasts, tear live serpents with their teeth, eat bottles of glass, and finally lie prostrate on the ground for the chief of their order to ride on horseback over their bodies."

THE KORAN.

The Koran is the Bible of the Mohammedans. It is unquestionably one of the great books of the world. It is not a book only, but an institution, a code of civil and religious laws, claiming divine origin and authority. It has left its impress upon ages. It feeds to this day the devotions, and regulates the private and public life, of more than a hundred millions

of human beings. It has many passages of poetic beauty, religious fervour, and wise counsel, but mixed with absurdities, bombast, and low sensuality. It abounds in repetitions and contradictions, which are not removed by the convenient theory of abrogation. It alternately attracts and repels, and is a most wearisome book to read. Gibbon calls the Koran "a glorious testimony to the unity of God," but also, very properly, an "endless, incoherent rhapsody of fable and precept and declamation, which seldom excites a sentiment or idea,



GREEK INSCRIPTION ON AN ANCIENT AND DISUSED DOORWAY OF THE GREAT MOSQUE, In the south wall; it can only be seen from the roof of the Silversmiths' Bazaar. The words are, "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations."

which sometimes crawls in the dust, and is sometimes lost in the clouds." Reiske denounces it as the most absurd book, and a scourge to a reader of sound common-sense.

Goethe, one of the best judges of literary and poetic merit, characterizes the style as severe, great, terrible, and at times truly sublime. "Detailed injunctions," he says, "of things allowed and forbidden, legendary stories of Jewish and Christian religion, amplifications of all kinds, boundless tautologies and repetitions, form the body of this sacred volume, which to us, as often as we approach it, is repellent anew, next attracts us ever anew, and fills us with admiration, and finally forces us into veneration." He finds the kernel of Islâm in the second *surah*, where belief and unbelief, with heaven and hell as their sure reward, are set over in contrast.

Thomas Carlyle calls the Koran "the confused ferment of a great, rude, human soul; rude, untutored, that cannot even read; but fervent, earnest, struggling vehemently to utter itself in words;" and says of Mohammedanism: "Call it not false, look not at the falsehood of it; look at the truth of it. For these twelve centuries it has been the religion and life-

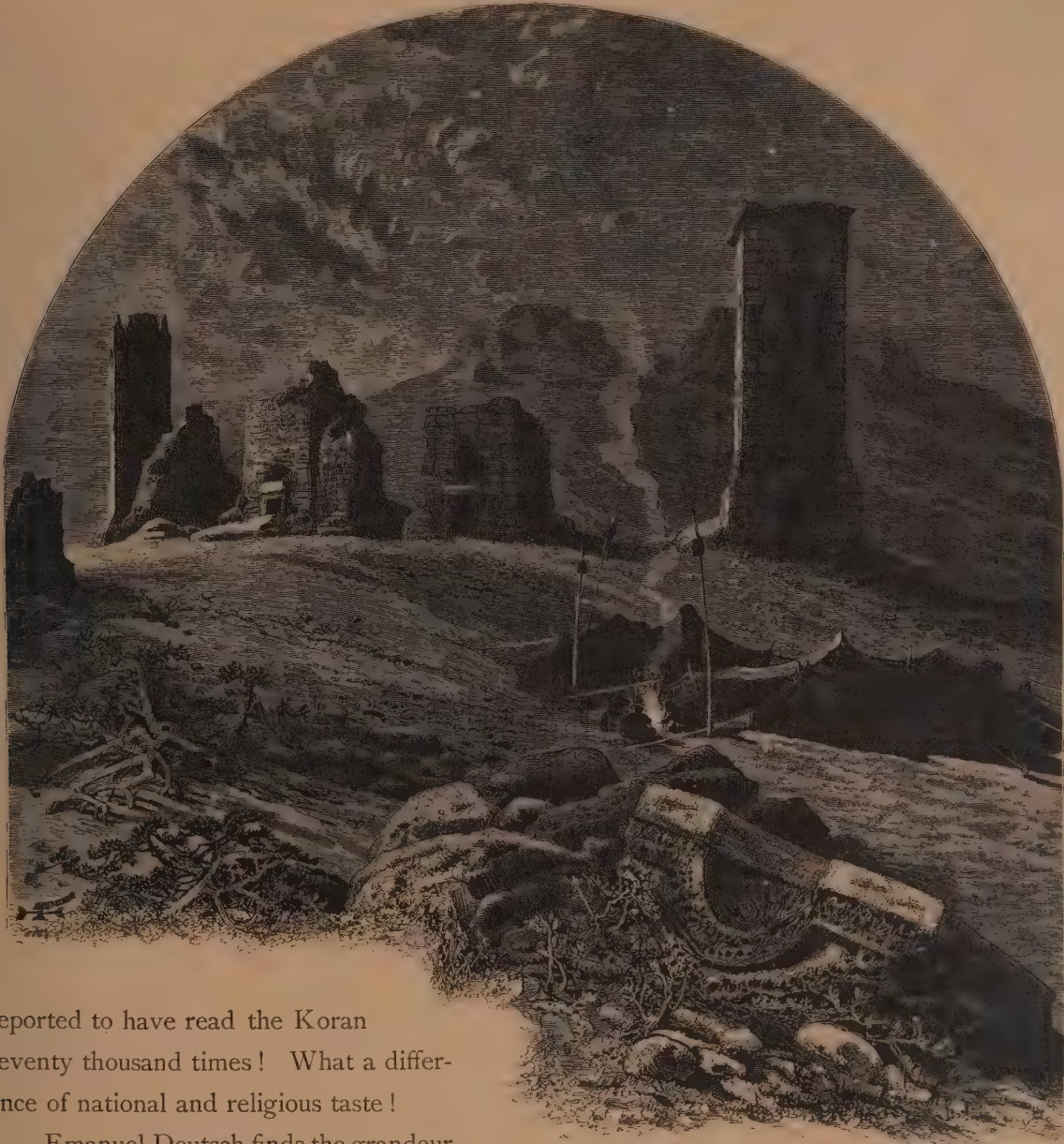


A BEDOUIN OF THE HAURÂN.

Bedouins (more correctly Bedawîn) occupy the north-west district of the Haurân; the plain is inhabited by peasants, and the Druses for many centuries have colonised the mountain range.

guidance of the fifth part of the whole kindred of mankind. Above all, it has been a religion heartily believed." But with all his admiration, Carlyle confesses that the reading of the Koran in English is "as toilsome a task" as he ever undertook. "A wearisome, confused jumble, crude, incondite; endless iterations, long-windedness, entanglement, insupportable

stupidity ; in short, nothing but a sense of duty could carry any European through the Koran. We read it, as we might in the State Paper Office unreadable masses of lumber, that we may get some glimpses of a remarkable man." And yet there are Mohammedan doctors who are



reported to have read the Koran seventy thousand times ! What a difference of national and religious taste !

Emanuel Deutsch finds the grandeur of the Koran chiefly in its Arabic diction, "the peculiarly dignified, impressive, sonorous nature of Semitic sound and parlance ; its *sesqui-pedalia verba*, with their crowd of prefixes and affixes, each of them affirming its own position, while consciously bearing upon and influencing the central root, which they envelop like a garment of many folds, or as chosen courtiers move round the anointed person of the king."

RUINED TOMBS, PALMYRA.

In the Wady el Kûbûr. The largest one, on the right, is eighty feet high. There is an inscription on it which states that it was built as a family tomb by Elabelos, in the Seleucian year 414 (A.D. 102).

E. H. Palmer, the most recent translator of the Koran (1880), says that the claim of the Koran to miraculous eloquence, however absurd it may sound to Western ears, was and is to the Arab incontrovertible, and he accounts for the immense influence which it has always exercised upon the Arab mind, by the fact that "it consists not merely of the enthusiastic utterances of an individual, but of the popular sayings, choice pieces of eloquence, and favourite legends current among the desert tribes for ages before this time."

PRESENT CONDITION OF DAMASCUS.

In modern times we know very well the meaning of the term "railroad centre." Business, enterprise, and men from all parts of the land combine to give to such places unusual interest. But even in the far East, where the currents of life are thought to be more sluggish, great centres of traffic and travel exist to-day, and have existed from the earliest times. It was on account of commercial interests that Tadmor, now known as Palmyra, sprang up in the desert. Damascus was bordered by the desert on two of its sides; yet, in regard to the matter we are now considering, it does not rank second to any city of the Old World. One great route led west to Tyre and the sea-coast. Another led south-west to Jerusalem and Egypt. Another led south through the rich countries of Bashan, Ammon, Moab, and Edom, to the Gulf of 'Akaba, passing the lines running at right-angles to it, which led to the Persian Gulf in one direction and to the Red Sea in another. A fourth route led north-west and north to the kingdoms of Karkor, Hamath, and Halman, or Aleppo. A fifth led north-east, past Palmyra to Nineveh, on the Tigris. A sixth led directly east across the desert to Babylon; while a seventh probably led south-east past Salchad, reaching the head of the Persian Gulf through the northern part of Arabia. That news, merchandise, and men from all parts of the world should be found here, would be inevitable. This would be true through all the centuries from the time of Christ back to the days of Abraham. The arrival and departure of immense caravans was a sight with which the people of Damascus were constantly familiar from its earliest history. Besides the peaceful caravans of merchants and travellers, they witnessed not infrequently also the passing of victorious armies, or the sad spectacle of an army of captives that were being transported from one country to another, at the caprice of some despot at Nineveh or Babylon.

At the present time several of the ancient routes which we have indicated are traversed by caravans, but those leading to Mecca and Bagdad are by far the most important. The time between Damascus and Bagdad is about twelve days, which allows two days for rest at the watering-stations. The distance is nearly five hundred miles. The overland mail to India goes by this route, and it is taken by a few travellers who wish to save time or to avoid a long journey by sea. The special danger in crossing the desert arises from the Bedouins, who sometimes plunder the caravans, although in recent years this has not often happened.

While the modern yearly caravan to Mecca probably does not rival in numbers or importance some of those that Damascus witnessed when, centuries before Christ, she was "the

head of Syria" (Isaiah vii. 8), yet one of the finest and most remarkable sights in the East is that of the Haj, or pilgrims, collecting in the plain outside of the city, and forming in a long procession, bound for the tomb of the Prophet. Three days south of Damascus—at a place called Mazarib, where water and grass are abundant—a halt is made, and the caravan reorganized. The holiday part of the pilgrimage ends here, since those who go on from this point must address themselves to the real hardships and dangers of the desert. The journey



GRAND COLONNADE, PALMYRA, FROM THE TRIUMPHAL ARCH.

Showing the syenite columns of the Tetrapylon; the prostrate one is thirty feet long and three feet in diameter. In the distance the ancient city wall, known as the Wall of Justinian, can be traced.

occupies no less than twenty-seven days, and is attended with many hardships. When the roads are bad, owing to heavy rains, many of the animals die, and the pilgrims themselves suffer. At intervals, along the route, garrisons are stationed to prevent the caravans from being plundered, and to render such other aid as may be required. As the pilgrims are not only devout men, but are interested in trade as well, they carry with them many rich articles, and bring back, on their return, merchandise of various kinds, together with a considerable number of female slaves. Hence, peculiar temptations to plunder are offered to the wild Arabs, which they resist only through fear of the Turkish troops, or because of a contract made beforehand, in which they receive large presents, that they will not molest either the persons or property of these "holy men."

The government at Constantinople is supposed to bear the expense of the yearly present to Mecca; but urgent calls for money in other directions have thrown the burden largely upon Damascus. The yearly cost to Damascus of the caravan is about £40,000. In 1876 it was £42,575; and in 1877 £39,091. Isaiah spoke of "the burden of Damascus" (xvii. 1). This language would be appropriate if used with reference to the present financial condition of this ancient city. The expenses connected with the Haj form only one of its burdens. In 1873 and 1874 the fifth army corps, numbering twenty-two thousand men, was quartered in Syria, and had to be provided for entirely by this district. This is mentioned as a sample, since it bears a similar burden continuously. It supports also a police force of four thousand men. Furthermore, there is an army of officials employed in the civil branches of the government who have in some way to be supported. To crown all, the home government sometimes demands more money than the entire revenue of the city. An illustration of the management of affairs in Syria is furnished by the official estimate for the revenue of the Damascus district in the year 1873, which was £2,381,255, while the actual amount received was only £629,337. Considering all the facts, the statement will occasion no surprise that the debt of the city increases year by year. In 1872 the debt of Damascus was £350,000, which amount, in two years from that date, or in 1874, had actually doubled, all of which bore a compound interest of 18 per cent.

In this district agriculture is the chief source of revenue; but those who have watched the progress of affairs under the present government for a series of years testify that "not only is the zone of agriculture in the valleys of the Anti-Lebanon yearly contracting to a most alarming extent, but the inhabitants are also fast disappearing." The farmer is pressed for taxes until he is obliged to mortgage his crops or his land for money, on which he pays an exorbitant interest. When the year comes round he has obtained no relief, and is in no better condition to meet the inevitable and inexorable demands of the government. A new loan is effected, but on more ruinous terms than before. At last, in despair, he takes refuge in flight. In this manner, and on this account, the inhabitants of an entire village sometimes disappear in a single night. Such cases are not unfrequent. One sees north and south of Damascus, and elsewhere in Syria as well, many abandoned villages; but unless one is familiar with the facts, he might not perhaps suspect that this depopulation was due far more to the usurer and tax-gatherer than to the wild Arabs to whom it is usually attributed. It may be of interest to mention further that all such accounts, especially arrears of taxes, are kept open, and even if the land should be tilled by strangers, the fruits of their labour would be seized to fulfil obligations said to have been incurred by the soil in times past.

If the Turkish Government, instead of practically robbing its own people, would help them to develop the resources of the country, the revenues would soon be more than ample for all its needs. Thus, while Damascus has an antiquity before which we stand amazed, and a long history that is at once thrilling and brilliant, the present condition of the city and its inhabitants is such as to call forth the deepest sympathy from the civilised world.



WESTERN SIDE OF THE RUINS OF THE TEMPLE OF THE SUN, PALMYRA.

Showing part of the double colonnade which formed the cloisters of the temple. The brackets projecting from the columns, about two-thirds of the way up, formerly supported statues.

PALMYRA.

CHRISTMAS at Thebes, Easter at Jerusalem, and then to Damascus and Palmyra. Palestine has its season of arid, dreary desolation, and its season of freshness and beauty, of verdure and flowers. Visitors to the Holy Land in August or October go away with a melancholy feeling of depression at its burned and lifeless aspect, while those who come in March or April are charmed with its fresh and floral beauty. This is especially true of Palmyra. Not only is the country at that time radiant with wild flowers, verdant and

refreshing to the eye, but that interesting people, the Bedawin Arabs, who have held sway over the surrounding country since the days of Abraham, are at that season on their good behaviour, and may be seen at the best advantage (see pages 424 and 425). They are then returning westward and northward to the settled region from their wintering in the east and south, and it is for their interest to maintain friendly relations with the fellahin, and not to involve themselves in trouble with the Turkish military authorities. A small Turkish garrison occupied Tüdmür a few years since, under a military mudîr, but this official generally remains at Kuryetein (or "two towns"), from whence horsemen can be readily obtained.

The journey to Palmyra from Kuryetein can be made by leaving that place at 1 P.M., carrying water in flasks for drinking purposes, resting half an hour at sunset, then riding till midnight and resting three hours, when the final stage of eight hours is accomplished by 11 A.M.

After riding eleven hours the second day, we find the ranges of hills which border the broad valley suddenly approaching each other, the southern mountain sweeping to the north-east across the mouth of the valley. On the sides to the right and left are square towers. Some are low down, others on the summit of hills. These are the tower sepulchres of Palmyra (see page 425), and as we emerge from the valley we see in the distance, on the top of the high northern hills, the castle, which commands the whole plateau of the City of Palms. From the west end of the castle (see page 435) we are almost exactly in a line with the Great Colonnade, which seems in the distance like a forest of giant trees, stripped of their branches and bark by some fierce cyclone, and standing gaunt and naked against the sky. On every side are ruins, broken temples, towers, columns, tombs, and walls, in a tumultuous sea of stony fragments; and in the eastern extremity rises the stately Temple of the Sun, the finest ruin in Palmyra, and for extent and grandeur second to none in Syria.

Standing on a rising ground, near the south-eastern end of the town, its appearance when entire must have been most impressive. Its projecting base, or krepis, of massive rough-hewn stones is surmounted by a smooth-cut wall with a range of thirteen Corinthian pilasters, not less than thirty feet high, above which is a plain frieze and cornice. Between the pilasters are richly carved windows with pediments, of which no less than thirteen can still be counted on the north side. These are flanked by lofty pilasters sixty-eight feet in height, the three corner ones on each side being higher and larger than the rest, and projecting so as to form corner towers to the walls. Of the other three sides the foundations only are ancient, the superstructure being the work of the Arabs, who used the temple as a fortress. On the western side a magnificent triple gateway formed the entrance to this grand court, approached by a broad flight of steps. The portico of ten columns is gone, but the monolithic sides and lintel of the central door still remain, ornamented with rich sculptures of vine branches, clusters of grapes, and flowers. This door was thirty-two feet high and sixteen wide, but has been disfigured and almost concealed by a huge square Saracenic tower built by the Muslims, who also constructed a moat around the entire external wall.

Entering the great court through what remains of the doorway, we see whole rows of columns which are still standing, a part of that splendid double colonnade of three hundred and ninety columns which ran around three sides of the interior of the court. Each pillar had a bracket for a statue, and some of them still retain their entablatures (see page 429).



RUINS OF A MAUSOLEUM NEAR THE NORTH-WESTERN END OF THE GREAT COLONNADE, PALMYRA.

In the interior there is a large sarcophagus richly ornamented with sculptured satyrs and garlands of flowers and fruit; another mausoleum near it, in better preservation, is shown on page 435.

Crossing the wilderness of débris to the south-eastern angle of the court, and winding our way through the lanes of the modern Arab village, whose abject houses, grotesquely built of fragments of the old temple, with their more abject occupants, seem a mockery of the pristine splendour of the place, we come to the temple itself, the *naos*, or sanctuary.

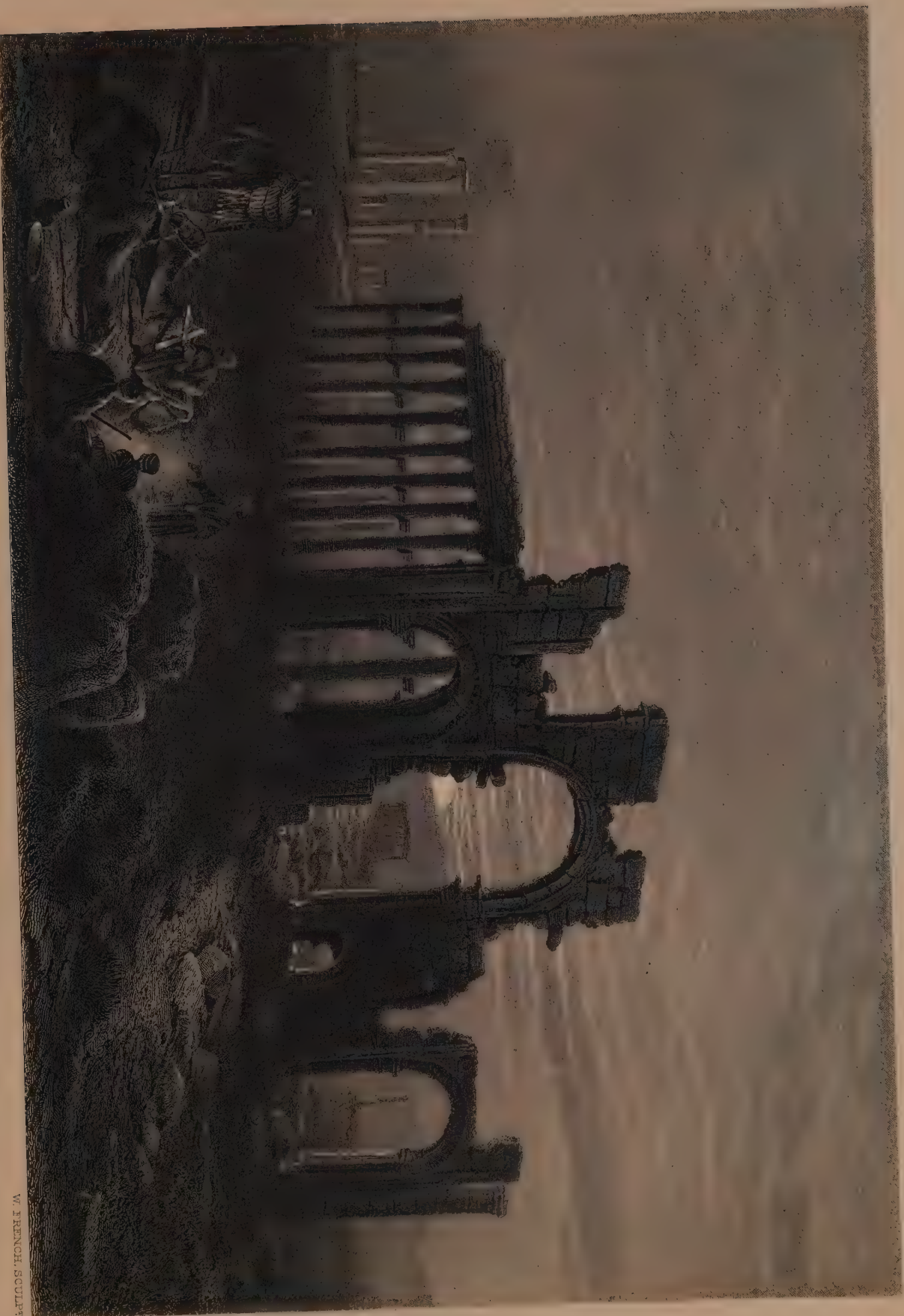
This building, a peripteros standing on a raised platform, is one hundred and thirty-four feet in length exclusive of the colonnade, and is believed to be unique in design. Around the shrine stood a single row of fluted Corinthian columns, sixty-four feet high, with bronze capitals, above which was an unbroken entablature, whose frieze was ornamented with boldly carved festoons of fruit and flowers, supported at intervals by winged figures. The capitals are now gone, as bronze was an article too valuable not to be coveted and too portable not to be carried away. The doorway is not, as usual, in the centre of the building, but between two columns in the west side, and opposite to the main door of the court; and in front of it, within the building, is the entrance to the cell.

This exquisitely sculptured portal is thirty-three feet high by fifteen feet wide, and on the soffit is an eagle with outspread wings, similar to those at Ba'albek and Husn 'Suleiman. It is on a starred ground, flanked by genii. The wall is pierced with windows, between which are pilasters opposite the columns, and at each end are two Ionic semi-columns. The roof of the temple is entirely gone, as is that of the Ba'albek temples, and the roof of the mosque standing within it is supported by roughly built arches. At each extremity of the building is a semicircular vaulted chamber, with a richly sculptured monolithic roof. The chamber in the northern apse has the signs of the Zodiac carved in relief around the periphery of a circle, within which, carved in seven pentagons, are busts in high relief of what seem to have been figures of the principal deities. On the south side is the mihrab, or kibleh, of the mosque.

From the summit of the wall one can obtain a fine view of the temple, the triple arch, and the distant castle, and the imagination may reconstruct the splendid temple with the immense court and elegant colonnade. It cannot boast of marble columns, of which we read in so many books of travel, for there is not a marble shaft or capital in Palmyra. The temples were all built of the white compact limestone from the adjacent hills. Near the triumphal arch there are, however, four syenite columns, one of which is thirty feet in length and three feet in diameter (see page 427).

The most striking object in Palmyra, as you look down from the Saracenic castle on the north-western mountain, is the Grand Colonnade. This is the wonder of travellers and the artist's delight (see pages 427 and 435). When entire, with its one thousand five hundred white columns standing, its elegant entablature fading away in airy perspective for a distance of four thousand feet, with its central and side avenues, its intersecting colonnades and porticoes, and its triumphal arch flanked on both sides by temples and palatial dwellings, it must have been the perfection of architectural beauty. Between the temple and the arch was the market-place, or central square of the city, and on a column here there has been found the votive inscription of the leader of a commercial caravan.

The Triumphal Gateway, with three arches, the central arch being thirty-four feet high, is adorned with an excess of sculptured decoration, more Oriental than Grecian in its profuseness (see page 434). In the amount of minute detail, it reminds one of the temples of Northern India. The keystone of this central arch has subsided about a foot, and threatens to



T. D. WOODWARD, PINXIT

PALMYRA.

W. HENCH, SCULPT.

D. APPLETON & CO. NEW YORK.

fall. The wonder in these ancient ruins is, not that so much has fallen, but that anything remains. There were, according to Wood, four rows of columns, between which ran the three avenues. Each column, consisting of three courses of stone admirably jointed, was fifty-seven feet high including the base and capital, and most of the columns have corbels or brackets projecting from them for supporting statues (see pages 427 and 435). This was evidently the monumental avenue of this Athens of the East, and the Palmyrenes here erected statues to their distinguished men, the inscriptions below giving the name of the individual. From one of the inscriptions it is clear that the chronological era in use in Palmyra was that of the Seleucidæ, 312 B.C.

The colonnade is not built in a straight line, but curves slightly in the middle. This must have given it a peculiar effect when seen from a distance, or when observed by the crowds who thronged its avenues in the palmy days of the Queen of the East.

At the curve or bend in the middle stand four square piers or bases, supposed to have been surmounted by colossal statues, or to have formed the foundations for a vaulted tetrapylon, standing as they do at the intersection of another colonnade running at right-angles with it. On the south side are rows of columns, which may have been connected with a forum. To the west of Dûr 'Adlah, in the main colonnade, is a column bearing on its top another smaller column. Other smaller colonnades lead off in various directions to the numerous temples and other buildings that occupy the space around the grand colonnade. This is supposed to have formed a purely ornamental part of the town, the promenade or boulevard of this Palm City of the Desert.

It seems difficult to realise, in this painful solitude, this voiceless ruin, where only a few Arab peasants mope drearily about, eking out a scanty subsistence from their little gardens and their flocks, that here once ebbed and flowed the surging tide of human activity, that these streets were thronged with merchants, civilians, Roman soldiers, Persian carpet dealers, Indian traders, and Greeks, Syrians, Bedawîn Arabs, and Egyptians, who made this city the mart of the East, the highway of the nations, and the centre of business life.

A fine Corinthian column, erected as a monument to Alilamos, in the year 450 (A.D. 138), by the senate and people, stands alone a few hundred yards north of the Triumphal Arch (see page 434). The date and name are recorded in a long Greek inscription on the pedestal. A similar column stands one-quarter of an hour south-west of the Temple of the Sun, near a stream flowing from a sulphur fountain.

On the portico of one of the temples, of which there are three north of the colonnade, is a Hebrew inscription, showing that it may have been a synagogue, though there is no other indication of that colony of Jews visited here by Benjamin of Tudela in the twelfth century, then numbering four thousand, and supposed to have lived here from the time of Solomon. As you pass westward from the tetrapylon a wilderness of columns surrounds you. Here a single column, there a group of two or three, and farther on the traces of colonnades. Looking down again from the citadel, you see on the north of the city the ancient wall known

as the Wall of Justinian (see page 427). It runs in a zigzag line from near the mouth of the valley on the south-west to the Turkish fortification, then in a north-easterly direction, then



THE TRIUMPHAL ARCH, PALMYRA.

It is about three hundred yards from the north-western corner of the Temple of the Sun, and formed the triple entrance to the Great Colonnade, which appears to have consisted of a broad central avenue with narrower ways on each side.

turning east joins the south-east angle of the Great Temple court. In some places it is ten or twelve feet high, but for the greater part of the way is scarcely visible. The southern wall,



VIEW OF PALMYRA, FROM THE GRAND COLONNADE, SHOWING THE CASTLE IN THE DISTANCE.

The building at the end of the colonnade is a grand mausoleum; each of the six columns of its pedimented portico is a monolith. Round three sides of the interior there are deep sepulchral recesses.

along sulphur spring valleys, had a deep moat, which is nearly filled up with débris and sand. Outside of the northern wall is a cemetery containing several tower-like tombs, and a vast number of subterranean vaults, whose existence can only be known by the undulating mound-like character of the surface. Similar tombs exist in the Necropolis on the south side.

We now turn our attention to what constitute one of the most interesting and striking features in the ruins of Palmyra—the mausoleums, or tower sepulchres.

One of the most beautiful towers stands in the glen, or Wady el Kûbûr, near the road to Kuryetein. It is a square tower, thirty feet on each side, and about eighty feet high, divided into four stories, and slightly tapering (see page 425). The door is ornamented with pediment and moulding, and half-way up is a bilingual inscription on a slab, above which is a bracket with two winged figures, and surmounted by a canopy. Entering the door we find ourselves in a chamber twenty-seven feet by ten, and twenty feet high. On each side are four fluted Corinthian pilasters, with tiers of loculi between them. Opposite the door is a recess containing five busts in relief, each having a short Palmyrene inscription, giving the name and parentage of the person represented. Over the cornice of the recess is a projecting slab, above which are four other busts with inscriptions. The interior of the doorway is ornamented with pilasters, and has a large bust over it. To the left of the door is a narrow staircase leading to the upper stories, and above the door to the staircase are five busts in two rows. The ceiling is beautiful, consisting of heavy slabs of stone, panelled and painted. Each of the central lacunars has a bust on a blue ground, and each of the outer ones a white flower in relief. The colours are fresh as those in the subterranean tombs of the Sidon Necropolis, but the busts are mutilated, as they are wherever Muslim iconoclasm has sway.

The mode of burial would seem to have been to embalm the body, place it in one of the loculi, and seal up the opening. Wood found in one of the tombs a mummy in all respects similar to those in the land of the Pharaohs, and fragments of mummy linen and winding-sheets soaked in tar have been discovered here recently, like those in the tombs of Egypt.

This building is a fair specimen of the mausoleums of Palmyra, of which more than one hundred can be seen along the mountain slopes and on the plains, a few of them entire, but the greater part in ruins. The inscriptions on them are generally in the Palmyrene character only, though not a few are bilingual, having a Greek translation appended. On the tower above described is a Greco-Palmyrene inscription stating that it was built as a family tomb by Elabelos in the Seleucian year 414 (A.D. 102) (see page 425). A similar inscription on another tower records its erection by Gichos in the year 314 (A.D. 2). Three of these tower sepulchres are called palaces by the Arabs. One is Kosr el 'Arus ("Palace of the Bride"), another Kosr ez Zeineh ("Palace of Zeineh," a girl's name, or, if it be Zineh, "Palace of Ornament"), and the third Kosr el 'Azba, or "Palace of the Maiden," which is adorned with the bust of a woman holding one of her own shoulders. The hill to the south-west of the city is called Tell es Sitt Balkis ("Hill of the Lady Balkis, Queen of Sheba"), the only name in Palmyra which connects it with the age of Solomon. The Arabs claim that the Queen of Sheba was named



WÂDY BARADA, FROM BESSÎMA.

The village is situated in a little basin formed by a bend of the river, and is entirely shut in by high ledges of rock. The soil is everywhere carefully cultivated. In the foreground the villagers are winnowing grain.

Balkis, a descendant of Yarab Ibn Kahtan of Yamen, and that Solomon married her. This would account for their naming a hill in Palmyra "Tell Balkis," had Solomon actually built or reconstructed Palmyra; but if Solomon had nothing to do with Palmyra, it would be difficult to explain the association of the Queen of Sheba's name with a spot so remote from Jerusalem.

One cannot cease to wonder how Palmyra could have sustained so great a population with so meagre a water supply. The fountain on the south-west of the city furnishes a copious stream, but the water is warm, and so impregnated with sulphur as to be extremely offensive. After flowing eastward, however, nearly two hundred rods, it becomes cooler, and the sulphurous taste partly disappears; but it could hardly have served the great city for other than medicinal, bathing, and agricultural purposes. For drinking water the ancient city must have had recourse to wells and rain-water cisterns. This fountain, however, must have determined the importance of the site and made it the key of the East. It is now resorted to in the summer by the Bedawin Arabs, of whom no less than twenty thousand are often encamped here at once. It is so necessary to the 'Anâzeh, that the rulers of Syria in different ages have found its possession to be a guarantee of subjection on the part of these lords of the desert. South of the fountain is a large cemetery with about twenty tower sepulchres of great antiquity. In one of them are two life-sized statues, sadly mutilated, "with flowing robes and close jackets curiously and elaborately laced over the chest." Near by are numerous subterranean tombs, whose arched roofs rise just enough above the surface of the ground to reveal their existence. A few are open, but the majority are buried beneath the débris of ages, and in all probability still undisturbed, with all their treasures of statuary and memorial tablets. One which was broken through a few years since is cruciform, with three tiers of loculi in each compartment. Several statuettes and other ornaments were discovered in it.

The Count de Vogüé, French Ambassador at Vienna, has published an extended account of the Palmyrene inscriptions. His translations and comments are invaluable. In his view the inscriptions are of four kinds; the monumental, chiefly attached to the pedestals and brackets of statues; those on tombs; the religious, on votive altars; and those on articles of terra-cotta. The oldest (on a tomb) bears date of B.C. 9.

On one of the columns of the Grand Colonnade is an inscription once attached to a statue of Odenathus, who is called "King of Kings," and on an adjoining column is the name of his wife, the world-renowned Zenobia, the date on both being A.D. 271.

According to this same author the Palmyrenes worshipped three gods, or a threefold god, the first person being "Baal Samim," the god of the heavens; the second, "Malek Baal," answering to the sun, and the third, "Agli Baal," to the moon. There are traces of this same worship in our own day in that strange people, the Nusairiyeh, supposed to be the descendants of the ancient Hittites, whose kingdom extended in ancient days from Antioch to Damascus, and from the sea to or even beyond the Euphrates. The Nusairiyeh, who now number a quarter of a million people, chiefly between Antioch and Tripoli, observe so many of the old rites of the Baal-worshippers, with adoration of the sun, moon, and stars, that their religion is

an object of the deepest interest. The attention of archæologists is just beginning to be turned to this interesting part of Syria. The newly discovered site of Carchemish, the old Hittite kingdom, the Hamath inscriptions, the Palmyrene tower sepulchres, and this great tribe of Baal-worshipping Nusairiyeh, all point to new revelations in the near future with regard to that old Hittite people who acted so prominent a part in the external history of Israel.

Near the north-western end of the colonnade are two mausoleums of great beauty in a commanding site (see pages 431 and 435), and farther to the west a group of small temples, in which the sculpture is of the most exquisite finish. In one of them was a portico of four columns, and at each side were porches supported on five rows of columns, four in each row. The cella is about one hundred feet long, with a semicircular recess at the far end. It is nearly all razed to the ground, but the foundations can be traced. On a broken architrave is a fragment of a Latin inscription, containing the names of Diocletian and the Cæsars Constantius and Maximinianus, proving that the building was erected between A.D. 292 and A.D. 305. The ruins in this vicinity are in a remarkable state of preservation, the carvings and corners being as sharply defined as when fresh from the sculptor's hand. The west side of many of the columns, however, is corroded by the winds and storms. At Ba'albek the north side of the capitals and entablature of the six columns are similarly worn away. To the north of the colonnade are three temples and a church. One of these temples is beautifully preserved, with a porch of six columns, all standing, of which four are in front. This building illustrates the extent to which the débris of former buildings has accumulated in Palmyra. The pedestals or brackets projecting from the columns of this porch are only twenty inches above the ground, indicating that the bases of the columns are considerably below the surface. The columns now look short and awkward, and the portal is too wide for its height. The entablature above the porch and walls still remains, but the roof has fallen in. If the masses of rubbish could be excavated, the old city level would no doubt be found far below the present surface of the ground.

HISTORICAL SKETCH OF PALMYRA.

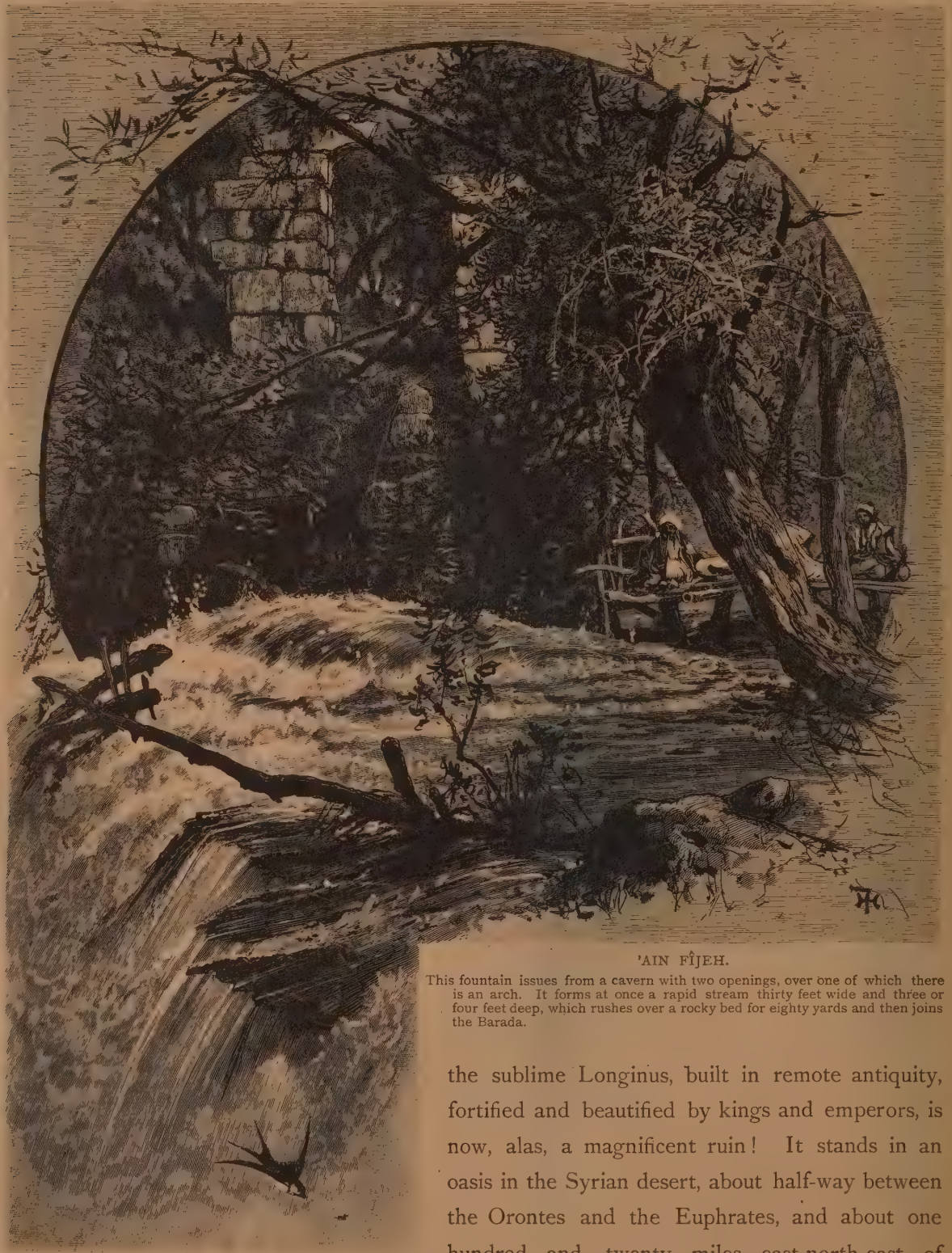
"And Solomon built Baalath, and Tadmor in the wilderness, in the land."—1 KINGS ix. 18.

"And Solomon went to Hamath-zobah, and prevailed against it. And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath."—2 CHRON. viii. 3, 4.

In the former of these passages this city is called Tamar, תָּמָר, and in the latter תְּדֹמֹר, Tadmor. The word Tamar in both Hebrew and Arabic means palm, or fruit, and Tadmor means probably "City of Palms." The word Palmyra is simply the Latin translation of the Semitic original. The present name, and the only one by which it is known to the Arabic-speaking races, is Tüdmür.

Palmyra is an example of both the changing and the changeless in the East. Its name Tadmor remains. Its commercial importance is gone. The lines of national traffic have shifted from the Euphrates Valley to the Suez Canal and the Straits of Gibraltar. This once-glorious city, the seat of ancient commerce, the highway of the nations, the outpost of King

Solomon, the key of Persia and India, the city of palaces, the home of Zenobia, the school of



'AIN FÛJEH.

This fountain issues from a cavern with two openings, over one of which there is an arch. It forms at once a rapid stream thirty feet wide and three or four feet deep, which rushes over a rocky bed for eighty yards and then joins the Barada.

the sublime Longinus, built in remote antiquity, fortified and beautified by kings and emperors, is now, alas, a magnificent ruin! It stands in an oasis in the Syrian desert, about half-way between the Orontes and the Euphrates, and about one hundred and twenty miles east-north-east of Damascus. Josephus says, "Solomon built strong walls there to secure himself in the possession, and named it Tadmor, which signifies the Place

of Palm-trees." Ancient writers describe it as a city of merchants, and proverbial for its



WAYSIDE TOMBS IN WÂDY BARADA.

Where walnut and fig trees yield abundantly, and the oleander flourishes. Rows of poplar trees peering out of the gorge mark its course.

wealth and luxury. It has been suggested that this Indian trade was the cause, in ancient as in modern times, of much of the military strife between the eastern and western nations, and that it occasioned the continual wars between Assyria and Babylon on the east, and Palestine and Phœnicia on the west. After the time of Solomon it is not even mentioned in history for nearly ten centuries. And it is a striking fact, that among the extensive

ruins of the city there is not a wall or stone which can be identified as belonging to the era of the Hebrew monarch, the only approximation being the hill of Balkis, Queen of Sheba, south of the sulphur fountain.

Palmyra is not alluded to in the history of the younger Cyrus or the campaigns of Alexander the Great. The decline of Tyre and Jerusalem, however, opened the way for the revival of the ancient city. Pliny says it was the first care of Parthia and Rome, when at war, to engage Palmyra in their interest. Mark Antony, during the triumvirate in 38 B.C., attempted to plunder Palmyra, on the ground of its having violated the neutrality between the Romans and Parthians. During the successive wars between these two great empires it increased rapidly in commercial and military importance, and became a wealthy and magnificent city. In 130 A.D. it submitted to Adrian, and, though nominally subject to Rome, had a senate and popular assembly of its own, as is seen from the inscriptions found among its ruins. Adrian adorned the city with many of its grandest temples and colonnades, gave it his own name, Adrianopolis, and conferred upon it the dignity and rank of a Roman colony.

More than a century later, A.D. 260, when Odenathus, a noble of Palmyra, by his valour and military prowess had avenged the ignoble captivity of the Roman emperor Valerian, by expelling Sapor, the Persian monarch, from Syria and Mesopotamia, he was rewarded by being associated with Gallienus in the imperial rule, 264 A.D. After a brief reign of three years Odenathus was assassinated in Hums, and his brilliant and heroic widow Zenobia assumed the reins of government in 267 A.D. By her heroism, self-denial, and wisdom, this remarkable and gifted woman ruled the East for five years with justice and clemency. She mastered not only the Arabic and Syriac, but the Greek and Latin languages, and called to her counsels the philosopher Longinus, who was not only her counsellor in matters of state, but her teacher in the poetry of Homer and the wisdom of Plato. Zenobia appointed him one of her counsellors, and in this capacity, and cherishing doubtless the traditional antipathies of the Greek toward the Roman, he persuaded her to shake off the Roman yoke, and dictated, it is said, a defiant letter to the Emperor Aurelian.

The letter of Zenobia to Aurelian, who had assumed the purple in 270 A.D., declaring her independence, provoked his hostility, and in 271 he marched through Asia Minor into Syria, defeated the army of Zenobia under her general, Zabdas, the conqueror of Egypt, in two great battles near Antioch and Hums. The Queen was present in both engagements, but after the Hums defeat could no longer rally her army, and retreated within the walls of her capital, Palmyra. The Emperor followed through the sandy desert, perpetually harassed by the Bedawin Arabs, and began the siege of Palmyra.

Still he offered her favourable terms of capitulation—for herself a splendid retreat, for the citizens their ancient privileges. The offer was indignantly rejected; but on the arrival of Probus from Egypt with heavy reinforcements, Zenobia resolved to fly. She mounted the fleetest of her dromedaries, and had already reached the Euphrates, sixty miles from Palmyra, when Aurelian's light horse seized her, and brought her a captive to the feet of the

Emperor. The city soon surrendered, and was treated with lenity. Aurelian withdrew with immense booty, leaving a garrison of six hundred archers, and leading in triumph his royal captive.

The triumphal entry of Aurelian into Rome was his crowning glory, and the crowning



GATHERING FIGS ON THE BARADA, NEAR 'AIN FÍJEH.

Here the effects of irrigation are strikingly seen; as far as the canals and ducts are carried all is luxuriant, but immediately above the line all is parched and bare.

insult and humiliation of Zenobia. Never did Rome witness a more gorgeous pageant. Twenty elephants, four royal tigers, and two hundred Oriental animals preceded; next came sixteen hundred gladiators; then the arms and ensigns of conquered nations, the plate and wardrobe of the Syrian queen, the ambassadors of all parts of Asia and Africa, crowns of gold

presented by grateful cities, long trains of captive Goths, Vandals, Sarmatians, Franks, Germans, Gauls, Syrians, Bedawin, and Egyptians. But the observed of all observers was Zenobia, Queen of Palmyra. "Her beauteous figure was confined by fetters of gold, a slave supported the gold chain which encircled her neck, and she almost fainted under the intolerable weight of jewels." She preceded on foot the magnificent chariot which she had built in Palmyra for her own triumphal entry into Rome. It was followed by two other gorgeous chariots, of Odenathus and the Persian king, after which came the triumphal car of Aurelian, drawn by four elephants.

Aurelian bestowed fifteen thousand pounds of gold upon the Temple of the Sun in Rome, in which he placed the images of Belus and of the Sun, brought from Palmyra. His mother had been a priestess in a chapel of the Sun, and he was a devout worshipper of the God of Light.

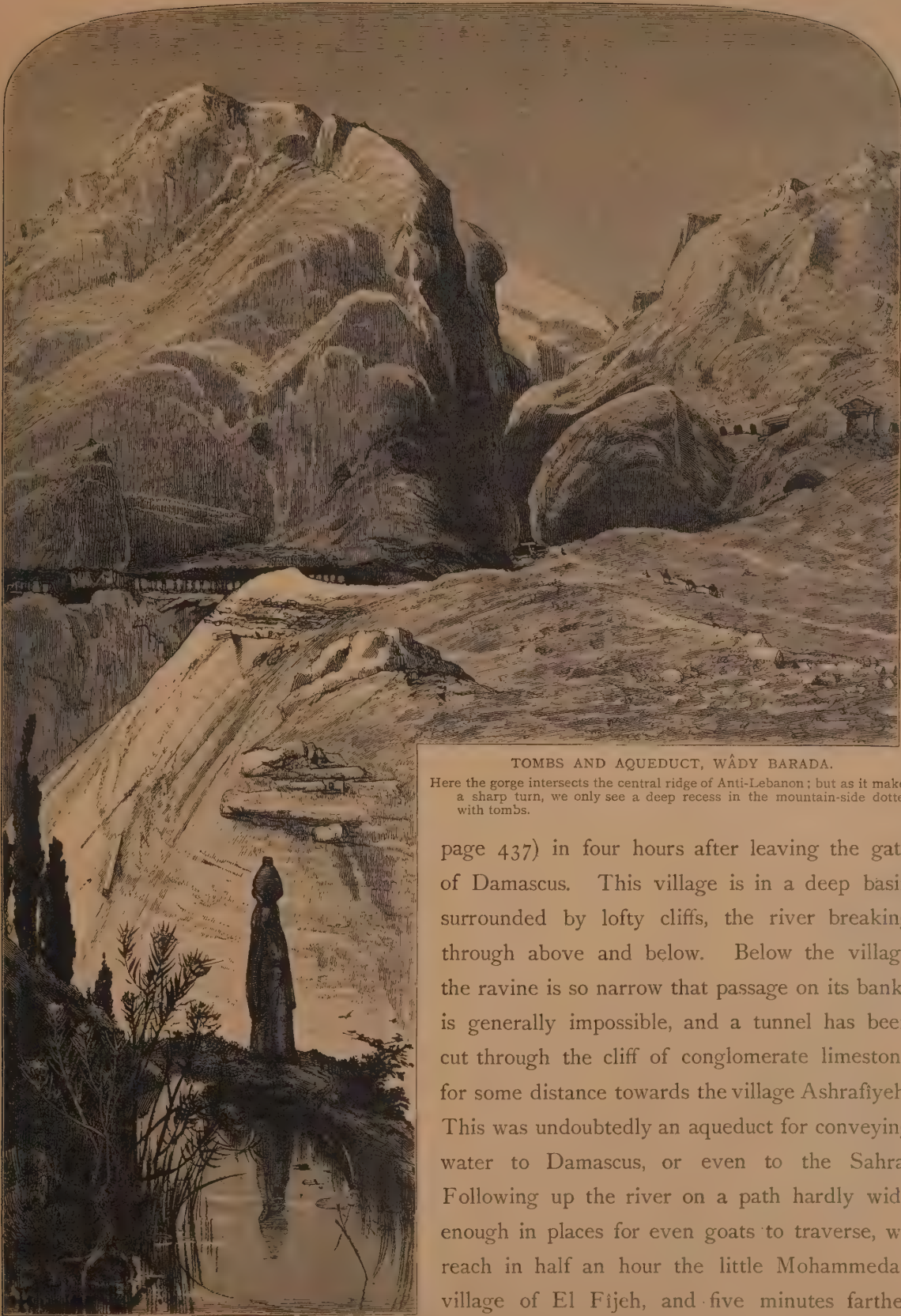
Should the new age of reform and material progress so ardently longed for by the oppressed races of Syria ever come, a railway from Tripoli, on the Mediterranean, *viâ* Hums, to the Euphrates would be indispensable. Palmyra would then be brought out of its desert isolation into the pathway of the nations.

THE WÂDY BARADA.

It was a fragrant spring morning when we set out from Damascus for Ba'albek and Mount Lebanon *viâ* the Wâdy Barada. The perfume of fruit blossoms and spring wild flowers filled the air as we rode through the shady suburbs, amid murmuring waters, across the Taurah canal and then the Yezid, which irrigates Sâlihiyeh, the northern suburb of Damascus. We then turned our horses' heads up the steep barren ascent to the Kubbet Seiyâr, commonly called "Kubbet en Nûsr," or Dome of Victory. From this point, seven hundred feet above the level of the plain, we take a last look at Damascus.

Our travelling party now turn northward, down the barren chalky rocks into the valley of the Barada. The scenery of this part of Anti-Lebanon is unique. Lebanon is one high range running from north to south, sending off lateral spurs or ranges westward down to the sea, while on the east it stands like a colossal wall one hundred miles long, breaking down suddenly into the Bûkâ'a. But Anti-Lebanon, known as Jebel esh Shûrky, or the "East Mountain," is a series of parallel ranges, in general verdureless and barren, its loftier points glaring white in the summer's sun, giving the scene an air of painful desolation.

What the Nile is to Egypt, the Barada is to Damascus. It seems a small stream as you ride along its banks, but the volume of water is great and unfailing. Along the river on both sides, in the deep narrow valley, every inch of land that can be reached by irrigation is cultivated, and the rows of tall poplars extend for miles, marking the course of the river as with a fringe of green, running zigzag among the chalky hills. Following the left bank of the river, high up on the rocky slope, then descending along the base of a high ridge and passing through vineyards and orchards of fig-trees, we reached the river Barada at Bessîma (see



TOMBS AND AQUEDUCT, WÂDY BARADA.

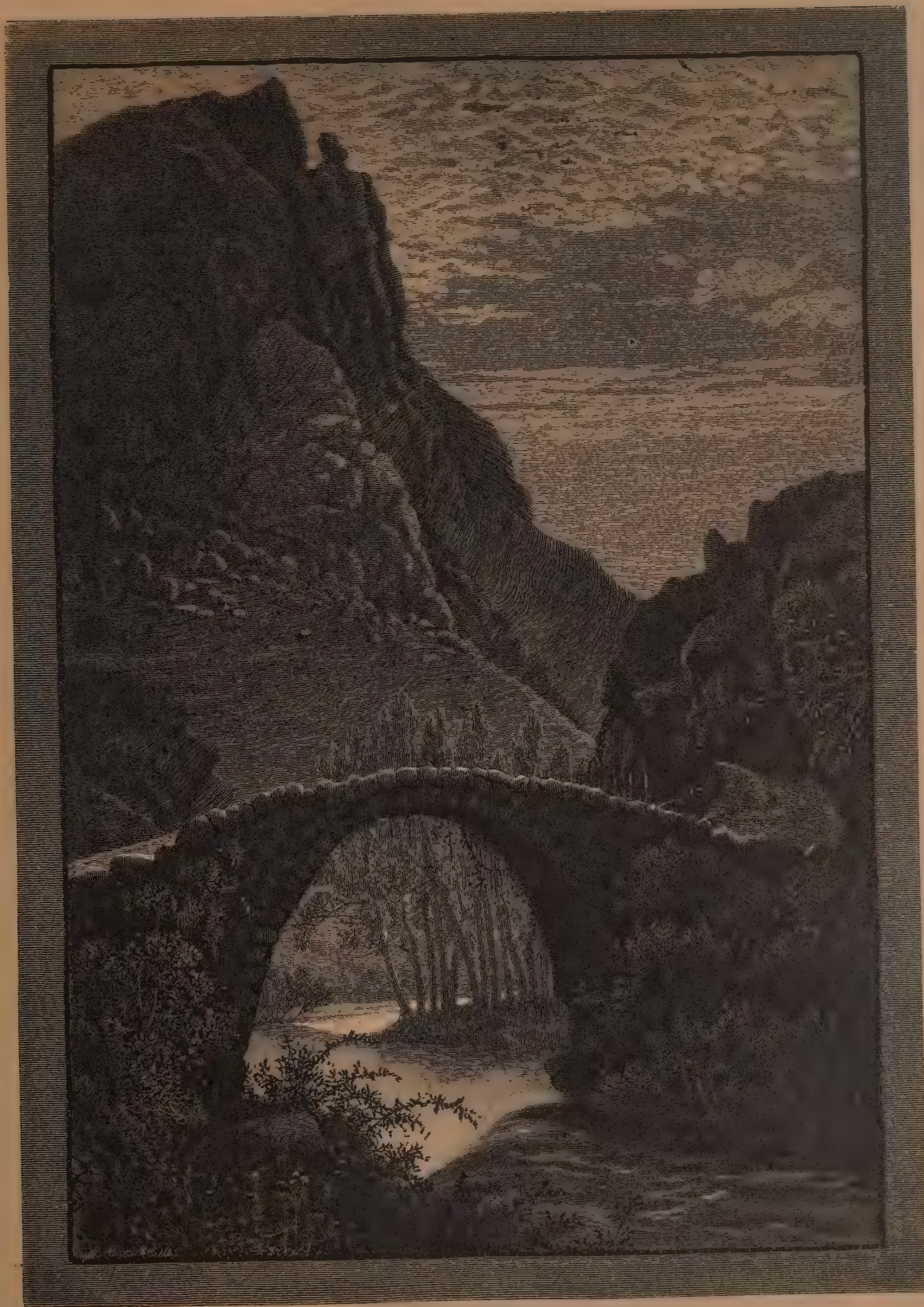
Here the gorge intersects the central ridge of Anti-Lebanon; but as it makes a sharp turn, we only see a deep recess in the mountain-side dotted with tombs.

page 437) in four hours after leaving the gate of Damascus. This village is in a deep basin surrounded by lofty cliffs, the river breaking through above and below. Below the village the ravine is so narrow that passage on its banks is generally impossible, and a tunnel has been cut through the cliff of conglomerate limestone for some distance towards the village Ashrafiyeh. This was undoubtedly an aqueduct for conveying water to Damascus, or even to the Sahra. Following up the river on a path hardly wide enough in places for even goats to traverse, we reach in half an hour the little Mohammedan village of El Fijeh, and five minutes farther on, through the dense shade of walnuts and

poplars, come suddenly upon the magnificent fountain 'Ain el Fijeh (see page 440), which is regarded by the people as the source of the Barada. The fountain bursts forth from a small cavern with two openings, over one of which is an arch. Above it is a large ancient platform of original rock and massive hewn stone. On this foundation are the ruins of a temple about thirty by thirty-three feet, built of large cut stones, but there is neither column, capital, nor pedestal.

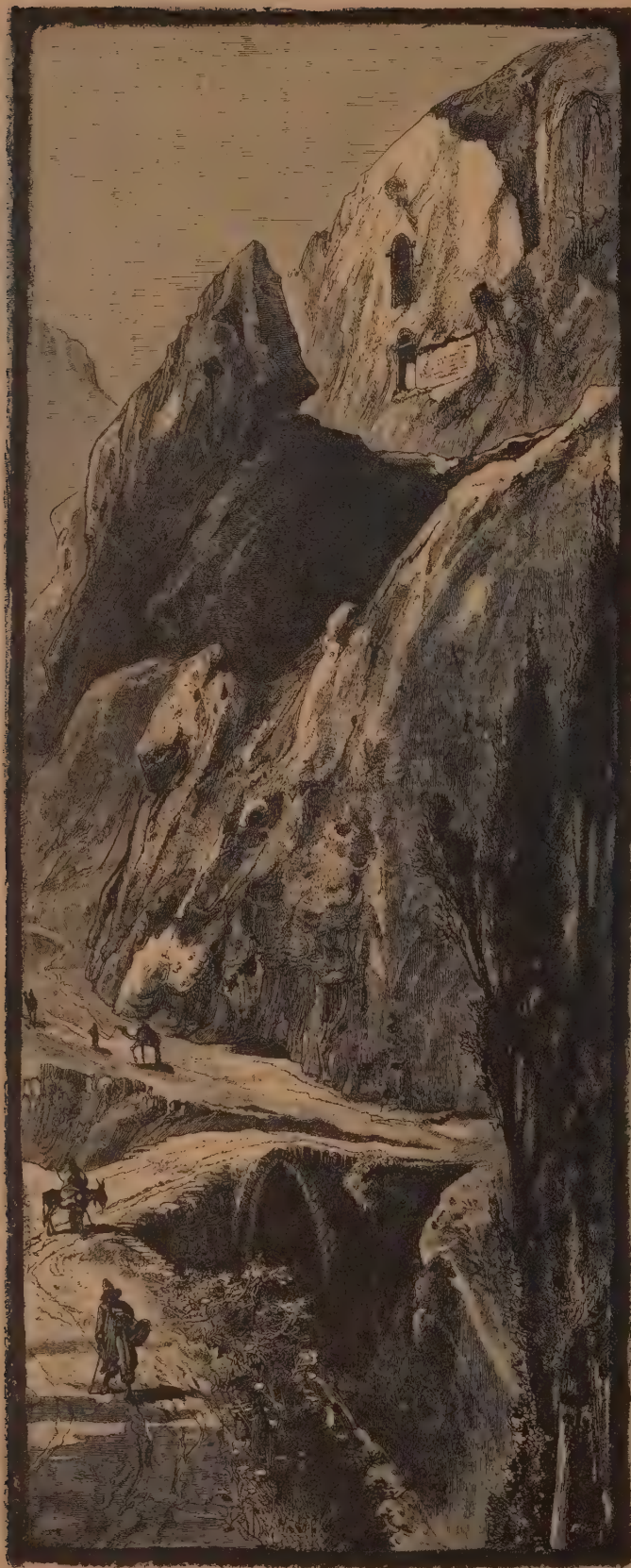
South of the opening of the fountain is another lower structure, built up from the bed of the stream itself, with two walls some two yards in thickness and nearly forty feet long, and twenty-seven feet apart, joined by a solid wall against the bank. This once formed a vaulted chamber of great solidity, twenty feet high, with a large portal in front, and in the rear a quadrangular opening or tunnel, from which a part of the fountain once issued, and low down in each of the side walls is also an opening for the discharge of the waters. Here was no doubt a small temple of great antiquity. South of the front lies the fragment of a column or pedestal of some simple order. Above the fountain, the platform, and the stream is a luxuriant growth of shade and fruit trees, shutting out the burning sun, and making this one of the most charming retreats of Syria. Yet this grand fountain with its crystal torrent is not the true source of the Barada. The true source is several hours further up the stream, near Bustân el 'Arab.

Leaving 'Ain el Fijeh, we passed Deir Mükurrîn and Kefr ez Zeit ("Village of Oil"), and thence to Kefr el Awamîd ("Village of Columns"), five minutes above which, on a high spur of land, are the ruins of a Greek temple. There are numerous fallen columns, thirty-one inches in diameter, one being nearly twenty feet in length, and an immense Corinthian capital with parts of an ornamented pediment. Crossing the river on a stone bridge we came into the regular Damascus road, and in half an hour reached our tents, pitched below the road on a terrace overlooking the village of Sûk Wâdy Barada, the ancient Abila. Just above the village the river makes a sharp turn. The lofty range, the backbone, as it were, of Anti-Lebanon, running north-east and south-west, is cut through by the river, which had been running parallel with the range on the west side and south of Zebedâny, and here turns suddenly to the east and north-east, cutting a deep chasm through the range, forming a pass one hundred and fifty feet wide, with a northern wall some four hundred feet in height (see page 445). The village of Sûk is embowered in gardens and orchards, and behind it on the north and west rises this stupendous mountain wall, like a vast amphitheatre. It seems to bar all progress westward. The scene is one of wild magnificence, and the remarkable remains of antiquity give it an additional charm. Leaving our camp we walked up the river some fifteen minutes to the stone bridge of a single arch, and crossed over to the north or left bank, in order to view this Petra of Northern Syria (see pages 447 and 448). Turning down the river below the bridge, we find the bank at first a slope of débris piled against the foot of the lofty cliffs. In this bank are hewn stones and broken columns of ancient temples, which have rolled down toward the river. Above it rises vertically the towering cliff, in the side of which are the famous



THE CLIFFS OF SÛK WÂDY, BARADA.

A modern bridge of a single arch spans the river, and the road crosses from the right to the left bank. This is the narrowest part of the gorge, and the cliffs that shut it in are not more than a hundred feet apart.



ROAD AND TABLETS CUT IN THE CLIFFS OF WÂDY BARADA.

On the north or left bank of the river.

tombs of Abila (see page 445). The face of the cliff is like an amphitheatre sweeping around in a majestic curve, the ancient road being excavated in the north-western part, a hundred feet above the bridge. Long flights of steps cut in the rock lead up to some of these tombs, which are hewn out of the rock with almost incredible labour. One of the tombs contains five crypts and no less than twelve niches or loculi for the reception of bodies. Others have one loculus with lids of stone like the sarcophagi of Sidon, Beirût, and Amrit. The rock-cut road, extending some six hundred feet along the cliffs, which are here seven hundred feet high, is one of the wonders of the place. This road is fifteen feet wide, and evidently had a rock battlement or a wall of masonry along the edge. It terminates suddenly in the east, in an abrupt precipice of rock, beyond which it was doubtless carried on a high viaduct. Below it is the aqueduct, partly tunnelled through the rock and partly covered with slabs of stone. The Latin inscriptions, one of which identifies this as the site of the ancient Abila, are on tablets cut in the wall of rock above the road, and shown on this page. The longer one is as follows: "The Emperor Cæsar Marcus Aurelius Antoninus Augustus Armeniacus, and the Emperor Cæsar Lucius Aurelius Verus Augustus Armeniacus restored

the road broken away by the force of the river, the mountain being cut through, by Julius Verus, the Legate of Syria, at the cost (*impendus*) of the Abilenians." The modern Turkish pashas make roads in the same way, by impressing the labour of the people in the most arbitrary and oppressive manner.

On a high cliff south of the village of Sûk is the Wely or Kabr Habil, the reputed tomb of Abel. The Muslim tradition has it that Cain, after carrying about the corpse of his brother Abel for one hundred years, at last laid it down on this hill. It is now one of the sacred shrines to which the Muslims make reverent pilgrimages. The length of Abel's tomb is nine yards, and it is plainly a part of an old wall, which can still be traced for twice that length. Near it are the ruins of a small temple of hewn stone, forty-five feet long and twenty-seven feet broad. There are three sarcophagi in a vault under the eastern end. The district around was called Abilene, and is mentioned by St. Luke (iii. 1), who says that John the Baptist began preaching "in the



WATERFALL OF THE UPPER BARADA, NEAR ZEBEDÂNÿ.

Here the stream is augmented by the outfall of Wâdy el Kürn.

fifteenth year of the reign of Tiberius Cæsar, ... Lysanias being the tetrarch of Abilene." The next morning after our arrival we had a fine view of the Abila cliffs in the light of a brilliant Syrian sunrise, and riding across the one-arched stone bridge we followed up the left bank of the river. The Barada has worn a deep channel through the rock, and on both sides of the road there is a grotesque geological formation of calcareous tufa. Reeds, branches of trees, leaves, and roots are encrusted with the soft spongy carbonate of lime, and the infiltration of centuries has fused them into a solid mass. About a half-hour's ride above the pass we come upon a fine cataract or cascade falling over a ledge of twenty feet high (see page 449), and above it are the ruins of two Roman bridges.

We now emerge upon the verdant plain of Zebedâny, through whose fresh green fields the river flows noiselessly and swiftly. During the summer season caravans of mules pour into this valley from all parts of Lebanon and Northern Syria, and return laden with its luscious apples, pears, quinces, apricots, and plums. On our right far up the mountain's side is the pleasant little village of Blûdân, embowered in magnificent walnut and other fruit trees, and affording a safe and salubrious summer retreat for the European residents of Damascus. The plain of Zebedâny is seven miles long, and varies from one to three miles wide, and is like an emerald carpet amid the barren desolated mountains which enclose it. The main fountain-head or source of the Barada is at the south-west end of this plain, in a small lake nine hundred feet long and three hundred feet wide. It is shallow and covered with reeds and water-lilies, and the stream flows north-east from it in a broad and deep current.

After resting on a green bank beyond the village of Zebedâny we rode on through 'Ain Hawar and Surghaya to the gorge of the river Yahfûfeh, at the Jisr er Rûmmâneh, or "Pomegranate Bridge." Then turning to the left down the Wâdy Yahfûfeh for one hour we crossed over a rocky and sterile ridge on a dangerous road, over slippery rocks and broken stones, down the white hillside to the large Metâwileh village of Neby Shît, the tomb of the prophet Seth, the son of Adam. On descending this rocky slope a magnificent landscape burst upon us. The green fertile plain of the Bûkâ'a was at our feet, and on the west border rose the lofty range of Lebanon, its highest ridge covered with snow. I have seen this plain in February, when Hermon, Lebanon, and Anti-Lebanon were all sheeted with snow down to the very edge of the plain, which was green with the growing crops of wheat and barley, presenting a striking and beautiful contrast. The tomb of Seth is one hundred feet long and ten broad, built on a platform raised on two steps of masonry. The tomb, as usual with the Muslims, is covered with a green cloth—their sacred colour. Votive offerings hang on the tomb and on the walls around, as is the case at Neby Nûh, the tomb of Noah, on the opposite side of the Bûkâ'a, near Zahleh (see page 451). The tomb of Ham, an hour north-east of Neby Shît, is only nine feet six inches long. The tomb of Noah, according to my measurement, is one hundred and five feet eight inches in length, within the walls; and yet this only extends from his head to his knees, the feet are supposed to be in a deep pit beneath the tomb! The Muslims and other tribes in some parts of Syria lengthen their tombs according to

the dignity of the person buried. A great tomb indicates a great man. In the Sha'ara



THE TOMB OF NOAH.

At a place called Kerak Nüh. The so-called tomb is probably a portion of an ancient aqueduct.

oak forest, about half-way between Tripoli and Homs, is a Muslim cemetery in which many of the modern graves are twelve, fifteen, and eighteen feet long. The origin of these four tombs—of Abel, Seth, Noah, and Ham—is unknown. They were evidently built by the Muslims on the site of more ancient structures, and named from the Koranic allusions to these antediluvian worthies. They are visited by pilgrims from all parts of Syria, who make vows at the

shrine and bring presents to the sheikhs in charge of them. Men of every sect revere these old tombs—Greeks, Catholics, Muslims, Druses, Turkomans, and Bedawin regard them as common property, and the sheikh cares nothing for the religion of the pilgrim if he be propitiated by an offering.

Many Muslim shrines are of doubtful authenticity. The Arabs delight to tell the story of one, Sheikh Mohammed, who was the keeper of a wely of eminent sanctity, the tomb of a noted saint. Pilgrims thronged to it from every side, and Mohammed grew rich from their costly offerings. At length his servant Ali, dissatisfied with his meagre share of the revenue, ran away to the east of the Jordan, taking his master's donkey. The donkey died on the road, and Ali having covered his body with a heap of stones, sat down in despair. A passer-by asked him why he sat thus in lonely grief? He replied that he had found the tomb of an



AN ARAB SHRINE, SOUTH-WEST OF BA'ALBEK.

Called Kubbet Dûris, after the neighbouring village of Dûris; it is a modern structure formed of eight ancient granite columns clumsily set up and surmounted by a heavy architrave. An enormous sarcophagus, standing on end, serves as the mihrab, or Muslim prayer niche.

eminent saint. The man kissed the stones, and giving Ali a present, passed on. The news of the holy wely spread through the land. Pilgrims thronged to Ali, who soon grew rich, built a fine kubbah, or dome, and was the envy of all the sheikhs. Mohammed, hearing of the new wely, and finding his own shrine eclipsed by its growing popularity, made a pilgrimage to it, in hopes of ascertaining the source of its great repute. On finding Ali in charge, he whispered to him, and asked the name of the saint whose tomb he had in charge. Ali said, "I will tell you, on condition that you tell me the name of your saint." Mohammed consenting, Ali whispered, "God alone is great! This is the tomb of the donkey I stole from you." "Mashallah!" said Mohammed, "and my wely is the tomb of that donkey's father!"

It is a curious psychological fact, that although the Syrians are generally extremely credulous, they delight in stories which make credulity ridiculous.



ENTRANCE TO THE RUINS OF BA'ALBEK.

At the south-east corner, through a long vaulted passage like a railway tunnel under the great platform. Two of these great vaults run parallel with each other, from east to west, and are connected by a third running at right angles to them from north to south.

BA'ALBEK.

"THE ride of three and a half hours the next day to Ba'albek was over an undulating country along a side valley running parallel with the Bükâ'a for many miles, and separated from it by rounded hills.

We reached the outskirts of Ba'albek at noon, and paused to survey the scene. At our

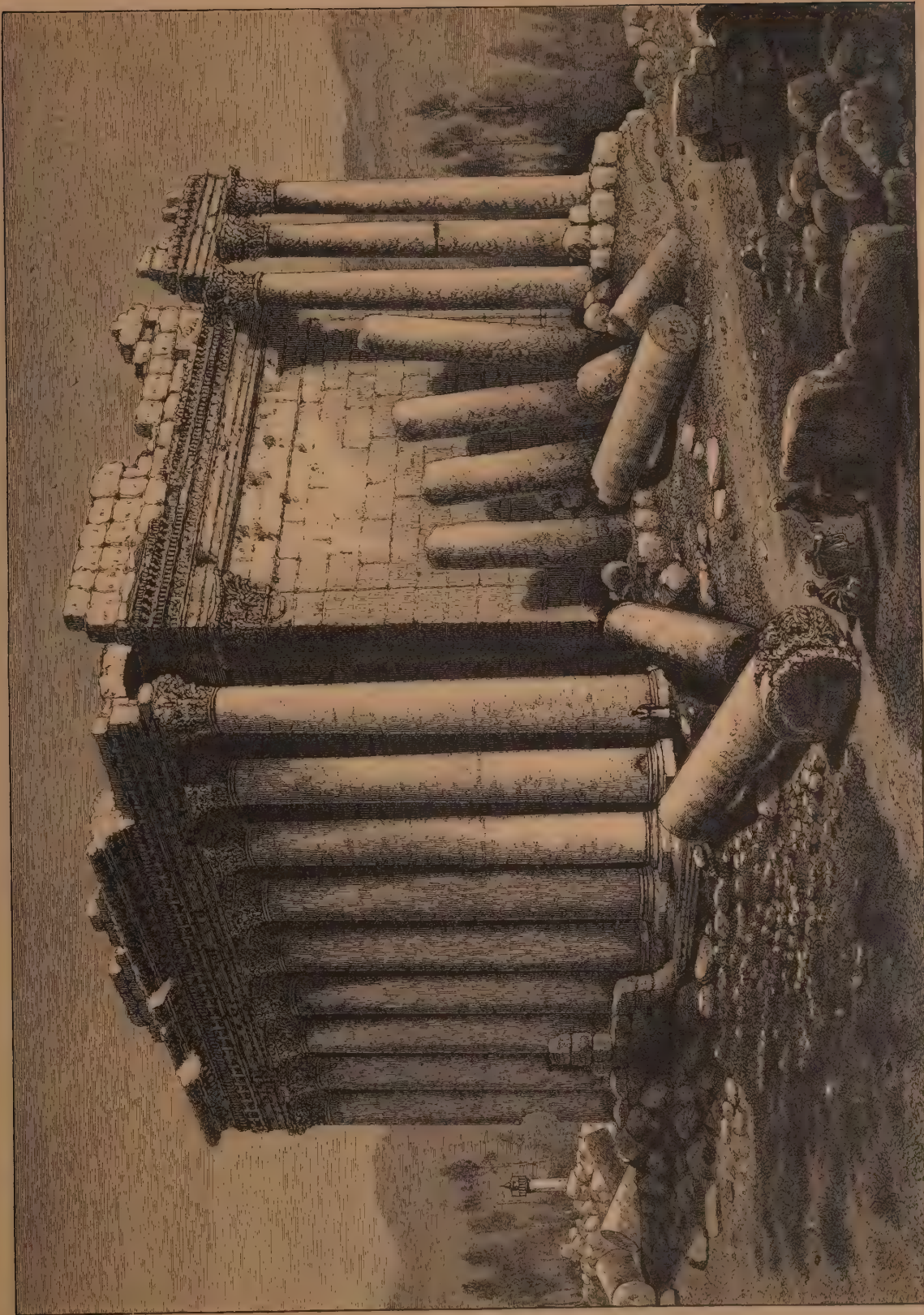
feet were the quarries from which the great hewn stones of yonder temples were taken. In front were the green gardens and groves of Ba'albek, watered by the great fountain, Râs el 'Ain. One-third of a mile to the north, above the poplar and mulberry orchards, rose the stately walls and columns of the matchless temples of the Ba'albek Acropolis.

The Great Stone, as it is called, lies in the quarry, hewn smooth on the top, the sides, and south-east end, the west end not yet being detached from the native rock (see page 473). On the under side it is cut away, remaining attached to the bed rock in the middle along its entire length. This is called by the Arabs the "Hajr el Hûbla," or stone of the pregnant woman, and is the wonder of architects, scholars, and practical men from all parts of the world. It is sixty-eight feet four inches in length, seventeen feet in width, and fourteen feet seven inches in height. It is computed to contain thirteen thousand cubic feet, and to weigh more than eleven hundred tons, or two million two hundred and seventy thousand pounds, and would be almost sufficient to make four obelisks like "Cleopatra's Needle," lately removed from Alexandria to New York. It was evidently intended to be placed in the northern wall, as a continuation of that on the west, where the three colossal stones lie end to end twenty feet above the ground. Some sudden war, pestilence, or revolution must have interrupted the plans of those ancient builders, or they would not have expended the labour of months, and possibly years, upon this mighty block, and then abandoned it still undetached from the quarry. Many other stones, half-quarried, stand on end here and there like square irregular pillars, separated from each other and the rock by narrow smooth hewn spaces.

The modern Syrians use the same tools and process in quarrying which were used by their ancestors two and three thousand years ago, and the marks on the blocks of stone made by the tools of the ancients, exactly correspond to the sharp teeth of the Arab mason's tools of our own day.

The natives insist, in the face of the evidence of their own senses, that these great stones were not quarried, but cast in moulds, and conveyed by the janns, or genii, to the temple wall. That these enormous blocks were transported to the temple, and then *lifted* by machinery to their place in the walls, or to the top of those towering columns, is incredible. The only reasonable supposition we can offer as to the *modus operandi* is, that embankments of earth were built from the quarry to the temple site on a regular grade, and the stones drawn on rollers by thousands of men with ropes, as we see represented in the bas-reliefs at Kouyunjik, discovered by Layard, where the transport of the colossal bulls from the quarry to the palace gateways is represented in the most elaborate detail. I have never seen this plan suggested for the transport and elevation of the great stones at Ba'albek, but I am satisfied that none other can account for the elevation of blocks weighing two millions of pounds.

In ancient times human labour was cheap, kings impressed tens of thousands of men for their great engineering and architectural projects, and the grade of an embankment from this quarry even to the top of the six columns of the peristyle (see page 468), would not be too great for the transport on rollers of even these immense masses of limestone.



THE TEMPLE OF THE SUN, BA'ALBEK.
Showing the north and west sides. The columns, including the capitals, are forty-six and a-half feet in height; they are ten feet from the walls, and support an entablature connected with the cella by large slabs of stone.

On entering the town I observed a great change since my first visit in 1856. After the massacres of 1860 the Christian population began to increase in Ba'albek. New houses were erected, and a carriage road has since been built to Mo'allakah and Shtûra, hotels have been erected, Protestant schools established, mulberry orchards planted, vineyards renewed, neglected land ploughed and sown, and a new life seems springing up around this wonderful ruin of ancient civilisation and ancient idolatry. In 1880 the population was estimated at five thousand. Reliable local authorities inform me that Ba'albek contains twelve hundred taxable men.

After passing through the ruins of the old wall, and riding through the street nearest the ruins, we passed by the Temple of the Sun (see page 455), and the Circular Temple, or Temple of Venus (see page 472), and then turning westward through the green mulberry garden we found ourselves at the east end of the vast enclosure, and at the foot of the lofty wall which now hides the ancient portico. The great mass of undressed stones in the lower part of the wall indicates that here was the immense flight of steps leading up into the portico. Not one of these steps remains, and no sign of the staircase but two arches, and even these may be Saracenic in origin. A coin of Philip the Arabian shows the staircase complete. The great wall is crowned by a Saracenic battlement with loopholes. The masonry is a patchwork of broken columns, capitals, friezes, and blocks of stone mingled together, but the ancient ashlar below remains uninjured.

The plain on which the ruins stand is level, forming the outlet of the fine stream which runs down to the Sahlet Ba'albek from the fountain Râs el 'Ain, half a mile distant to the south-east in a valley of Anti-Lebanon. The ruins stand on a platform of titanic masonry evidently of Phœnician origin, about one thousand feet in length, six hundred feet broad, and varying in height from fifteen to thirty feet. This prodigious mass of masonry is composed of large cut stones, the smaller of which are from twelve to thirty feet in length, nine feet broad, and six feet thick; and three, on the west side, are the celebrated "Three Stones," which gave the temple the name *τρίλιθον*, trilithon. One of them is sixty-four feet long, another sixty-three feet eight inches, and the third sixty-three feet; in all one hundred and ninety feet eight inches, and they are thirteen feet in height, and not less than this in thickness. But the stone *facile princeps* among the colossal blocks is the great corner stone, in the course underlying the trilithon, which has hitherto been supposed to be composed of two stones, but which is evidently one stone, sixty-seven feet long by eighteen feet wide and thirteen feet high, being thus larger than either of the three lying above it. (Compare these dimensions with the great stone in the quarry on page 473.)

These colossal substructions are of themselves one of the wonders of the world, and were there no splendid temples above them, would still fill us with astonishment and compel our admiration. Beneath this great platform are vast vaulted passages like railway tunnels, of massive architecture and beautifully constructed. The arches are evidently Roman, but the foundations are older, being of the same massive stones which appear outside on the north and



J. D. WOODWARD. PINXIT.

J. SADDLER. SCULPT.

LEBANON RANGE AND BAALBEK.

west, and must have supported colossal arches long anterior to the Roman era. Two of these great vaults run parallel with each other from east to west, and are connected by a third running at right-angles to them, from north to south. There are also vaults beneath the Temple of the Sun, and sculptured chambers on the south side of the southern vault.

We now ride into the southern vault or tunnel at its eastern entrance (see page 453), and soon find ourselves in darkness, the arch behind us looking like a window curtained with green foliage, and the arch opening in front, almost choked with the pile of débris beyond it, glares with the reflection of the sunlight. Overhead we could distinguish, by the light cast on them from behind us, huge busts *in relief* at the intersection of the groined arches. As we advanced they grew more and more dim, until we strained our eyes in trying to count them. At night the Ba'albek shepherds drive their flocks into this vast subterranean chamber, secure from the storm, and safe from the attack of man or beast. We soon emerged from this underground ride and came up into the temple area. A heavy shower drove us under the northern peristyle of the Temple of the Sun (see page 455), on our left, for refuge, whence we had leisure to survey the scene. Behind us rose the smooth-cut wall of the cella, one hundred and sixty feet long, and around us were fragments of the six columns of the original fifteen which formed the northern peristyle, together with entablatures, capitals, and the exquisitely carved blocks of the sculptured ceiling. To the north-west, about sixty yards distant, rise the stately forms of the six remaining columns of the peristyle of the Great Temple (see page 468). As we looked up, the lofty ceiling seemed composed of a web of the most delicate tracery. On examining the huge blocks which had fallen and lay around us on every side, we observed that each slab was slightly concave on the lower surface. In the middle of each slab is a hexagonal panel, forming the setting of a bust of a god or king in relief. Smaller busts occupy the angles formed by the



UNDER THE PERISTYLE, TEMPLE OF THE SUN, BA'ALBEK.

On the west side, looking towards Lebanon. Compare page 455.

interlacing compartments, a most intricate and beautiful design. Some of the slabs are sixteen feet square, and are nearly five feet in thickness. This temple, known to the Arabs as *Dar es Sa'adeh*, or "Court of Happiness," and generally known as the Temple of the Sun, was two hundred and twenty-five feet in length, including the colonnades, and its breadth about one hundred and twenty (see page 455). The cella, or temple proper, was one hundred and sixty feet long by eighty-five feet broad, surrounded by the magnificent peristyle of fifteen columns on each side and eight at each end, counting the corner columns both ways. At the eastern end was an inside row of six fluted Corinthian columns, and an additional column on each side opposite the north and south walls of the cella, which are extended to form the vestibule. Four columns only remain perfect of this magnificent portico, those of the south-east angle (see page 469). The frieze and cornice above these four columns are most beautiful. A battlemented tower was built over them by the Muslims, who also barbarously raised a huge wall directly in front of the great gate of the temple; but this wall was demolished by Mr. Barker, C.E., in July, 1870, by order of the late Râshid Pasha, who was then Governor-General of Syria.

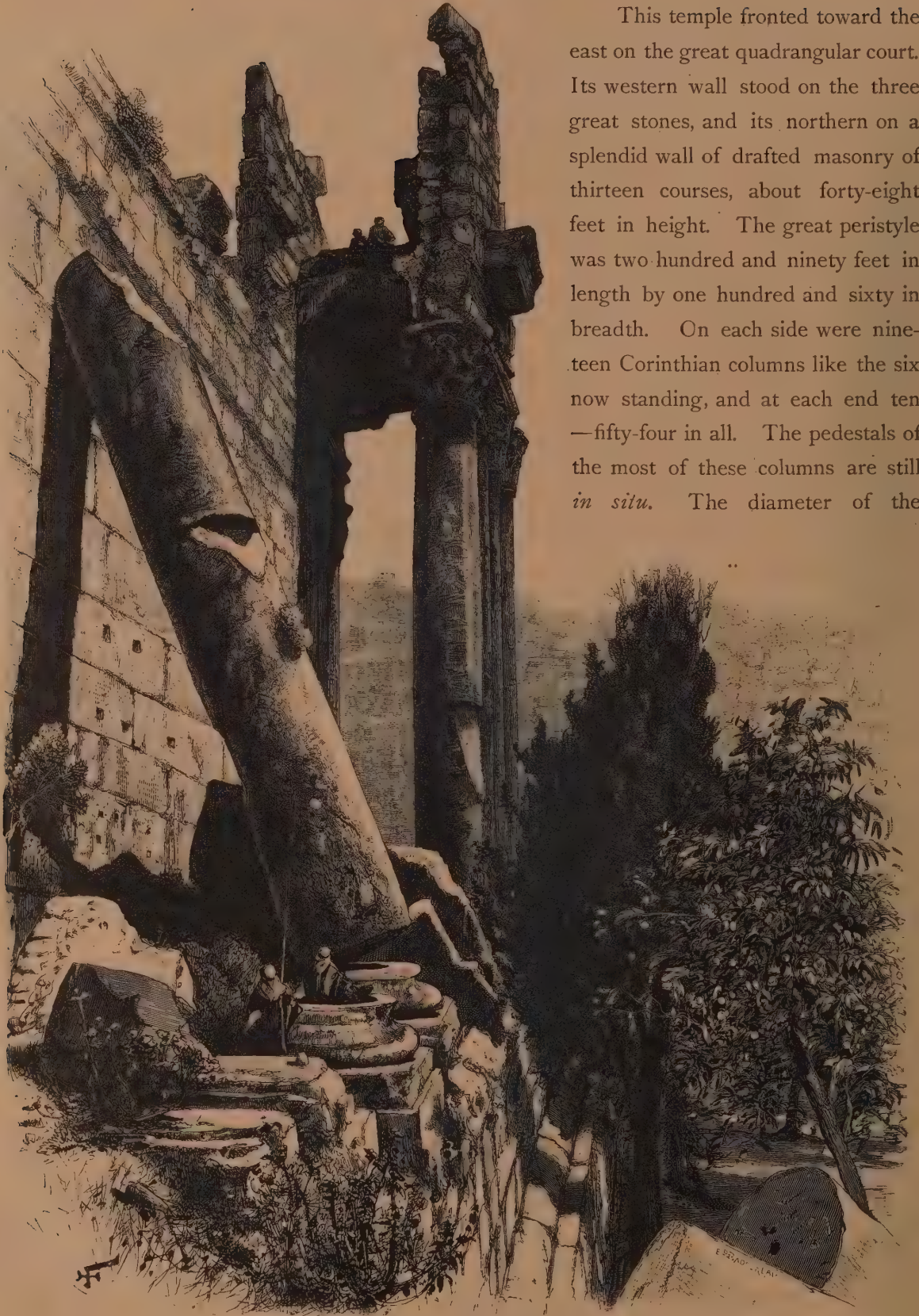
Climbing over heaps of ruins, we find ourselves in an open space east of the temple, and turning westward we behold that architectural gem, the celebrated portal of the temple (see page 464). Every ornament that could be introduced into Corinthian architecture is lavished on this portal, and yet it is perfectly light and graceful. It is twenty-one feet in width and forty-two feet high. It is composed of nine great stones, six forming the jambs and three the lintel. Each of these stones is of enormous dimensions. When I visited Ba'albek, in 1856, the central block or keystone of the lintel, weighing some sixty tons, had slipped down about two feet. When Pococke and Wood sketched the ruins this portal was in a perfect state, but in the earthquake of 1759 A.D. it sunk down between the two others. It is now supported by a pillar of rough masonry which entirely covers the body of the eagle carved on the soffit. He holds a caduceus, or Mercury's wand, in his talons, and in his beak the strings of long garlands extending each way, and having the ends supported by flying genii. This eagle is crested, and hence is not the Roman eagle, but is supposed to be the Oriental eagle consecrated to the sun. The ornamentation around the portal is the most elaborate known in all the range of Corinthian architecture. Not only the architrave but the frieze and the cornice are profusely decorated. There are ears of corn, grapes, and vine leaves, while genii lurk among the leaves in the lower compartments, formed by the intertwining vine, though all are sadly marred by barbarian hands. The surviving scroll on the right is a gem in itself. The interior of the cella is divided into two parts, the nave measuring ninety-eight feet by sixty-seven, and the sanctum, or adytum, occupying thirty-six feet of the west end. It has no windows or apertures for light. High authorities have doubted whether it ever had a roof, but the immense mass of débris in the interior would indicate that the roof had fallen in, and there are mortices nearly a foot square over the pilasters, which would imply the existence of beams across the cella at some time in the past. Moreover, the coins on which both this temple and the temple of Jupiter are figured

in relief represent both as having perfect gables and, as far as appearances are concerned, perfect roofs. The collection of M. Charlier, in Beirût, contains coins of Ba'albek which plainly illustrate this fact. The nave of the cella has six fluted attached columns on each side, between which are two rows of niches, the lower row with a circular scalloped top and a bracket beneath, and the upper with triangular pediments, or tabernacles, forming canopies for the statues. The carving of the canopies is strikingly distinct and bold, as though executed yesterday, the rosettes and arabesques standing out, almost separated from the stone.

The sanctum, or holy place for the altar, was about five feet above the main floor of the cella, and thirteen steps led up to it. At each end of the steps a door led down to the vaults, from which the priests uttered their mysterious oracular responses. The screen between the nave and the adytum was supported by fluted columns on each side, and on the walls are undulating figures in high relief, representing a sacrificial procession. Maundrell, in 1697, says that on that part of the partition which remained in his day are "carvings *in rilievo*, representing Neptune, Triton, fishes, sea-gods, Arion and his dolphin, and other marine figures." A more exquisitely beautiful view than that from the east of the portal looking in upon this lavish treasure-house of sculpture cannot be found in the East or the West (see page 464).

On each side of the portal within are pillars, in both of which is a spiral staircase leading to the top. The flaking off of the face of the pillar on the south side distinctly shows the structure of this staircase. The exterior of the façade of the temple is in all stages of decay. The rude hand of barbarians, searching for the iron dowels or metal cores between the joints of the columns, has dug away the base of most of the standing columns to the very centre.

Four columns are standing on the south-east side, three on the west, and nine on the north side (see page 455). Each column is composed of three pieces, jointed so perfectly that a sheet of paper could not be inserted between the edges. Such perfect jointing, and the perfect preservation of the edges, would indicate that the three blocks must have been placed in position when rough, and then rounded and polished while standing. The sculpture of the capitals and entablatures was probably also executed after the blocks were in place; in proof of which the cornice of the rectangular exædron in the north-west corner of the quadrangle is partly sculptured, and partly left plain and unfinished. One of the columns on the south side fell about one hundred years ago against the wall of the cella, where it still stands in a leaning position, and although it broke in one of the stones in the cella wall, it is so well put together that it remains unbroken to this day (see page 460). The pedestals, still in place on the south side, fill one with wonder. But the crowning feature in the ruins of Ba'albek is the six columns. The first rays of sunrise fall upon the aerial entablature, seemingly hung in mid air, and the last rays of sunset gild it with indescribable glory. The first thought is one of wonder that they have stood so long. They stand on a wall fifty feet in height, which formed the southern wall of the great temple or peristyle (see page 468 and 473).

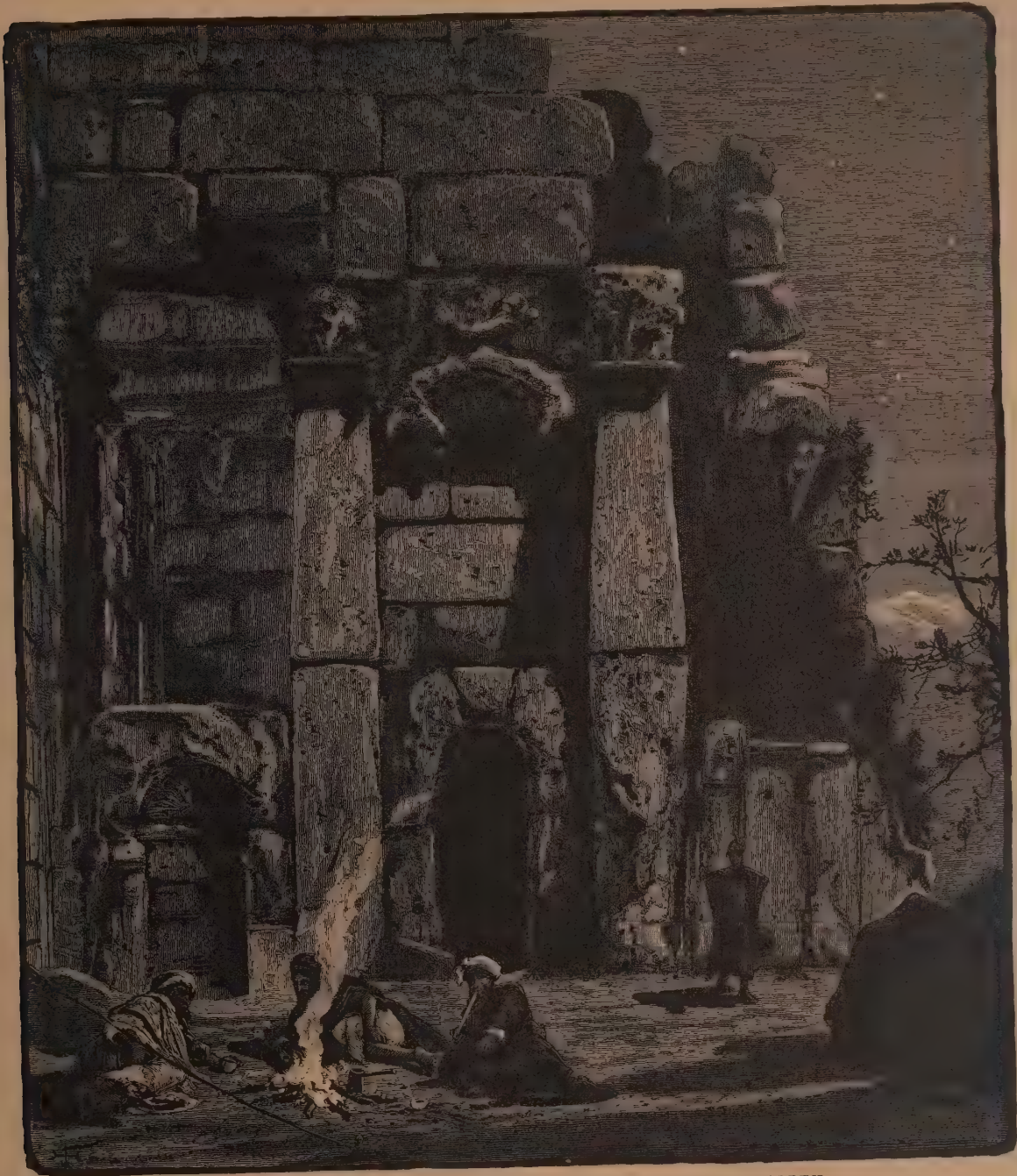


This temple fronted toward the east on the great quadrangular court. Its western wall stood on the three great stones, and its northern on a splendid wall of drafted masonry of thirteen courses, about forty-eight feet in height. The great peristyle was two hundred and ninety feet in length by one hundred and sixty in breadth. On each side were nineteen Corinthian columns like the six now standing, and at each end ten—fifty-four in all. The pedestals of the most of these columns are still *in situ*. The diameter of the

THE FALLEN COLUMN, BA'ALBEK.

In the peristyle on the south side of the Temple of the Sun, where only four connected columns remain *in situ*. Several shafts have fallen from the temple platform into the little orchard below.

columns is seven feet and three inches at the base, and six feet six at the top. As you look at them from a distance they seem much smaller, the perfect grace and symmetry of the proportions completely deceiving the observer; and it is only when standing by the base of



SOUTH WING OF THE PORTICO OF THE GREAT TEMPLE, BA'ALBEK.

The floor of the portico is twenty feet above the level of the adjoining ground, and it is probable that it was approached from the east by a broad flight of steps.

a prostrate column and actually measuring it, that one can credit its immense size, and believe that it is more than twenty-one feet in circumference. Each shaft is composed of three stones, and the height from the base to the top of the capital is seventy feet. Add to this fifteen

feet, the height of the entablature, ascertained by measuring the fragments on the ground, and the wall of forty feet below, and we have a total height of one hundred and twenty-five feet above the plain. What adds greatly to the beauty of the six columns now standing is the orange-coloured weather rust, which gives them a golden glow in almost every light, whether morning, noon, or sunset, and a mellow tint even by moonlight. One cannot look upon them without a feeling of indignation at the vandalism of the Arabs or Turks, who have dug them away at the bottom to secure the paltry value of the iron dowels which hold them in place. (See page 468, and for a distant view of the columns, see page 473.)

The base of the third pillar from the east is undermined to a depth of three feet on the northern side. The western column overhangs the base on the north-west side some thirteen inches, and the upper section of the eastern column is so crumbled that it would seem only a matter of months that its noble capital and entablature will come plunging to the earth. The three stones of which each is composed were jointed with mathematical precision, so that at a short distance, even after the attrition of centuries, the joints are almost invisible. The carving of the capitals on the northern face is almost completely gone, while on the south side it is perfect. The reason is, the bitter freezing winds which blow from the north during the winter months are gradually disintegrating the stone.

You are never weary of looking at the columns. At any distance, from any side, and in any light, they are the same majestic awe-inspiring objects, and you envy the artist traveller who can transfer to canvas their inimitable proportions and exquisite colouring. In the time of Wood and Dawkins, in 1751, nine of these columns were standing. It is impossible to decide whether this matchless peristyle once enclosed a cella with arched peristyles and sculptured soffits, as in the Temple of the Sun (see page 455). An eave trough ran along the whole length of the cornice on the top, and over every column was an eave spout of stone, some of which in both temples are still perfect.

Whether roofed or open, whether vaulted or hypæthral, it must have been the glory of its age, and the finest specimen of Corinthian architecture ever built. How were these ponderous cornice blocks, each weighing nearly one hundred tons, raised to this great height? Expensive and clumsy as modern science might regard it, we see no other practicable hypothesis than that which we have offered for the removal of the four cyclopean stones, namely, on rollers moving on inclined planes or embankments of earth from the quarries to the very summit of the columns.

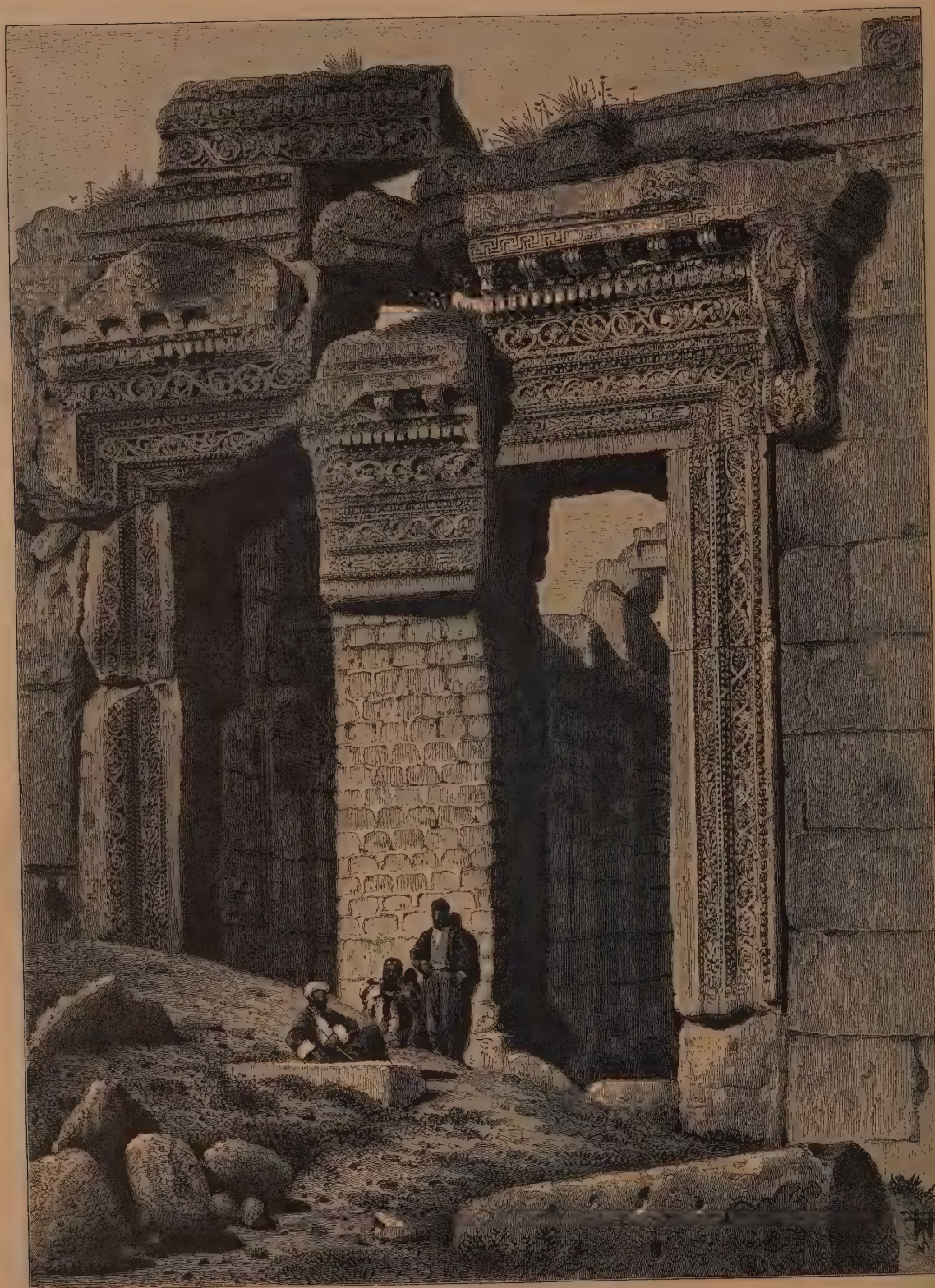
Moving eastward, we now leave the six columns (see page 468) and enter the vast quadrangular area known as the Great Court, our course being that of the ancient devotees on passing *out* of the great temple. In front we see in the distance the triple gateway with the hexagonal court, and in a direct line another triple portal leading to the great portico. We pause in the great quadrangle. Here, around the sides, are gems of ancient sculpture enough to detain the artist for weeks. This court is four hundred and fifty feet from north to south, and about four hundred from east to west. Beginning on the western side nearest

the peristyle, we pass through the semicircular wall, which is the principal relic of the magnificent basilica of Constantine. Turning north, we pass along about one hundred feet without finding traces of *exedrae*. In the north-west corner there is first a large chamber with a door, then a rectangular recess with four columns in front, a part of whose cornice is still unfinished, then a semicircular *exedrae*, with a magnificent groined roof supported by two columns. These alcoves, as well as the successive semicircular and rectangular *exedrae* on the north, east, and south sides, are lavishly decorated with shell-topped niches, canopies, rosettes, and arabesques of the most elaborate and minute character. Here were statues innumerable, which doubtless now lie buried under the masses of *débris* which fill the area. The entablature ran uninterrupted all around the court, the frieze having rich ornaments of pomegranates, grapes, vine-leaves and flowers. In one is a head surrounded with a fan-like canopy of scaly wings; in another a winged dragon. All are decorated within and without with pilasters. There are eight chambers with doors, eight rectangular alcoves with columns, four semicircular dome-roofed *exedrae*, two niches eighteen feet wide for colossal statues, one on each side of the triple gateway leading into the hexagon, and in the southern niche, among the huge fallen arch stones which formed the ceiling, is a curious circular keystone, as perfect and sharply cut as when fresh from the hand of the builder.

The forty-four columns which supported the roofs of these alcoves were of Syenite granite, twenty-nine inches in diameter. As Wood found only the *shafts* of Syenite, he inferred that the bases and capitals of these columns were of the native limestone, the same rock with the rest of the temple—a very probable supposition.

Amid this maze of architectural wonders and unsolved questions, we will not attempt to offer any other solution of the mode of transporting these columns than to suppose them floated from Egypt to Seleucia on rafts, then up the river Orontes as far as practicable, and thence on sledges to the temples of Ba'albek and Palmyra.

On the east of the quadrangle is a triple gateway, the broad portal, now in ruins, being fifty feet wide, with two side portals of ten feet, leading into the hexagonal court. This hexagon is two hundred feet in breadth, east and west, and two hundred and fifty from north to south. On the east and around the north and south angles were rectangular *exedrae* or alcoves, with smaller rooms intervening. The roofs of the alcoves were supported by twenty columns, all now fallen. The effect of this hexagonal court to one entering from the eastern portico must have been impressive, with its fine proportions and the glimpses of the great peristyle beyond. Within this hexagon are immense mounds of earth, piled against the north and south walls. May not this mass of earth have been brought in by the Saracens to aid them in rolling up the huge blocks to the top of the fortress walls, and then left as slopes for their soldiers to mount on to the loopholes above? We wonder at the cyclopean work of the Phœnicians, but one cannot help admiring the prodigious energy of the Saracens, who lifted these huge blocks from one place to another as if they had been mere toys.



GATEWAY TO THE TEMPLE OF THE SUN, BA'ALBEK.

It is twenty-one feet in width, and forty-two feet high. The modern masonry, which supports the displaced keystone, conceals the crested eagle carved upon its soffit.

We have now reached the second triple gateway, leading to the outer portico. There is a central gateway seventeen feet wide, with side arched portals ten feet wide. Passing through, we find ourselves in the magnificent portico, a worthy entrance to so splendid an interior.



RUINED MOSQUE, NORTH OF BA'ALBEK.

Rudely built of ancient materials. There are ten columns of polished red granite and eighteen limestone columns, all surmounted by richly carved limestone capitals.

"This portico was approached on the east side, as we have already seen, by an immense staircase now entirely gone, its materials having been used in building the Saracenic fortress which walled up the entrance. The floor is twenty feet above the outside level, and the portico is one hundred and eighty feet long by thirty-seven feet deep, having twelve columns in front, of

which only the pedestals remain. The columns were four feet three inches in diameter. On two of the pedestals are Latin inscriptions, which in the time of Wood and Dawkins were distinct, but are now almost obliterated. They are nearly identical, beginning, "*Magnis Diis Heliopolitanis, pro salute Antonini Pii Felicis Augusti et Juliae Augustae matris domini nostri castrorum,*" and are votive memorials in behalf of Antoninus Caracalla (son of Severus), and of the Empress Julia Domna. The north and south wings, or pavilions of this porch, are constructed of cyclopean stones, which, in any other ruin than Ba'albek, would be regarded as wonderful, but here they are but a minor feature in a structure which is throughout overwhelmingly great and impressive (see page 461). There are stones twenty-four feet five inches long. In front, near the bottom of each pavilion, is a door leading to the vaults beneath in the substructions. The top of each has been rebuilt by the Saracens, and their military constructions have well-nigh effaced the form and outline of the portico. The wings are ornamented with niches, cornices, and pilasters. If all the niches and brackets in these ruins were once occupied by statues, there must be untold treasures of ancient sculpture still buried beneath the débris.

Having now completed the circuit of the Acropolis, with its great temples, courts, and portico, there still remain the Temple of Venus, or Nymphasum (El Barbara), the Mosque Râs el 'Ain, and Kubbet Dûris (see page 452). The Temple of Venus, or Circular Temple (see page 472), stands about one hundred and fifty yards from the south-east angle of the Temple of the Sun. It is a beautiful little Corinthian structure, circular within and without, with handsome niches at regular intervals each flanked by two columns, so as to give the building the appearance of an octagon. Wreaths hang gracefully from the cornice over each niche. The cella is thirty-eight feet in diameter. The number of columns is six, each nine feet distant from the wall. The entablature supported by these projecting columns does not run continuously from column to column, but recedes in a graceful curve almost to the wall of the cella, giving the whole an appearance of lightness and elegance rarely equalled. It is looked upon as the gem of Ba'albek. In the days of Maundrell it was used as a Greek Church, although seriously shattered by earthquakes, and he remarks, "It were well if the danger of its falling, which perpetually threatens, would excite those people to use a little more fervour in their prayers than they generally do." Little did Maundrell think that in 1880 the temple would still be standing. The Greeks no longer worship in it, but it is still beautiful, even in decay. It is now called "El Barbara," in honour of St. Barbara. It is under the special watch and ward of an old Metwâleh woman, Um Kasîm, who demands bakshish on the ground that she keeps watch over it, and lights olive oil lamps for those who wish to make vows to the patron saint.

The fertility of the soil, the proximity of the water of Râs el 'Ain, and that instinct of self-preservation which drives the Syrians everywhere to crowd their houses and gardens together for mutual protection, have combined to choke up every available space around these ruins with houses, trees, and gardens, so that it is becoming yearly more and more difficult to examine

them with advantage. On the north side of the modern village is a ruined mosque (see page 465), which contains a large number of beautiful columns of syenite and porphyry, taken from the courts of the temple, reminding one of the vast collection of ancient columns of various styles of architecture now standing in the Mosque El 'Aksa, in Jerusalem. There are ten columns of red syenite polished, and eighteen of the native limestone, all with limestone capitals.

The ancient walls of the city of Ba'albek were some two miles in extent, but hardly a trace of them now remains, excepting on the south-west side, where its shattered towers and battlements stand out on the hillside in bold relief against the sky. And near the hotel of Arbîd you pass through the ruins of the wall, on entering Ba'albek from the west.

About one half-hour's ride south-west from the ruins is the very picturesque ruin called Kubbet Dûris, or Dome of Dûris, consisting of eight polished columns of Egyptian granite, supporting a clumsy structure of limestone blocks (see page 452). The columns were evidently brought from the temples, and one of them is upside down. It was no doubt the tomb or chapel of some Muslim saint, as a sarcophagus stands on end for the mihrab, to show the direction of Mecca.

Near one of the mills on the south-east side of the Lesser Temple a beautiful shell-topped canopy from the ruins has been set up as a mihrab, and the well-polished flat stones a few yards distant show that the faithful have prayed here for many years.

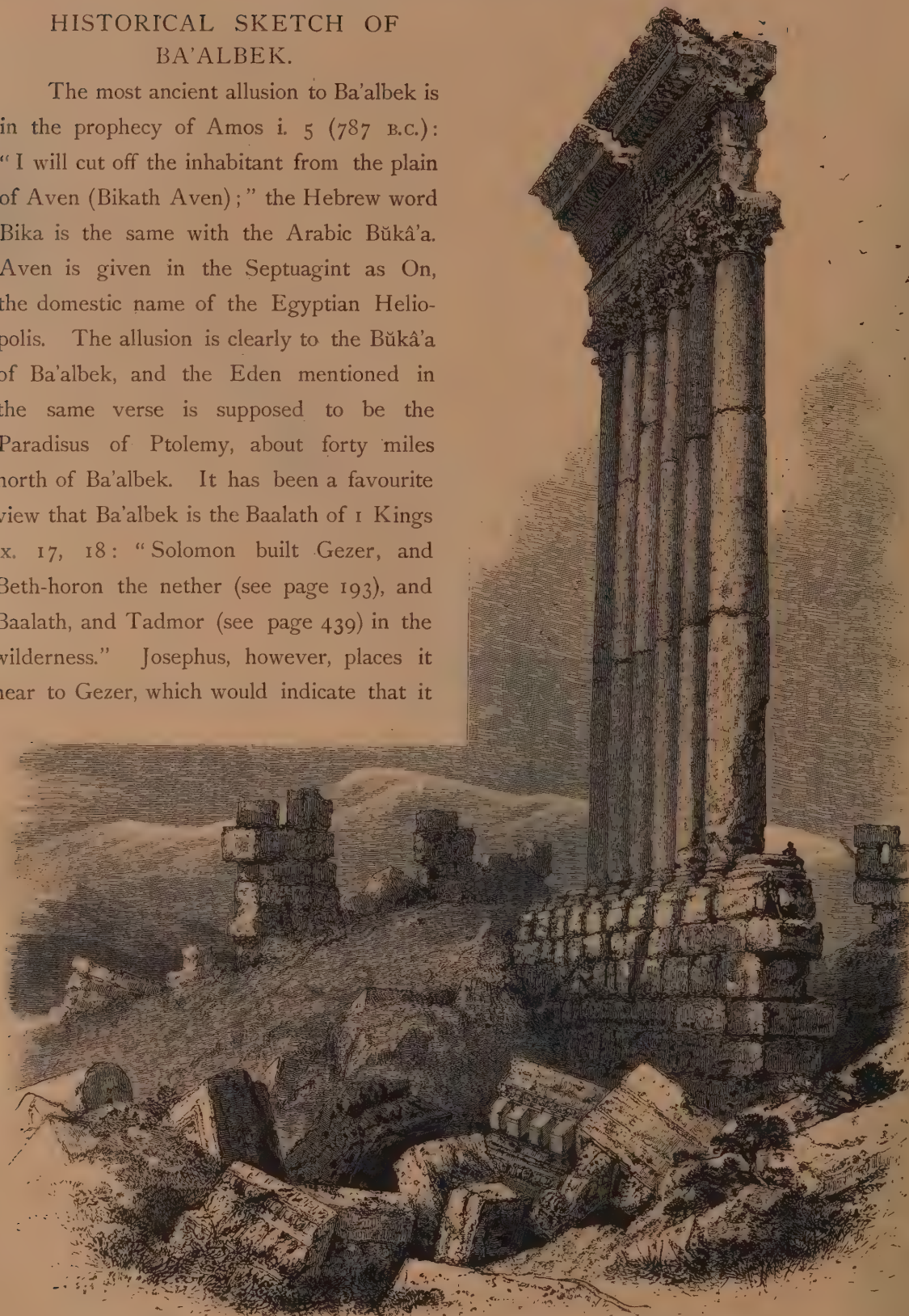
We now return to take a farewell look at the Acropolis and a last ride around the gigantic walls. We may spend hours in walking slowly around the cyclopean structure, no part of which is more impressive than the north-west corner, where the colossal stones of the substructures ever fill one with awe, and the great stones along the moat on the north side are a marvel of the cyclopean work of the builders.

One of the best views in or around Ba'albek is in the month of April, from the great quadrangle, as you look *through* the ruins towards the west, with the six columns as a foreground, the green plain of the Bûkâ'a and Sahel Belad Ba'albek beyond, and the snow-crowned summits of the Lebanon in the distance. The deep blue sky, the indescribable transparency of the air, and the brilliant orange tint of the ruins in the morning sunlight, combined with the gleaming of the distant snow, form a picture kept among the choicest treasures of memory, and preserved in the portfolio of many an artist and amateur.

There is, however, another spot which, for a morning view, is unsurpassed. In the extreme north-west corner of the enclosure of the six columns (see page 468) is a low opening through the wall. Creeping through, you come out upon the square tower of the north-west corner into what was once a corner room or chapel, the plaster lining of the wall still being visible. Below you are the colossal stones of the northern Phœnician wall, where the "Hajr el Hübla" (see page 473) was designed to lie, and before you a view of Sahel Ba'albek and Northern Lebanon which can never be forgotten. From this shady retreat I lately had a view of the sun rising on Lebanon, which I would recommend to all visitors to this city of sun-worship.

HISTORICAL SKETCH OF BA'ALBEK.

The most ancient allusion to Ba'albek is in the prophecy of Amos i. 5 (787 B.C.): "I will cut off the inhabitant from the plain of Aven (Bikath Aven);" the Hebrew word Bika is the same with the Arabic Būkâ'a. Aven is given in the Septuagint as On, the domestic name of the Egyptian Heliopolis. The allusion is clearly to the Būkâ'a of Ba'albek, and the Eden mentioned in the same verse is supposed to be the Paradisus of Ptolemy, about forty miles north of Ba'albek. It has been a favourite view that Ba'albek is the Baalath of 1 Kings ix. 17, 18: "Solomon built Gezer, and Beth-horon the nether (see page 193), and Baalath, and Tadmor (see page 439) in the wilderness." Josephus, however, places it near to Gezer, which would indicate that it



THE SIX COLUMNS OF THE GREAT TEMPLE, BA'ALBEK.

The winter winds of centuries have almost destroyed the carving on the north side of the capitals; but the south side of the capitals and of the entablature, shown above, are in a good state of preservation.



THE SOUTH-EAST CORNER OF THE TEMPLE OF THE SUN, BA'ALBEK.

At the east end of this temple there was a vestibule with a row of fluted columns within the outer line of plain columns; only two of these are now standing.

is Baalath of the tribe of Dan. Baalgad also, thought by many to be Ba'albek, is supposed to be Bâniâs (see page 348), so that we cannot be sure that Solomon had any hand in the erection of these seemingly superhuman structures. Yet an Arab would as soon doubt that Noah built the ark as that Solomon built Ba'albek. The voice of Syrian tradition, among all sects and in every district, is that Solomon built the cyclopean walls of Ba'albek, assisted by the genii who were under his control. Dr. Robinson, whose learned chapter on the history of Ba'albek leaves nothing to be desired, states that "the name Heliopolis, 'City of the Sun,' implies that this city, like its namesake in Egypt, was already consecrated to the worship of the sun. Indeed, the sun was one of the chief divinities in the Syrian and Asiatic worship, and to him was applied in their mythology, as well as to Jupiter and some other gods, the name of Baal, or 'Lord.' The mythology of Egypt had a strong influence upon that of Syria, and it would not be unnatural to suppose a connection between the forms of sun-worship in the two countries. Indeed, this is expressly affirmed; and Macrobius, in the fifth century, narrates that the image worshipped at Heliopolis in Syria was brought from Heliopolis in Egypt."

The whole country in ancient times was given up to Baal-worship. In Hermon and Lebanon, "on every high hill," were groves, domes, and temples sacred to the god of the sun. Baal means lord; in the Arabic Bible it is the word in common use for husband: "A bishop must be the baal of one wife." The name was in old times attached to places innumerable, and Ba'albek was no doubt the centre of the Syrian Baal-worship. The rising sun was waited for by the priests in Ba'albek, who watched the summits of Jebel Sunnîn and Dahr el Kodîb (see page 475), above the cedars, for the first golden rays, and, as they flashed across the plain, the grand daily ceremonies of this grandest temple of ancient or modern times were begun.

Strabo, Pliny, Josephus, and Ptolemy mention Ba'albek under its Greek name, Heliopolis, but the only name known to the modern Syrians is the more tenacious and more ancient Semitic name, Ba'albek. According to the learned work of Mr. Hogg on Ba'albek, the Great Temple was dedicated "*Magnis Diis Helinpoleos*," "to the Great Gods of Ba'albek," that is, to the whole pantheon of the divinities worshipped here, the greatest of whom was Baal. The niches around the quadrangle and the hexagon, as well as in the two temples, may have been filled with the statues of the whole family of heathen gods.

In the second and third centuries our information with regard to Ba'albek is derived chiefly from coins, of which the number is very great. From these we learn that Ba'albek was a Roman colony, and enjoyed the boon of the *jus Italicum*, only granted to favoured provincial cities. On coins of Nerva (A.D. 96) and Adrian, and on many coins of the later emperors, may be seen the device of a colonist driving two oxen, with legends relating to Heliopolis; such as "COL. JVL. AVG. FEL." There is reason to believe that a colony of military veterans was sent here by Julius Cæsar or Augustus. It is on a coin of Septimus Severus that a temple is first seen with the legend, "*Colonia Heliopolis Jovi Optimo Maximo Heliopolitano*." On some of the coins are pictures of the two temples, with gables complete, indicating that both temples were finished and roofed. Had they been roofless and simply hypæthral, it is not unlikely

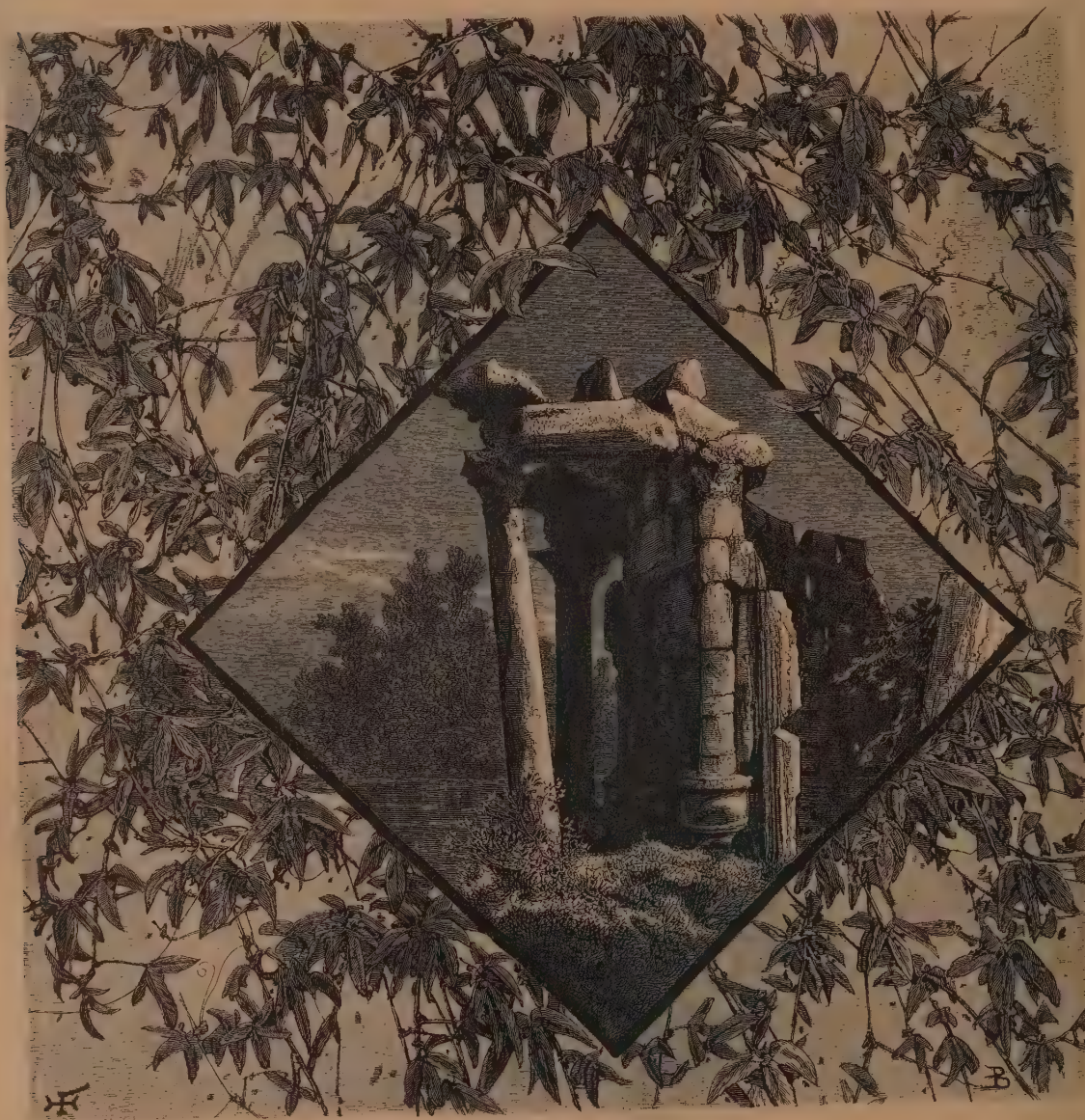
that we should have had coins indicating the fact. On a coin of Byblos of the time of Macrinus, there is a picture of a temple without a roof, and a lofty single column rising from the centre high above the walls.

There are, it seems, no coins extant of this city under the Antonines, and yet there is strong evidence in favour of Antoninus Pius (who died A.D. 161) having contributed to the Acropolis one of its stately temples. It is well known, from ancient records, that this peace-loving emperor (who, in A.D. 140, rebuilt the rampart from the Firth of Forth to the Firth of Clyde, in Scotland) and his coadjutor and adopted son, Marcus Aurelius, were munificent patrons of the cities of Syria. John of Antioch, surnamed Malala, writing in the seventh century, states positively that Antoninus Pius "built at Heliopolis, in Phœnicia of Lebanon, a great temple to Jupiter, one of the wonders of the world;" and he adds, "he also built at Laodicea of Syria a forum, a great and wonderful piece of architecture, together with a public bath called Antoninas." This allusion to Laodicea is of great importance, for although no Ba'albek coins have as yet been found inscribed with the name of Antoninus Pius, there are coins of *Laodicea ad Libanum* on which it appears, proving that he was a patron of that city, and thus giving weight to the words of Malala. The ruins of this once-important place have lately been identified at Tell Neby Mîndhû, about thirty-five miles north of Ba'albek, on the road to Emesa (Hums).

Dr. Robinson thinks it probable that Antoninus Pius built the Lesser Temple and dedicated it to Jupiter Baal (*Baal Zeus*), and restored or rebuilt the Great Temple. They are evidently works of the same period. He says, "However strange it may appear that no contemporary writer has alluded to this temple of Antonine, yet the general fact of its erection by him accords well with various other circumstances. The elaborate and ornate style of the architecture belongs to a late period. The massive substructions, indeed, were probably those of an earlier temple which may have been left unfinished or overthrown by earthquakes."

The votive inscriptions, engraved in long slender letters on the pedestals of the portico of the Great Temple, alluded to on page 466, refer, according to De Saulcy, to the gilding of the portico pillars at the expense of a citizen of Ba'albek, probably on the occasion of a visit paid to the temple by the Emperor Caracalla and his mother, the Empress Julia Domna, second wife of the Emperor Septimus Severus. Severus died at York in A.D. 211. Caracalla and his brother Geta succeeded him; but Geta was murdered in A.D. 212. The Emperor Caracalla and his mother, the Empress Julia Domna, journeyed through Egypt and Syria in A.D. 215, and it is natural to conclude that they then visited Ba'albek and that this is the date of the votive tablets inscribed with their names in the portico of the Great Temple. This empress was a native of Syria, and daughter of Bassianus, priest of the temple of the sun at Emesa (Hums), about fifty miles north of Ba'albek. The fact that a daughter of a Syrian priest of the sun was chosen as a consort for a Roman emperor, shows how highly Syrian sun-worship was honoured at that time. Heliogabalus was also a priest of the sun at Emesa, and when he became emperor he retained the title "Sacerdos Dei Solis."

Dr. Robinson, quoting Eusebius, says, "The worship of Venus was also predominant at Heliopolis," and adds, "the licentiousness and the intolerance of heathenism were alike prevalent, as appears from the story of the martyr Gelasinus, the scene of which was Heliopolis, in A.D. 297, under the reign of Diocletian. Gelasinus was an actor, and was to appear before the people assembled in the theatre for the public games. Having embraced Christianity, he



THE TEMPLE OF VENUS, OR CIRCULAR TEMPLE.

In the village of Ba albek, not far from the south-east corner of the Acropolis. It is now converted into a Muslim shrine, and dedicated to El Barbara.

declined his part, and was thrown by his fellow-actors into the reservoir of the bath, full of warm water, in mockery of his baptism. Having been taken out and dressed in white garments, he still refused to appear in the theatre, crying out, 'I am a Christian; I saw the terrible glory in the bath, and I will die a Christian!' The people rushed upon him, thrust him out of the theatre, and stoned him. His relatives buried the body in the neighbouring village of Mariamme, and there a chapel was erected to his memory.

"When the power of the state, under Constantine, began to be wielded in favour of Christianity, a check was given to the debaucheries and licentious rites of heathenism. An imperial rescript warned the people of Heliopolis against continuing the dissolute practices of their worship, and exhorted them to receive the better faith. At the same time the emperor founded here an immense basilica, and consecrated a bishop with his presbyters and deacons, although there were but few Christians in the city. By the founding of a church we are probably to understand the conversion of the great temple into a basilica."

The heathen rites and customs of the people were too deeply rooted to be at once eradicated, and the accession of Julian the Apostate to the imperial throne (A.D. 361) was the signal for the violent suppression of Christianity. It was at this time that the people of Heliopolis distinguished themselves by deeds of violence and cruelty, in revenge, it is said, for



THE LARGE STONE IN THE QUARRY, BA'ALBEK.

Called the Hajr el Hübla. It is sixty-eight feet four inches in length. On the under side it is cut away all round, remaining attached to the bed of the rock in the middle along its entire length.

the restraints formerly imposed upon them. Under Julian's immediate successors the tide again slowly turned in favour of Christianity.

Theodosius, who began to reign A.D. 379, converted the temple of *Balanios* (Baal Heliov), at Heliopolis, the great and renowned, the *Trilithon*, into a Christian church.

In 636 Ba'albek, with Damascus, fell under Mohammedan rule, and for three centuries after that time, its history is involved in obscurity, although it is supposed that it continued a powerful city for a century, under the Omeiyad khalifs. A writer in the middle of the tenth century says: "Here are gates of palaces sculptured in marble, and lofty columns, also of marble, and in the whole region of Syria there is not a more stupendous or considerable edifice." Maundrell, Lamartine, and others, have made the same mistake with regard to both Ba'albek and Palmyra, in calling the indurated limestone marble.

Ba'albek was converted by the Muslims into a fortress, and their military structures have

confused the minds of many travellers with regard to the original plan of the temple area. From the tenth to the twelfth centuries the wars between the Egyptians and the Syrian



A CEDAR OF LEBANON.

In the distance there is a glimpse of the Mediterranean Sea. The grove consists of about three hundred and fifty trees, the tallest of which are not more than seventy-eight feet in height. In the midst of the grove there is a Maronite chapel.

Muslims made Ba'albek a point of strategic importance. Edrisi the geographer, in the middle of the twelfth century, speaks of the two temples, and of the tradition which regarded the Great



IN THE GROVE OF CEDARS, LEBANON.

The group of cedars occupies the top of a hill with five culminating points of various sizes. The rock on which the trees grow is white limestone, and the decaying spines, cones, and other matter have formed a dark-coloured soil. In the background rise the snow-covered peaks of Dahr el Kodib; the highest point is ten thousand and fifty feet above the sea-level.

Temple, with the platform of colossal stones; as the work of Solomon. In 1174 Saleh ed Din, commonly called Saladin, captured Damascus, Hums, Hamath, and Ba'albek. In 1260 the general of Mogul Khan destroyed the fortress. Early in the fourteenth century Abulfeda, the Hamathite, describes Ba'albek as an ancient city enclosed by a wall, with a large and strong fortress. At this time one of the quarters of the city was called El Makriz, and here was born the celebrated historian Taki ed din Ahmed, better known by his more usual name El Makrizi. In 1400 Tamerlane, the Tartar conqueror, captured Ba'albek when on his way to Damascus.

The great work of Wood and Dawkins on Ba'albek represents nine columns of the Great Temple standing A.D. 1751. Three of these were destroyed by earthquake in A.D. 1759.

The Harfûsh Emirs and their retainers ruled this region for many years, paying a nominal tribute to the Turks, and grinding the peasantry with merciless extortion. In 1860—the massacre summer—they burned the houses of the Christians in Ba'albek and the adjacent villages, murdered many of the people, and plundered their property. Being themselves Metawileh, or Muslims of the Shîa, followers of Ali, they forgot their hatred of the orthodox Sunni Mohammedans, and joined them in the massacre of the infidels. But Beit Harfûsh were always hostile to the Turks, and soon after 1860 were outlawed by the government. The Emir Soleiman and his men fled to the mountains, and for years eluded the pursuit of the irregular cavalry. In 1866 Soleiman was finally captured in a cave near Hums by Hûlû Pasha, and brought into that city with a list of his crimes written on a placard fastened to his breast. He was led to Damascus, and there exhibited for a few days with the card on his breast, and then poisoned. His name will never be forgotten by the people of Ba'albek and the Bûkâ'a.

To-day, the ruthless destruction of the fallen columns and cornices goes on unchecked. The modern town, with the waggon road of the Wâli of Damascus, are using up all the movable fragments of the ancient temples. The papal Greek bishop Basileus is now engaged in building a cathedral at the foot of the slope, south of the Hotel Arbîd. He has bought the site of a small temple on the summit of the southern hill, and is rolling down the fluted columns and cubical blocks of the temple walls to be used in the modern edifice. Various partial attempts have been made to excavate both within and without the ancient ruins. The colossal headless statue now standing at the gate of the Turkish Serâi is an example of what may be expected when a thorough exploration of the ruins shall be made. A few more earthquakes, and a few more winter frosts and gales, will lay the six lordly columns prostrate in the dust. Happy the traveller whose lot it shall be to see Ba'albek, even in its present declining glory, before the relentless forces of nature, and the not less relentless hand of man, shall have completed the work of destruction.

INDEX TO VOLUME ONE.

- ABANA, 378, 382. See *Barada*.
 Abd el Kader, 315.
 Abel (Abil), 347.
 Abel Meholah ('Ain Helweh), 275, 278.
 Abila, 374, 446.
 Abilene, 374, 450.
 Abishua, Tomb of, 235.
 Abraham's Altar, Shechem, 235, 240.
 Absalom's Pillar, 83, 98.
 Abu Ghosh (Kuryet el 'Anab), 199, 200, 201.
 Abu Shūsheh, 314, 316.
 Abyssinians, 119, 176.
 Accho ('Akka), 302, 312, 319.
 Aeldama, 98, 110.
 Achor, 177, 180.
 Acrahi ('Akrahah), 232.
 Acts xxi, 26, 43.
 'Adasa, 218.
 Adiabene, 213.
 Adullam, Cave of, 142, 143, 145—147, 204.
 Ai, 160, 179, 182, 185, 187, 212, 222.
 'Ain Fijeh, 440, 443, 446.
 'Ain Dūk, 171, 176, 181, 184.
 'Ain Hajla, 162.
 'Ain Jalūd (Gideon's Fountain), 205, 207, 271, 272, 276, 277.
 'Ain el Haramiyeh (Robbers' Spring), 225, 227.
 'Ain et Tābighah, 313, 314, 316, 317, 322, 324.
 'Ain et Tin, 313, 322.
 'Ain Tubaun, 365.
 'Ain Karīm, 202—208.
 Church and Monastery of St. John, 205, 209.
 'Ain Sinia (Jeshanah), 223, 224.
 'Ain es Sultān, Elisha's Fountain, 160, 170—172, 176.
 Ajalon (Yalo), 184, 195, 197.
 Ajlūn, 382.
 Akhbāra, 318, 327.
 Aksa, El, Mosque, 6, 65—72, 75.
 Façade of, 61.
 Alexander, 297, 415.
 Alexander the Great, 214.
 'Alnūt (Alemeth), 212.
 'Amwas, 197, 198.
 Anastasis, 14, 64, 74.
 Anathoth ('Anāta), 200, 210, 211.
 Anchorites, 130, 146—153, 176.
 Ancient arrows, 399, 401.
 Anne, Church of St., 46.
 Anti-Lebanon (Jebel esh Shūrky), 371, 444, 446.
 Antiochus, 296.
 Antioch, 303.
 Antipatris (Ras el 'Ain), 228, 232.
 Antonia, 38, 39, 42, 43.
 Anuath ('Aina), 232.
 Aphek (Afka), 372.
 Aphek (Fuk'd'a), 276.
 Apollodorus, 391.
 Apostles' Cave, 98, 114.
 Aqueduct from Ain Dūk, 176.
 Of the Unbelievers, 116.
 Aqueducts from Solomon's Pools, 42, 48, 68, 102, 106, 112—114, 122, 138—141.
 Over Wady Kelt, 169, 174.
 'Arbela, 318.
 Caves of, 306, 307, 327.
 Archulphus, Bishop, 14, 196.
 Argob, 303.
 Armageddon, 265.
 'Arnah, 203.
 Armenian Church of St. James, 12, 119.
 Monastery, 5, 6, 12, 102, 119.
 Arnon, 4, 154.
 Arrabeh, 259.
 Artas. See *Urtas*.
 Ascension, Church of the, 3, 4, 88, 90.
 Ashkenazi Jews, 26, 82, 118.
 'Asker (Sychar), 2, 6.
 Asneri, 213.
 'Awertah (Gibeah Phinehas), 235, 241.
 Ba'ALBEC, 453—476.
 Colossal stones, 454, 456, 473.
 History of, 468, 476.
 The Six Columns, 459, 462, 468.
 Temple of the Sun, 455, 457, 460, 464, 469.
 Temple of Venus, 453, 456, 457.
 Baal Hazor, 212.
 Bab el Amūd (Damascus Gate), 31, 40, 41, 212.
 Bab Wady 'Aly, 194, 200.
 Bahurim, 212.
 Balāta, 235.
 Balkis, Queen of Sheba, 438, 442.
 Bāniās (Caesarea Philippi), 351—357, 368.
 History of, 353.
 Barada (Abana), 378, 382, 443, 444, 446.
 Barak, 267—271, 297, 334, 341.
 Barclay's Gate, 39, 75, 80.
 Barracks, Turkish, 5, 6, 28—30, 42, 44.
 Basaltic formations, 302, 303, 320, 347.
 Bashan, 361.
 Plain of, 312, 327, 360.
 Oaks of, 359, 361, 364.
 Temples of, 377, 378.
 Basilica of Martyrion, 14.
 Baths, Tiberias, 291, 303.
 Batihah, Plain of, 294, 324.
 Battle-fields of Palestine, 267—277, 282, 296, 298, 301.
 Battles of the Passes, 194.
 Bazaars of Jerusalem, 31—37.
 Beautiful Gate, 42, 70, 77.
 Bedawin, 395, 396, 405, 418, 424.
 Beeroth (El Bireh), 189, 215—219.
 Beirūt (Berytus), 303, 360.
 Beisān (Bethshean), 264, 265, 318.
 Beitūn. See *Bethel*.
 Beit Jāla, 126, 196.
 Beit Nūba, 197.
 Beit 'Ur el Foka (Upper Bethhoron), 191, 197.
 Beit 'Ur et Tahta (Lower Bethhoron), 193, 197.
 Benjamin, hill country of, 181, 188, 192.
 Bessima, 437, 444, 445.
 Bethany, El 'Aziryeh, 89, 90.
 From Jerusalem to, 84—88.
 To Jerusalem from, 90—94.
 Beth Arbel, 277.
 Bethel (Beitūn), 160, 187, 196, 212, 217, 219—221.
 Ruins of Church at, 219.
 Bethesda (Birket Israil), 4, 45, 46, 52, 66, 109—112.
 Beth Hogla (Kasr Hajla), 157, 159, 162, 163.
 Bethhoron, 184, 190—197, 208.
 Beth Laban, 232.
 Bethlehem (Beit Lahm), 123—138, 196.
 Bethphage, 88, 89, 92.
 Ruins of Church, 89.
 Bethsaida, 294, 353. See *'Ain Ta-bighah*.
 Beth Shittah (Shutta), 274, 276, 277.
 Bethso, 81.
 Bezetha, 7.
 Birds of the Sea of Galilee, 322.
 Bir Eyub (Job's Well), 2, 94, 101, 104, 113, 117, 120.
 Bir ez Zeit, 223, 224.
 Birket Israil. See *Bethesda*.
 Birket Mamilla, 102, 108, 122, 139.
 Birket Sitti Miriam, 108, 109.
 Birket es Sultan, 102, 106, 108, 113.
 Bishop Alexander, 11, 120.
 Barclay, 120.
 Gobat, 11, 120.
 Bitumen Pits of Hasbeiya, 369.
 Boaz, field of, 132, 133.
 Borceos (Berkit), 232.
 Border towns of Samaria, 232.
 Bowers on house-tops, Bāniās, 351.
 Bozey, 184.
 Bridges, 341, 347, 371, 372, 446, 447, 450.
 Būka'a, the, 360, 450, 453.
 Burak, El, 39.
 Burāk, El (Solomon's Pools), 138—141.
 Castle of, 141.
 Burj Bardawil (Baldwin's Tower), 227.
 Būttauf, El, 292, 298, 300, 304.
 Buying and selling, Jerusalem, 32, 37.
 CAESAREA PHILIPPI (Bāniās), 155, 351—357.
 Café, A Jerusalem, 33, 36.
 Caiaphas, house of, 12.
 Calliphs, Fatimite, 15.
 Callirhoe, 144, 154, 155.
 Calvary, 23.
 Camels, 412, 419.
 Cana of Galilee, 287, 292, 293, 298, 300.
 Capernaum, 287, 318, 319—322, 324.
 Carmel, 261, 264, 266, 277, 282, 286, 288.
 Castle of Hunin, 337, 346.
 Castle of Rāsheiya, 376.
 Castle of Subeibeh or Bāniās, 354, 355, 358, 361.
 Castle of Tiberias, 291, 297, 312.
 Cave Adullam. See *Adullam*.
 Cave at Bāniās, 352.
 Cave of the Cross, 19, 21, 23.
 Dreamers, 146.
 Sakhra, 60—62.
 Cavern at 'Ain Fijeh, 446.
 Caverns, 323, 327, 352, 367.
 Caverns of the Kings, 84.
 Caves in the cliffs of Kedron, 155.
 Valley of Hinnom, 114.
 Caves of Arbela, 306, 307, 327.
 Of the cliffs of Akhbāra, 327.
 In the hill of Tiberias, 290, 291.
 Cedars of Lebanon, 369, 474, 475.
 Cells and chapels, Quarantania, 176.
 Cemeteries, Jewish, 82, 85, 95—100.
 Moslem, 4, 46, 67, 69, 89, 95, 102.
 Cemetery, Protestant, 94, 95.
 Chapel of Helena, Holy Sepulchre, 15, 19, 22, 23.
 Cherith, Brook. See *Wady el Kelt*.
 Chinnereth, 288.
 Chosroes, 148, 150, 170, 174.
 Christ at Caesarea Philippi, 356.
 Christ Church, Jerusalem, 11, 102.
 Christian Villages, 224, 225, 228.
 Churches at Nazareth, 285.
 Church of the Ascension, 3, 4, 88, 90.
 Holy Sepulchre, 14—28.
 Nativity, Bethlehem, 124—130.
 "Ciccar," 157, 160, 161.
 Cisterns, Jerusalem, 72—74, 101, 106—109.
 Cistern of Kasr el Yehūd, 170.
 Citadel of Jerusalem, 6, 7—11, 105.
 Entrance to, 3.
 Cities of Refuge, 342.
 "Cities of the Plain," 157, 160, 161, 176.
 "City of Colour," Magdala, 318.
 Cloisters of the Temple, 76, 81.
 Coele-Syria, 360. See *Būka'a*.
 Cenaculum, 12.
 Convent of St. George, Wady Kelt, 175.
 Coptic Monastery, 17.
 Copts, 119, 176.
 Costume of Women of Bethlehem, 33, 133—135.
 Siloam, 32.
 Cotton-cleaning, 36, 44.
 Cotton grotto, 84.
 Crusaders, 15, 42, 58, 62, 68, 128, 135, 170, 302, 327, 357.
 Crusaders' churches and fortress-
 es, 18, 135, 179, 187, 195, 201,
 215, 225, 226.
 Crusading topography, 206, 235.
 DAMASCUS, 381—428.
 Arch of Triumph, 391, 396.
 Bāb Tūma, Gate of Thomas,
 416.
 Bazaars, 406—412.
 Book bazaar, 390, 408, 409.
 Cafés, 383, 384, 386, 400, 414.
 Cemeteries, 386, 404.
 Citadel, the, 397, 400, 401.
 Costumes, 406, 412.
 Death-cry, the (*wilwāl*), 402.
 Dervishiyeh, the, 397.
 Dome of the Treasures, 387,
 388.
 East Gate (Bāb Shurky), 389.
 Fountains, 404, 406, 421.
 Gardens, 382, 386.
 Gates, 389, 410, 411, 416.
 Ghutah, the, 384.
 Glass lamps, ancient, 389.
 Glazed tiles, 389, 397, 402.
 Greek inscription over a disused
 door of the Great Mosque,
 408, 423.
 Head of John the Baptist, 387,
 388.
 Horse Market, 405, 412.
 Horse-shoes, 413.
 Hotel, 384.
 House of Rimmon, 392.
 Irrigation, 384.
 Lepers' Hospital, 415.
 Makbaret Bāb es Saghīr, 386,
 404.
 Merj, the, 381, 384, 401.
 Mohammedan worship, 422.
 Mosques, 386—397.
 Mosque el Amwy, 386—392, 411.
 Mosque es Sabuniyeh, 392, 395.
 Mosque es Sināniyeh, 397.
 Minarets, 385—390, 397.
 Muaddins, 385, 390.
 Myrtle plantation, 386.
 Naaman, 414.
 Peasants' bazaar, 395.
 Peasant quarters, 386, 395.
 Pigeon fanciers, 414.
 Pilgrimage to Mecca, 426.
 Plane-trees, 397, 407.
 Population, 381.
 Present condition of, 426, 428.
 Private houses, 402—406, 420.
 Remains of Roman temple, 391,
 396, 408, 423.
 Rivers of, 382.

- DAMASCUS, Saddle-makers' bazaar, 412, 413.
 Schools, 386, 394, 395.
 Shoemakers' bazaar, 394, 398.
 Silversmiths' bazaar, 391, 393, 406—408.
 Streets, 384, 399, 413, 421.
 Street called Straight, 413, 417.
 Street scenes, 397, 411.
 Sûk el 'Attarin, 397.
 Sûk es Sinâniyeh, 395, 418.
 Tekiyeh, the, 381, 401, 403.
 Tomb of Bibars, 392.
 Tomb of Saladin, 389, 392.
 Damascus Gate, Jerusalem, 6, 31, 41, 212.
 Street of the, 40, 71.
 Damascus road, the, 374, 378, 380, 381, 415, 446.
 Damieh (Ford of Jordan), 312.
 Dan. See *Tel el Kady*.
 Daphne (Defneh), 246.
 David Street, 9, 34.
 David's Tomb (Neby Daûd), 11, 12, 100.
 Tower, 7—11.
 Well, 134.
 Dead Sea (Bair Lût), 4, 137, 152—159, 161.
 Depth of the, 156, 157.
 Formation of the, 155—157.
 Northern end of the, 154, 157, 159.
 Deburieh, 282.
 Deir Diwân, 222.
 Deir el 'Ashâir, 377—379.
 Deir el Kul'ah (Convent Castle), 226, 228.
 Destruction of Sodom and Gomorrah, 160.
 Diocæsarea, 286.
 Discovery of ancient arrow-shafts, 399, 401.
 Dome of the Chain, 65.
 Dome of the Rock (Kubbet es Sakhra), 6, 53—65, 214.
 Gates of the, 54.
 Interior of the, 54—64.
 Origin of the, 64.
 Platform of the, 49, 63, 65.
 Dothan, 258, 259.
 Duris, shrine at, 452.
 EARTHQUAKES, 291, 297, 303, 326, 331, 476.
 Ebal (Jebel Sit Eslamiyeh), 236, 238, 239, 246, 249.
 Ecce Homo Arch, 24, 29.
 Ekron, 204.
 Elah, Valley of (Wâdy es Sunt), 142, 193, 194, 204.
 Eleasa (Il asa), 197.
 Eleutheropolis, 204.
 Elisha, 278.
 Elisha's Fountain. See *'Ain es Sultan*.
 Emmaus, 197.
 Hammath, 198.
 Nicopolis, 198, 200.
 Of St. Luke's Gospel, 199, 200, 204.
 Endor, 264, 273, 276, 280, 282.
 Engedi (Ain Jedy), 154, 155.
 En Rogel, 112.
 Ephraim, Mountains of, 184, 228.
 Ephron, 212.
 Etham, 138.
 Excavations at Jerusalem, 46, 47, 50, 51.
 FAUNA of the Plains of Jericho, 164, 165.
 Wâdy Nâr (Kedron Valley), 153, 154.
 "Feeding the five thousand," 302.
 Field of Blood. See *Aceldama*.
 The Crusaders, 99.
 The Strong Men, 101.
 Fishes of the Sea of Galilee, 318.
 Flora of the Hills of Bethlehem, 123.
 Flora of the Plains of Jericho, 164, 167, 171, 175.
 Foundation stones, Jerusalem, 46, 47, 50, 51.
 Fountain of the Cup (El Kas), 74, 80.
 Fountain of the Gate of the Chain, 42, 48.
 Fountain of the Virgin, Nazareth, 102, 104, 112, 275, 284.
 Frank Mountain (Jebel Fureidis), 137, 141—144.
 French restoration of the church of St. Anne, 46.
 Fresco, the Raising of Lazarus, 88.
 Fruit market, Jerusalem, 32, 37.
 Fukû'a, 276.
 Funeral service (Kubbet es Sakhra), 46.
 GADARA, 299, 344.
 Galileans, 337, 359.
 Galilee, 287, 288—338.
 Ancient commerce of, 338.
 Industries of, 318, 319.
 Productions of, 316, 318.
 Upper, 298.
 Galilee, Sea of, 150.
 Gamala, 293, 294.
 Garden house of Galilee, 284.
 Gardens of Nâblus, 249, 250.
 Gardens of Solomon, 138.
 Gate of the Chain (Bab es Sûlsileh), 6, 42, 45, 81.
 Of the Cotton Merchants (Bab Kattanin), 42.
 Damascus (Bab el Amûd), 6, 31, 40, 41, 212.
 Of David (Bâb Neby Daûd), 10, 12.
 Double, 68, 76, 80, 81.
 Dung, 6, 81, 82.
 Golden, 2, 6, 46, 57, 69, 70.
 Of Muhammed. See *Barclay's Gate*.
 Of St. Stephen (Bab Sitti Miriam), 6, 46, 80.
 Jaffa (Bab el Khulil), 1, 6, 7, 81, 102, 122.
 Zion (Bâb Neby Daûd), 10, 12.
 Gates of the Inner Temple, 76, 77.
 Gath, 142, 200, 204.
 Gaulanitis, Tableland of, 291, 346.
 Geba (Jebâ), 183—185, 187, 196, 212.
 Gennesaret, Plain of, 288, 304, 307, 308, 311, 312, 314—316, 324, 326.
 Lake of. See *Tiberias*.
 Geological formation of the bed of the Dead Sea, 155, 157.
 Mountains of Judæa, 194.
 Valley of the Jordan, 156.
 George, St. (El Khidr), 361, 362.
 Georgians, 12, 119.
 Gerezim, Mt. (Jebel et Tûr), 240, 244, 246.
 Gerizim, 228, 234, 239.
 Ruins on, 234.
 Sacred tombs, 233.
 German buildings on the site of Hospice, St. John, 29.
 Gersa (Kersa), 294.
 Gethsemane, 86, 88, 98.
 Ghor, El (Jordan Valley), 157, 160.
 Gibeah of Benjamin, 217.
 Gibeah of Saul, 184.
 Gibeah Phinehas ('Awertah), 235, 238.
 Gibeon (El Jib), 182, 189, 190, 196.
 Pool of, 191.
 Gideon, 396.
 Gideon's Pool. See *'Ain Jalûd*.
 Gideon's victory, 271, 273—276.
 Gihon, 112, 113.
 Lower pool, 102, 108, 109, 122.
 Upper pool, 102, 108, 122, 139.
 Gilboa, Mountains of, 264, 266, 269, 271, 272, 276, 277, 282, 298.
 Gilead, Mount, 4, 212, 312, 361.
 Gilgal (Tel Jiljûl), 157, 171.
 Gischala (El Jish), 393.
 Golden Gate, 2, 6, 46, 57, 69, 70.
 Golgotha, Church of, 15.
 Goliath's Castle (Kalat Julud), 6, 80.
 Gomorrah. See *Sodom*.
 Gorge of the Barada, 380.
 Hasbâny, 364.
 Litâny, 370, 373.
 Wâdy Barada, 444, 447.
 Wâdy Leimôn, 314, 323, 325, 326.
 Grass on the house-tops, 300.
 Greek Church, 20, 119.
 Greek monastery, 14, 15, 17.
 Grocer's shop, Jerusalem, 32, 36.
 Grottoes of Nahr el Kelb, 367.
 Grotto of St. Anne, 46.
 Jeremiah, 84, 97.
 St. Jerome, 129, 130, 213.
 HAIYAN, ruins of, 222.
 Halhûl, 195.
 Hamath, 288.
 Haram es Sherif, 6, 37, 74.
 Hareth (Kefr Kharas), forest of, 195.
 Harvest time, 132.
 Hasbâny, 341, 349, 364.
 Hâsbeiyâ, 368, 370, 372, 374.
 Hattin, 304.
 Hauran, 282, 312.
 Hebbâriyeh, 365, 367, 368.
 Helena, Chapel of St., Jerusalem, 15, 19, 22, 23.
 Helena, Church built by St., Bethlehem, 126.
 Hermit life in Palestine, 130, 146—153, 176.
 Hermits' caves, Kedron Valley, 155.
 In Wady Beit Hanina, 203.
 Hermon (Jebel esh Sheikh), 282, 288, 294, 295, 319, 334, 360, 374, 375.
 Herod Agrippa, 293, 353.
 Herod Antipas, 288, 290, 338.
 Herod the Great, 257, 306, 318, 323, 353.
 hunting in Galilee, 323, 324.
 and the Robbers of Arbela, 306, 307.
 Herod's Palace, 7, 41.
 Temple, 39, 43, 68, 74—80.
 Herodias, 353.
 Herodium. See *Frank Mountain*.
 Herod Philip, 294, 353.
 Hezekiah's Pool, 8, 12, 13, 109, 122.
 Hill of Evil Counsel, 73, 110, 122.
 Hill-tops and mountain summits, 312, 375, 470.
 Hinnom, Valley of, 2, 98, 99, 101, 102, 107, 111, 113—115, 117.
 Hippicus, Tower of, 7, 10, 11, 81, 105.
 Holy Fire, 20, 22—28.
 Holy Sepulchre, Church of the, 14—28.
 Entrance to the Church of the, 15—18.
 Shrine of the, 17, 18.
 Theories respecting the, 14.
 Honey of Safed, 318.
 Horns of Hattin. See *Kûrân Hattin*.
 Hospice of the Knights Templars, 29, 35.
 House of Caiaphas, 12.
 Dives, 26, 29.
 Lazarus, 26, 29.
 Veronica, 25, 29.
 Hozmech (Azmaeveth), 212.
 Huleh, Lake (Waters of Merom), 295, 314, 323, 340, 343, 345, 346, 351, 360.
 Plain of, 343, 346, 357.
 Hunin, 346, 347.
 Castle of, 337, 346.
 Hussein, Bek Abdul Hady, 260, 261.
 IKSAL, 282.
 Imâm 'Aly, shrine of, 200.
 Indigo plant, 318.
 Inscription from Herod's Temple, 43, 76.
 Dome of the Rock, 56, 58.
 Templum Domini, 64.
 Irbid (Beth Arbel and Arbela), 277, 397.
 JACOB'S WELL, 230, 235—240, 243, 244, 246.
 Jacobites, 119.
 Jaffa Gate, 1, 6, 7, 81, 102, 122.
 Jebâ. See *Geba*.
 Jebel Kasyûn, 382.
 Jebel esh Sheikh. See *Hermon*.
 Jebel Sûnnin, 360.
 Jehoshaphat, tomb of, 82, 97.
 Valley of, 82, 83, 97.
 Jelbôn, 277.
 Jenin (En Gannim), 258—261, 263, 264.
 Jeremiah's Grotto, 84, 97, 213.
 Church of, 199, 201.
 Jericho, ancient, 170, 171.
 Herodian, 170, 174.
 Jericho (Er Kihâ), modern, 166, 168, 170, 174, 175.
 Jericho of the Crusaders, 168, 170.
 Jerome, St., 129, 130, 164, 169, 178, 232, 290.
 Grotto of St., 129, 130.
 Jewish cemeteries, 82, 85, 95—100.
 Jews at Palmyra, 433.
 Jews of Jerusalem, 118.
 Wailing-place of the, 43.
 Jews of Safed, 327, 331.
 Tiberias, 291.
 Jezebel, 266.
 Jezreel, 264—266, 271.
 Jib, El (Gibeon of Benjamin), 182, 189—191, 196.
 Wâdy, 223, 224.
 Jiljûl. See *Gilgal*.
 Jiljulieh, 172.
 Jisr Bûrghûz, el Kuweh, 371, 372.
 Jisr el Ghûjar, 341, 347.
 Job's Well (Bir Eyub), 2, 94, 101, 104, 113, 117, 120, 121.
 Jogbehah (Jubêhât), 276.
 John iii, 23, 240.
 Jonah, Shrine of, 294, 299.
 Jordan, 155—167, 212, 266, 275, 276, 294.
 Source of the, 155.
 Jordan. See *Sources of the*.
 Jordan, Upper, 302.
 Joseph's Tomb, 231, 233, 236, 238, 240.
 Josephus at Capernaum, 324.
 Joshua's spies, 171.
 Joshua's Tomb (Kefr Hâris), 233.
 Jothâm's parable, 249.
 Jufna (Gophna), 179, 223, 224.
 Justinian, 257, 303.
 Justin Martyr, 125.
 Justinian's buildings, Jerusalem, 47, 69.
 Restorations, Bethlehem, 126.
 KANA EL JELÎL, 300, 301.
 Kana, Wâdy, 229.
 Kasr Hajla (Beth Hogla), 157, 159, 162, 163.
 El Yehûd, 163, 168, 170.
 Kastal, 196.
 Kedes (Kedesh Naphtali), 334, 340—346.
 Tombs at, 335, 336, 343, 344.
 Kedron, Valley of, 2, 82, 86, 87, 101, 117, 148.
 Kefr, Beirim, 333, 334.
 Kefr Hâris (Timmath Heres), 233.
 Kefr Kenna, 292—294, 298—301.
 Keilah, 204.
 Kelt, El. See *Wâdy el Kelt*.
 Kerak (Tarichea), 324, 326.
 Keruthim (Kerut), 232.
 Khamasa, 200.
 Khan Et Tujâr (Khan of the Merchants), 295.
 Khan Jubb Yusef, 314, 326.
 Khan Minyeh, 311, 313, 314, 320—322.
 Ruins below the surface at, 322.
 Khan of the oil merchants, 37, 71.
 Khurbet el 'Aureimah, 321.
 Khureitun, caverns at, 142, 147.
 King's Mountain, the, 194, 209.
 Kirjath of Benjamin, 199, 200.
 Jearim, 195, 201.
 Kishon (El-Mûkutta'), 261, 266, 267, 269, 277.
 Knights Templars, 6, 29, 31, 38.
 Kolonia, Valley of, 196.
 Village of, 201—204.
 Koran, the, 422, 426.
 Kubbet es Sakhra. See *Dome of the Rock*.
 Kûl'at Bustrâ, 364.
 Kûl'at Ibn Ma'an, 397.
 Kûl'at esh Shûkîf, 364.
 Kûrân, Hattin, 296, 298, 301, 302, 312, 326, 331.
 Kûrân Sûrtûbeh, 312.
 Kuryetein, 430, 436.
 Kuryet el 'Anab. See *Abu Ghosh*.
 LAISH. See *Tell el Kady*.
 Lake Phiala (Birket er Râm), 363.

- Latin community, Jerusalem, 119.
 Latron, 195, 197, 201.
 Lebanon (Jebel Libnân), 337, 359, 365, 366, 374.
 Tacitus on, 360.
 Iebonah. See *Lubban*.
 Leddân, the river, 362, 371.
 Lejjûn, El. See *Megiddo*.
 Lentisk, or mastic, 195.
 Leontes. See *El Lifân*.
 Lifta, 208.
 Lisan, El, 154, 156.
 Litâny, El, 361, 370—373.
 Little Hermon (Jebel Duhy), 264, 265, 276, 278, 279.
 Longinus, 440, 442.
 Lubban, 226, 232.
 Wâdy, 228.
 Luz, 220.
- MACCABEES, the, 181, 194, 197, 201, 218.
 Mahmoud Bek Abdul Hady, 251.
 Makom (Mukâm), 220, 235.
 Mangers, Palestine, 125, 129.
 Manuscripts found at Mar Saba, 149.
 Maon, 146.
 Mar Elyas, Convent of, 122, 169.
 Market-places, Jerusalem, 1, 12, 31—34, 37, 40.
 Mar Saba, Convent of, 147—153, 158.
 Martyrion, the Great Basilica, 14.
 Mason's marks, 47.
 Masonic hall, 41.
 Masonry, ancient, 6, 8, 38, 42, 46, 47, 50, 51, 72, 115, 116.
 Massacre at Mar Saba, 148.
 Medallion on a Temple at Rûkleh, 378.
 Megiddo, Khan el Lejjûn, 261, 262, 264, 277.
 Plain of, 265, 270.
 Waters of, 263, 267.
 Meirôn, shrines at, 330—332.
 Meiselûn, 378.
 Mejdal (Magdala), 305, 307, 308, 314, 315, 318, 326.
 Merj ibn Amir. See *Plain of Esdraelon*.
 Merj 'Ayûn, 364.
 Merom (Huleh), 156.
 Merom, Waters of. See *Huleh*.
 Meshad, El, 294, 298.
 Metawileh, 346.
 Mezâr, El, 276, 277.
 Michmash (Mukmâs), 181, 183—185, 212.
 Milk Grotto, Bethlehem, 130, 135.
 Mill-stones, 136.
 Minerals of Syria, 369.
 Mispeh. See *Nebv Samwil*.
 Moab Mountains, 4, 9, 122, 130, 137, 152, 154, 188.
 Moat of the Citadel, Jerusalem, 1, 5.
 Modern architecture, Nâblus, 251.
 Monasteries destroyed by Chosroes, 170.
 Monasteries in the Plain of the Jordan, 168—179.
 Monastic rules at Mar Saba, 151.
 Mons Offensionis, 94, 107.
 Montefiore's buildings, Sir M., 122.
 Moreh, 235.
 Mosaics, Dome of the Rock, 58, 66.
 Church at Bethlehem, 127.
 Mosque of Omar, 68.
 Of the Pillar, 235.
 Mount of Olives, 3, 8, 9, 57, 75, 85, 88, 90, 91, 99.
 Mount of Precipitation, 278, 282.
 Mountain warfare, 184, 209.
 Mountains of Judæa, 194—196.
 Mountains of Samaria, 261, 268, 298.
 Mozah (Beit Mizze), 204.
 Muhammedan cemeteries, 4, 46, 67, 69, 80, 95, 102.
 Mukâms, holy places or shrines, 239, 241, 242, 253, 452.
 Mukâtir, 222.
 Mukhnah Plain, 233, 237, 240.
 Muknah, Plain of, 240.
 Mutesellim, 277.
- NAAMAN, 382, 415.
 Nâblus (Shechem), 239, 240, 247, 256.
- Nâblus, Bazaars of, 248.
 Fountains and Springs, 247, 248, 250, 251.
 Manufactures and trade, 249.
 Mosques of, 245, 247, 249.
 Nain, 264, 271, 278—280, 282.
 Napoleon I., 298.
 Nativity, Church of the, 122, 124—130.
 Place of the, 125, 128.
 Natural Bridge (El Kûweh), 371, 372.
 Nazareth, 264—266, 270, 274, 275, 286—288, 319.
 Nebo, 161, 212.
 Neby Daûd, 11, 12.
 Neby Husha (Joshua), 345.
 Neby Nuh, 450, 451.
 Neby Sa'in, Nazareth, 279, 281, 285, 286.
 Neby Samwil (Mizpeh), 4, 91, 182, 186, 188—190, 208.
 Neby Shit (Seth), 450.
 Neby Yahia (John the Baptist), 257, 388.
 Neby Yûnas (Jonah), 294.
 Nephotah (Lifta), 208.
 Nicopolis, 198, 200.
 Nob, 182, 213, 215.
- OAK-TREES, 195, 233, 235, 240.
 Olive-trees, 121, 223.
 Olives of Bethshean, 318.
 Olivet. See *Mount of Olives*.
 Omar, 170.
 Minaret of, 35.
 Mosque of, 68.
 Pulpit of, 66.
 Omri, King of Israel, 257.
 Ophrah, 184, 222.
 Oratories, Haram Enclosure, 53, 70.
 Oreb, 275.
 Ornaments for camels and horses, 395.
 Orontes, 360.
- PALACE of Hâsbeiya, 371.
 Palmers, 136.
 Palm-tree of Saint Saba, 148, 153.
 Palm-trees, 137, 171.
 Palmyra, 429—444.
 Colonnade, 427, 430, 432, 437.
 Mausoleums, 431, 437, 439.
 Temple of the Sun, 429.
 Tower Sepulchres, 425, 436, 439.
 Triumphal arch, 432, 434.
 Palmyrene inscriptions, 433, 436, 438.
 Papyrus, 312, 314, 322, 347.
 Passes of Benjamin, 182.
 Paula, Sta., 232, 236.
 Phasaelus, 5, 7—11.
 Philip's Fountain, 207, 210.
 Philistia, 196.
 Phinehas, Tomb of, 235, 238.
 Phoenicians, 339, 357.
 Pilgrimages to the Jordan, 162, 165—167.
 Holy Sepulchre, 23, 28.
 Tomb of Moses, 31.
 Pilgrims in Jerusalem, 14, 22, 31, 32.
 Plain of Acre, 266, 269.
 Of Esdraelon, 261, 264, 271, 283, 295, 298, 319.
 Of Sharon, 277.
 Pool of Moses, 174.
 Population of Jerusalem, 118—120.
 Pottery, 318, 363, 364.
 Prætorium, 28.
 Protestant community, Jerusalem, 119, 120.
 Psephinus, Tower of, 6, 80.
- QUARANTANIA, 141, 171, 173, 176, 178—181.
 Birds of, 176.
 Cells and chapels of, 176, 178.
 Quarries, Jerusalem, 80, 84, 96.
- RACHEL'S TOMB, 122, 123, 126.
 Rainfall, Jerusalem, 101.
 Rakkath, 288.
 Ramah of Benjamin (Er Ram), 182, 189, 196, 214, 218.
 Râs el Ain, Ba'albek, 456.
- Râsheiya, 372, 374—376.
 Râsheiyat el Fûkhâr, 363—365.
 Râs Seiban, 277.
 Râs Sherifeh, 214.
 Reynold of Châtillon, 302.
 Reed villages, 346, 347.
 Reineh, Er, 298.
 Rephaim, Valley of, 122.
 Rimmon, the Rock, 189, 222.
 Roads, ancient, 319, 320, 346, 357, 374.
 Robinson's Arch, 38, 41, 72, 75, 80.
 Roman Catholic community, Jerusalem, 119.
 Rosary and relic makers, 16, 133, 137, 138.
 Rose of Sharon, 208.
 Roses, Valley of (Wâdy el Werd), 208.
 Rûbûdiye, stream of, 326.
 Rûkleh, temple at, 377, 378.
 Rummaneh, 277.
 Russian buildings, Jerusalem, 6, 214.
 Ruth, 132, 133.
- SACRED trees, 343, 361.
 Safed, 283, 298, 312, 314, 318, 326, 328, 329, 345.
 Earthquake at, 331.
 Safieh, 155.
 Sakhra, the, 60—62.
 Saladin, 15, 302, 389, 392, 415.
 Salem (Sâlim), 237, 240.
 Samaria, 233.
 Samaria (Shemeron), city of. See *Sebastieh*.
 Samaria, hill of, 252, 255, 257.
 Samaritan border towns, 232.
 Samaritan Passover, 256.
 Samaritan Pentateuch, 251.
 Samaritans, 235, 236, 251—257.
 Kiblah of the, 240.
 Samaritan Temple, site of, 240, 257.
 Sarcophagi, 448.
 At Jezreel, 266.
 At Kedesh, 336, 343, 344.
 Sarcophagus at Keir Kenna, 293.
 Sarîna, Spring of, 235.
 Sâwieh, 228, 232, 233.
 Scene of Christ weeping over Jerusalem, 94.
 David's flight, 145, 146, 204.
 Schechem, Abraham's altar at, 240.
 Jacob's encampment at, 240.
 See *Nâblus*.
 Scopus, 4, 63, 67, 215.
 Sealed fountain, 116, 139.
 Sebil Kait Bay, 53, 70.
 Sebastieh (Sebaste), 252, 253, 255, 257—259.
 Sefûrîeh (Sepphoris), 286, 290, 299, 301, 306, 316, 319, 331.
 Semechonitis. See *Huleh*.
 Seneh, 184, 217.
 Sennacherib, 185.
 Senûr, 259.
 Sepulchre of Christ, 14, 18—20, 64, 100.
 "Sermon on the Mount," 302.
 Sha'afât (Nob), 213, 215, 216.
 Shalem, 240.
 Sharon, Plain of, 196.
 Shechem, 220, 232, 239, 240.
 Shephelah, 194.
 Shiloh, 225, 226, 229—232.
 Shittim, 161.
 Shoemakers, Jerusalem, 27, 34.
 Shunem, 264, 266, 268, 269, 276—278, 282.
 Siloah, 112.
 Siloam (Silwân), 83, 85, 94, 104, 115.
 Pools of, 77, 79, 103, 108.
 Sinjil (Saint Gilles), 228, 229.
 Sisera's flight, 261, 268, 270, 334.
 Site of Capernaum, 313, 319—322, 324.
 Soba, 196, 198, 201, 203.
 Sodom and Gomorrah, 157, 160, 161.
 Solomon, 439, 441.
 Solomon's Palace, 69.
 Pools, 48, 113, 138, 139, 141, 145.
 Stables, 49, 69.
 Sorek, 204.
 Source of the Jordan, Bâniâs, 344, 348, 349, 352.
 The highest, 369.
 At Tell el Kady, 343, 347.
- Stoa Basilica, 39, 75.
 Stone of Destiny, 221.
 "Stone of the Christian," 302.
 Story of Sheikh Mohammed and his servant Ali, 452.
 Streets of Jerusalem, 6, 7, 9, 12, 34, 40.
 Strongholds of Galilee, 312, 338.
 Subterranean passages, 41, 42, 49.
 Sûk Wâdy Barada, 446.
 Sûlem. See *Shunem*.
 Sultan Selim, 381, 401, 403.
 Summer pulpit of the Haram, 49, 65.
 Sun-worship, 470, 471.
 Sychar ('Askar), 236, 237.
 Synagogues of Galilee, 324, 330, 331, 333, 334.
- TAANACH (Ta'anuk), 261, 263, 267, 270.
 Tablet of Herod's Temple, 43, 76.
 Tabor (Jebel el Tûr), 264, 266, 268, 271, 282, 287—289, 295—297, 312, 319.
 Taiyibeh, 222, 224.
 Taleil el Fûl, 184, 188, 208, 213, 216, 218.
 Tarichœa, 309, 310, 324, 326.
 Tekoa (Tekûa), 141.
 Tell 'Asur, 212.
 Tell Difneh, 350.
 Tell Dôthân, 259.
 Tell el Kady (Dan), 343, 347, 350, 351.
 Tell es Sâfy, 204.
 Tell Hûm, 302, 321, 324.
 Temple at Hebbariyeh, 365, 366, 368.
 Temple of Gerizim, 234, 238.
 Herod, 2, 39, 43, 68, 74—80.
 Temples of Mount Hermon, 375—378.
 Templum Domini, 44, 58, 62, 64.
 Terebith-trees, 195, 204.
 Terrace cultivation, 73.
 Theories respecting the site of the Cities of the Plain, 160, 161.
 Sepulchre, 14, 20, 64, 100.
 Temple and Altar, 74, 77, 80.
 Threshing-floor, 132, 201, 237.
 Tiberias, Baths of, 291, 303.
 Castle of, 291, 297.
 City of, 283, 287, 288, 290, 302, 305, 308, 315, 326, 331.
 Sea of, 288, 291, 294, 304, 308, 313, 315, 317, 320, 360.
 Boats of the Sea of, 308—310, 316.
 Sea of, in the time of Christ, 315, 319, 326.
 Tomb of Abel, 382, 449, 451.
 Eleazar, 241, 242.
 Ham, 450, 451.
 John the Baptist, 253, 257.
 Noah. See *Nebv Nuh*.
 Phinehas, 241.
 Seth. See *Nebv Shit*.
 Tomb of Caleb, 233.
 David, 11, 12, 100.
 Eleazar, 233, 235.
 Eli and his Sons, 230.
 James, St., 82, 85, 97.
 Jerome, 129.
 Joseph, 231, 233, 236, 240.
 Joseph of Arimathea, 100.
 Joshua, 233.
 Ithamar, 233, 235.
 Lazarus, 89.
 Nun, 233.
 Phinehas, 235.
 The Virgin, 86, 87.
 Tombs, description of various kinds of, 95—101, 146.
 Tombs in the Wâdy Barada, 441, 445, 448.
 Tombs of the Judges, 96, 103.
 Kings, 96, 103.
 Prophets, 98.
 Valley of Hinnom, 98, 99, 105, 106, 111, 114.
 Tophet, 115.
 Tower of David, 5, 7—11.
 Of Dyers, Magdala, 318.
 Trees, sacred, 235.
 Turks, 118.
 Tyre and Sidon, 338, 339.
 Tyropœan, 2, 4, 6, 7, 39, 72, 104, 112, 113.

- URTÂS, 138, 140.
 Usdum, 156, 160, 224.

 VALE of Shechem, 239, 243, 250.
 Valley of the Jordan, 295, 315, 360.
 Of Tur'ân, 299.
 Veils, 133.
 Vespasian, 298.
 Via Dolorosa, 24—26, 28, 29.
 Vine culture, 196, 224.
 Virgin's Fountain, 102, 104, 114.
 Volcanic action, 303, 346.

 WÂDY BARADA, 441, 444—449.
 Gorge of, 446.
 Latin inscriptions on the cliffs
 of, 448.
 Tombs and Aqueduct, 445, 448.
 Wâdy el Askur (Soldiers), 191.
 Beit Hanina, 201—208.

 Byar, 114.
 El Jôz (Nuts), 213.
 El Kelt (Cherith), 169, 175, 176,
 179, 180, 210, 211.
 Suleimân, 197.
 Suweinit, 183, 184.
 El Werd (Roses), 207, 208.
 Wâdy el Hammâm (Valley of Pig-
 eons), 304, 305, 307, 315, 319,
 326, 327.
 Wâdy Kadîsha, 369.
 Khureibeh, 364.
 Leimôn, 327.
 Semakh, 294, 326.
 Shib'a, Mount Hermon, 365, 367.
 Yafûfeh, 450.
 Wailing for the dead, 402.
 Wailing-place, 41, 43.
 Walls of Jerusalem, 6, 12, 73, 75,
 80, 89, 93, 102, 115, 117.
 Ancient, 81, 84.
 Warren's Gate, 42, 75.

 Watch-towers, 195.
 Waterfall of the Upper Barada,
 449.
 Watersheds of the Mediterranean
 and Jordan at Nâblus, 248.
 Water supply, 366.
 Water supply, Jerusalem, 101—
 118.
 For Temple service, 72—74.
 Well at Keir Kenna, 293.
 Well of David, 124, 134.
 Harod, or Gideon's Fountain.
 See *'Ain Jalûd*.
 The Leaf, 68.
 Zacharias and Elizabeth, 207.
 Wilderness of St. John, 205, 206.
 Judæa, 2, 122.
 Wilson's Arch, 42, 74, 80, 113.
 Woman of Samaria, 236.
 Women grinding corn, 127.
 Of Bethlehem, 33, 127, 133—
 136.

 Women of Nazareth, 285.
 Of Sildam, 32.
 Worship of Pan, 352, 353.

 YAFA (Jaffa), road to, 195.
 Yafa (Japhia), 282.
 Yahfûfeh, the river, 450.

 ZACHARIAH, Tomb of, 82, 98.
 Zahleh, 450.
 Zalmunna and Zeba, 276, 395.
 Zebedâny, 446, 450.
 Zeboim, 161, 184.
 Zeeb, 275.
 Zenobia, 442—444.
 Zererath, 275.
 Zerin. See *Jesreel*.
 Ziph (Zif), 145.
 Zoar, 160, 161.
 Zoreah (Sur'ah), 204.

